













The Dicts and Sayings  
of the Philosophers

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The  
Dicts and Sayings  
of the  
Philosophers

THE TRANSLATIONS MADE BY  
STEPHEN SCROPE  
WILLIAM WORCESTER  
AND AN  
ANONYMOUS TRANSLATOR

EDITED BY  
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## PREFACE

THIS edition of the *Dicts and Sayings of the Philosophers* was begun in the spring of 1932, and the final manuscript, with the exception of the Glossary and the Index of Names, was delivered to the Early English Text Society in the summer of 1936. The increasingly heavy demands on my time have been the chief cause for the further delay in the publication of the volume.

In 1936 a privately printed edition of Scrope's text only was issued by Dr. Margaret Schofield as a dissertation for the University of Pennsylvania. It was not till some time later, when my text was already in page-proofs and the corrected galleys for the Introduction and Notes had been returned to the Early English Text Society, that Dr. Schofield kindly sent me a copy of her dissertation. By that time it was too late to profit by the results of her researches. Unfortunate as it undoubtedly is that two editions of Scrope's translation should appear at so short an interval, it is nevertheless gratifying to note that, with the obvious exception of the Text itself, Dr. Schofield and I have not covered the same ground. In addition, as far as the Text is concerned, Dr. Schofield was not aware of the existence of the Emmanuel College MS., nor did she print the abbreviated version here included in the Appendix. Limitations of space, brought about by the printing of the anonymous translation on the facing-pages of the Scrope text, prevented my including the variant readings of the two corrupt manuscripts preserved in the British Museum; it is fortunate that these may be found in Dr. Schofield's dissertation and the two editions thus supplement each other. In Dr. Schofield's Introduction, Scrope's life is given in detail, and, in the Notes, chief emphasis has been placed on the identity of the philosophers whose sayings are the subject-matter of the book; with neither of these aspects have I concerned myself.

I desire particularly to thank Lord Tollemache not only for depositing his manuscript at the British Museum for my use but also for permitting the text to be printed here. For so generously placing their material at my disposal, I am obliged to the authorities of the British Museum, Bibliothèque Nationale, Bodleian Library, Cambridge University Library, Lambeth Palace Library, Royal Library at Copenhagen, the Pierpont Morgan Library, and

the libraries of Emmanuel College and Trinity College, Cambridge. My most sincere thanks are due to Sir William Craigie, Dr. Robin Flower, Prof. Max Förster, the late Dr. Ronald McKerrow, and Dr. Victor Scholderer for their ever-ready help in the preparation of the present volume, as in all my other work. Dr. Mabel Day's assistance has been invaluable, and I am under the deepest obligation to her for any number of excellent suggestions and the soundest of advice. Dr. Robert H. Bowers has been more than patient in helping me with many a problem; his willingness to be disturbed over the most trifling points has been most gratefully appreciated. I am also indebted to the help of my friend, Edward L. Parker. It is my pleasant duty to acknowledge, with my heartiest thanks, that the Index of Names was compiled by Frances Lynham Randolph.

It gives me the greatest pleasure to dedicate this book to Henry Bergen; for the past decade his friendly help and encouragement has been a constant source of strength and comfort, and to him alone is due whatever measure of success I may have had or hope to enjoy.

C. F. B.

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*November 1940*

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# INTRODUCTION

## I

### THE ORIGIN OF THE DICTS AND SAYINGS OF THE PHILOSOPHERS

THE *Dicts and Sayings of the Philosophers* is probably in little need of a lengthy explanation to the reader of the present volume, for Caxton's edition of the translation made by Anthony Woodville, Earl Rivers, is easily the best-known production of England's prototypographer. Caxton's book is chiefly famous as the first book printed in England (if we exclude the controversial *Expositio in Symbolum Apostolorum* with the date 17 December 1468, probably a misprint for 1478)<sup>1</sup> giving not only the place of issue but the year as well, the unique copy with the additional colophon now in the John Rylands Library having the specific date 18 November 1477.<sup>2</sup> In presenting the hitherto unpublished translations of the *Dits Moraulx*, however, it is perhaps not entirely useless to review, in as brief a fashion as possible, the literary history of the *Dicts*.<sup>3</sup> In recent years this work has been the subject of considerable research, so that the sources and

<sup>1</sup> E. Gordon Duff, *Fifteenth Century English Books*, London, Bibliographical Society, 1917, No. 234. The colophon of this book reads (The Pierpont Morgan Library, No. 705): 'Explicit expositio sancti Ieronimi in | simbolo apostolorum ad papam laurē|cium Impressa Oxonie Et finita An|no domini .M.cccc.lxvii.xvij.die | decembris. |' It is usually supposed that the printer omitted one 'x' from the date, a not uncommon misprint in incunabula, and that the actual year of printing was 1478. Note: all books in The Pierpont Morgan Library, New York, will in future be designated PML, followed by the accession number of the book.

<sup>2</sup> The added colophon reads: 'Thus endeth this book of the dyctes and notable wyse say|enges of the phylosophers late translated and drawn | out of frenshe into our englysshe tonge by my forsaide lord | Therle of Ryuers and lord Skales. and by hys coman|dement sette in forme and empynted in this manere as | ye maye here in this booke see Whiche was fynysshed the. | xviiij. day of the moneth of Nouembre. & the seuententh | yere of the regne of kyng Edward the. fourth. |'

<sup>3</sup> So as to distinguish the unpublished translations from the work printed by Caxton, the form *Dicts* has been consistently used throughout this volume, while *Dites* appears only when a reference is made to Earl Rivers's translation. There is no manuscript authority for using the term *Dicts* at all for these translations; the colophons indicate a title such as *The Book of the Moral Sayings of the Philosophers*, but this gives no indication that these works are actually the same as that printed by Caxton, for which a satisfactory title has already been found.

transmission of the *Dicts* have been minutely examined and clearly traced. The present editor has not sought to trace the 'ancestry' of this work past the French version made by Guillaume de Tignonville, and it is necessary, therefore, to acknowledge the great debt which he owes to the works of Hermann Knust,<sup>1</sup> Ezio Franceschini,<sup>2</sup> Remigio Sabbadini,<sup>3</sup> and Moritz Steinschneider<sup>4</sup> for supplying the needed information in regard to the earlier versions.

The first compiler of the sayings in a form comparable to the one in which they are now known was Abu'l Wefa Mubeschschir ben Fatik,<sup>5</sup> an Arab philosopher living in Damascus probably about the year A.D. 1053. As in the case of so many other philosophical and pseudo-philosophical Arabic works, particularly those dealing with classical philosophers, the *Mokhtâr el-Hikam* attracted the attention of Spanish scholars, and a translation of it was made, in the first half of the thirteenth century, oddly enough not into Latin but into the national tongue. Six early printed editions, apart from the manuscripts consulted by Knust, attest the popularity of the Spanish work. In turn the *Bocados de Oro* also found a translator, and in the second half of the same century

<sup>1</sup> Hermann Knust, *Mittheilungen aus dem Eskurial*, Bibliothek des litterarischen Vereins in Stuttgart, Band CXLI (Tubingen, 1879); 'Ein Beitrag zur Kenntniss der Escorialbibliothek' in *Jahrbuch für romanische und englische Literatur*, Band X (1869); 'Ueber den Grundtext der *Bocados de Oro*' in *Jahrbuch, &c.*, Band XI (1870); &c.

<sup>2</sup> 'Il "Liber Philosophorum Moraliū Antiquorum"' in *Memorie della Reale Accademia Nazionale dei Lincei*, Anno CCCXXVII—1930, Serie VI, vol. iii, fasc. v, pp. 354-99; the critical text appeared in *Atti del Reale Istituto Veneto di Scienze, Lettere ed Arti*, Anno accademico 1931-2, tomo xci, parte seconda, pp. 393-597.

<sup>3</sup> 'Il Traduttore Latino del Liber Philosophorum' in *Atti del R. Istituto Veneto Sc. Lett. Arti*, tomo xcii, 1933, pp. 537-40.

<sup>4</sup> *Archiv für pathologische Anatomie*, Band XL (1867), pp. 123-4; 'Die europäischen Uebersetz. aus dem Arabischem bis Mittel des 17. Jahr.' in *Sitzungsberichte der kaiserl. Akademie der Wissenschaften*, Philos.-Histor. Klasse, Wien, 1906, p. 41; *Die hebräischen Uebersetz. des Mittelalters, und die Juden als Dolmetscher*, Berlin, 1893, p. 349, § 199.

<sup>5</sup> A short descriptive note, with bibliography, on Abū'l Wafā' Mubāššir b. Fātik al Qā'id and his *Muhtār al ḥikam wamahāsin al kalim* will be found in Carl Brockelmann, *Geschichte der arabischen Litteratur*, Weimar & Berlin, 1897-1902, vol. i, p. 459. The *Catalogus Codicum Orientalium Bibliothecae Academiae Lugduno Batavae* (Lugduni-Batavorum: E. J. Brill, 1851-77, vol. iii, pp. 342-6) notes two manuscripts of this work—Cod. 515 Warn. and Cod. 64 Gol. (the latter being a different recension, with additions and changes attributed to Schamso'd-dīn Mohammed as-Schahrazūrī).

the work appeared in Latin under the title *Liber Philosophorum Moraliū Antiquorum*. The researches of Franceschini and Sabbadini go to show that this translation was, very probably, the work of Giovanni da Procida, friend and doctor to the Emperor Frederick II. Although the work must have enjoyed considerable fame, judging from the fourteen manuscripts known to Franceschini as well as from the fact that the *Liber* appears to have been extensively used as a source-book by contemporary writers of the greatest renown (Franceschini mentions, among others, Vincent of Beauvais, Johannes Vallensis, Walter Burley, Benzo of Alessandria, &c.), no early edition of this work is known; the *editio princeps*, and indeed the only edition till the appearance of Franceschini's memorable work, is that by Salvatore de Renzi in *Collectio Salernitana*, vol. iii, pp. 66–150 (Naples, 1854). Towards the end of the fourteenth century<sup>1</sup> a French translation from this Latin version was made by Guillaume de Tignonville, 'provost of the city of Paris' and a chamberlain to the king. It is from this French version that all the English prose translations of the *Liber Philosophorum Moraliū Antiquorum* were made.

Up to Tignonville's translation our knowledge of the *Dits Moraulx* is fairly complete, but neither Franceschini nor Knust was as familiar with Tignonville's work and the versions depending on it or with the English translations as with the antecedent versions. We can hardly blame Franceschini for this, as he was primarily concerned with preparing the much-needed critical Latin edition, but his information regarding the English and French works will require some supplementing. Franceschini says (p. 389): 'Di questa traduzione ci sono pervenuti ben sedici mss. di cui dieci si trovano nella sola Bibl. Naz. di Parigi', but the list of manuscripts is far from complete. Without his making any

<sup>1</sup> According to Paulin Paris (*Les Manuscrits François de la Bibliothèque du Roi*, Paris, 1842, vol. v, pp. 1–9), the translation must have been completed before 1402, for MS. 7068<sup>3</sup> (now Ancien fonds français 572) has, according to M. Paris, the notation: 'Explicit le Livre des Philozophes, translaté de latin en françois, de mons. messire Jehan Le Voyer, chevalier et chambellan du Roy nostre sire, et seigneur de la Clarte, etc. Je, Andrivet de Bresé, de la ville de Saumur ou diocèse d'Angers, secrétaire du roy de Jhrslm et de Secile, et du prince de Tarente son frère, mes très redoubtés seigneurs, escripts cest present livre de ma main, en la cité d'Aïcx en Prouvence, et fu achevé le lundy disiesme jour de juillet, l'an mil cccc. et deux et la x<sup>ème</sup> indiction.'



particular search for manuscripts of the French text (for reasons that will be made plain later), over forty-five manuscripts were brought to the editor's notice.<sup>1</sup>

As for the English translations, Franceschini mentions those made by Stephen Scrope and Earl Rivers. Of the former he believed that there was but one manuscript extant, although Sir George Warner<sup>2</sup> had called attention, some twenty-five years before, to the existence of another copy (MS. Addit. 34193 of the British Museum). To these two translations just named the present editor is able to add an anonymous translation of considerable merit, preserved in the (apparently) unique manuscript belonging to Lord Tollemache, a revision of Scrope's text made by William Worcester<sup>3</sup> (Scrope's colleague in the service of Sir John Fastolf), and an abbreviated version of the Scrope translation. Of Earl Rivers's translation four early printed editions<sup>4</sup> as well as two manuscripts made from the printed text are recorded;<sup>5</sup> five manuscripts of Scrope's translation and two of Worcester's revision have been found; and one manuscript each for the anonymous translation and the abbreviated Scrope version have come down to us. Besides the prose translations of the *Dits*

<sup>1</sup> The *Dits Moraulx* must have enjoyed an extraordinary popularity. M. Barrois in *Bibliothèque Prototypographique ou Librairies des Fils du Roi Jean*, Paris, 1830, enumerated no less than nine manuscripts (Nos. 553, 941, 943, 973, 1836, 1884, 1950, 2097, and 2273) as having been in these royal libraries in the fifteenth century.

<sup>2</sup> *The Epistle of Othea to Hector*, Roxburghe Club, London, 1904, p. xxiv. Even before this (*An English Miscellany Presented to Dr. Furnivall*, Oxford, Clarendon Press, 1901) a note to Prof. Brandl's 'On the Dictes and Sayings of the Philosophers' called attention to the manuscript (Bodley 943) in the Bodleian Library.

<sup>3</sup> His last name is generally believed to have been Botoner. A reference to this text was made by Miss Mary Bateson in the Introduction to *George Ashby's Poems* (E.E.T.S., E.S. LXXVI, p. vii).

<sup>4</sup> William Blades, *The Life and Typography of William Caxton*, London, 1863, vol. ii, notes the following three editions printed by Caxton: the first (Blades No. 10) was issued in 1477, the second (Blades No. 28, but also with the printed date 1477) is supposed to have appeared about 1480, and the third (Blades No. 83, also dated 1477) was printed about 1490. The fourth edition of this work (*Short-Title Catalogue* 6830) was printed by Wynkyn de Worde in 1528.

<sup>5</sup> The manuscripts are Addit. 22718 of the British Museum and MS. 265 of the Lambeth Palace Library. A comparison of the texts of these two manuscripts with the printed editions was made by the present writer in an article that appeared in *The Library*, Fourth Series, vol. xv (1934), pp. 316-26. For the MS. in the Newberry Library, see below, p. xx.

*Moraulx* a metrical paraphrase of some of the adages was made directly from the Latin text by George Ashby, and but one manuscript of this work (MS. Mm. IV. 42 of the University Library, Cambridge) has been preserved. It is interesting to note that five writers, of whom four at least (Ashby, Scrope, Worcester, and Earl Rivers) were prominent figures of that day, were translating or revising the *Dits Moraulx* in the third quarter of the fifteenth century.

## II

## THE FRENCH MANUSCRIPTS

It was mentioned above that the number of manuscripts of the Tignonville translation which are still extant is considerably greater than the estimate made by Franceschini. It was also stated that the number of manuscripts known to this editor exceeded forty-five and that this did not pretend to be a complete list of all the known manuscripts. The reason for this is that the editor sought for but one particular manuscript (the one used by Scrope) and when this manuscript (or one so close to it as to be almost identical) was found, no further search was made. Why this particular manuscript was sought will be made clear later.<sup>1</sup> Of the manuscripts of the French text I have personally examined the following:

1. British Museum, Royal MS. 19 B IV.
2. " " " " 16 F X.
3. " " " " 19 A VIII.
4. London, Lambeth Palace Library, MS. 456.
5. Oxford, Bodleian Library, MS. Rawlinson D 537.
6. Munich, Bayerische Staatsbibliothek, MS. 395 (Gall. 59).
7. Paris, Bibliothèque Nationale, fds. franç. 572.
8. " " " " 812.
9. " " " " 1105.
10. " " " " 1106.
11. " " " " 1107.
12. " " " " 1694.
13. " " " " 12440.
14. " " " " 19039.
15. " " " " 19123.

<sup>1</sup> See below, pp. xlvii ff.

16. Paris, Bibliothèque Nationale, fds. franç. 19124.
17. " " " " 24296.
18. " " " " 24297.
19. " " nouv. ac. fr. 10059.
20. " " de l'Arsenal MS. 2311.
21. " " " " 2312.
22. New York, The Pierpont Morgan Library, MS. 10.
23. " " " " " " 771.

In addition to these twenty-three manuscripts a further number were known to exist in various public libraries<sup>1</sup> but were not examined:

24. Ghent MS. 359.
25. Lille MS. 139.
26. " " 315.
27. " " 316.
28. " " 322.
29. Toulouse MS. 824.
30. Chalon-sur-Saône MS. 34.
31. Blois MS. 35.
32. Tours MS. 757.
33. " " 758.
34. Lyons MS. 949.
35. Reims MS. 887.
36. Arras MS. 769.
37. Chantilly, Musée Condé MS. 839.

Finally four further manuscripts were noted:<sup>2</sup>

38. Phillipps MS. No. 4460, described as 'Sentences des Anciens. 8vo. v. s.xv' (*Catalogus Librorum Manuscriptorum in Bibliotheca D. Thomae Philippus, Bart., Typis Medio-Montanis, 1837*), may also be a manuscript of the *Dits Moraulx*.

<sup>1</sup> The reader is referred to the *Catalogue Général des Manuscrits des Bibliothèques Publiques de France*, to the *Cat. Descriptif des MSS. de la Bibliothèque de Lille* (Lille, 1848), to the *Catalogue . . . des Manuscrits de la Bibl. de la Ville et de l'Université de Gand* (Gand, 1849), and to *Chantilly, Le Cabinet des Livres* (Paris, 1900-11, vol. i, p. 230).

<sup>2</sup> In Gustav Gröber's *Geschichte der mittelfranzösischen Literatur* (2. Aufl. bearbeitet von Stefan Hofer), Berlin and Leipzig, 1933, vol. i, p. 276, there are noted three further manuscripts in the Bibliothèque Nationale, Paris, which appear to have escaped my notice; they are fr. 1134, and nouv. acq. fr. 10404 and 10641. The first of these is, however, a manuscript of the French translation of the *Moralis Philosophia* noted below, if my notes are correct. There are also listed a number of manuscripts at Brussels (9545, 10394/414, 10409, 10812, 11071, 11107, 11108, 11111) and one at Bern (667).

- 39/40. Two manuscripts of the *Dits Moraulx* were included in the Ashburnham Library (Barrois Nos. 157 and 474) according to the *Catalogue of the Manuscripts at Ashburnham Place*, Part II, London, n.d.
41. A manuscript of this work was offered for sale by E. P. Goldschmidt & Co., 45 Old Bond Street, London (November 1935).

In the old catalogue of the manuscripts preserved in Turin (*Codices Manuscripti Bibliothecae Regii Taurinensis Athenaei*, Turin, 1749) there were two manuscripts of the *Dits Moraulx* included among the 'codices gallici'; they were numbered XLVI (i. IV. 24) and LIX (i. VI. 27). These were probably destroyed in the disastrous fire of 25 January 1904; Léon Dorez<sup>1</sup> notes that almost all the Oriental, Greek, Italian, and French manuscripts were thus lost.

It is possible that not all of these manuscripts are copies of Tignonville's work. In the French libraries it is not unusual to find the French translation of the *Moralis Philosophia* by Guillaume de Conches entered under Tignonville's name, and, if I recollect correctly, at least one manuscript of the *Dits Moraulx* was found under Conches. This is not surprising when one recalls that the works are of a very similar nature, and in at least one case (British Museum, MS. Addit. 15305) they are combined, in an abbreviated form, into one work. In Colard Mansion's edition of the *Dits* the last leaves are devoted to still another work of the same sort. Walter Burley's *Liber de Moralibus Philosophorum*, Alart of Cambrai's *Moralités des Philosophes*, and various other similar collections of sayings make the cataloguing work still more difficult. Those who wish to find the early printed editions must search under Tignonville, *Dits Moraulx*, *Les Dictz et Auctoritez des Saiges Philosophes*, and even under *La Forest et Description des Grands et Sages Philosophes du Temps Passé*. Under these circumstances, the editor of the critical French text has a rather bewildering task ahead of him. There are at least half a score of early printed editions of Tignonville's book.<sup>2</sup>

<sup>1</sup> 'L'Incendie de la Bibliothèque Nationale de Turin', in *Revue des Bibliothèques*, Paris, 1904, 14<sup>e</sup> année, p. 88.

<sup>2</sup> According to Marie Pellechet's *Catalogue Général des Incunables des Bibliothèques Publiques de France*, Paris, 1897-1909, there are five fifteenth-century editions of the *Dits Moraulx*. The *Gesamtkatalog der Wiegendrucke*

There is still another class of works which must properly be mentioned with the Tignonville translation. These are works directly dependent on the *Dits Moraulx* and are little more than abbreviated versions or *florilegia* made from Tignonville's book; others are independent works which simply incorporate a portion, or portions, of the *Dits Moraulx*. No special search for texts of this sort was made, but the following five works were seen:

1. Cambridge, St. John's College, MS. 261 (T 14).
2. Paris, Bibl. Nat., fds. franç. MS. 1164.
3. British Museum, MS. Addit. 15305.
4. *Mots Dorés*. Paris: Antoine Vêrard, circa 1491.
5. Guillaume Telin, *Les Dictz et Bonnes Sentences des Sages et Scauans Philosophes*.<sup>1</sup>

The first of these is the only known manuscript of a poem of some 47,000 lines entitled *L'Instruction de la Vie Mortelle*, the author of the work being known through an acrostic in the

has relegated two of these to the sixteenth century. The following are the most important of the early editions of Tignonville's book:

1. Bruges: Colard Mansion, circa 1477. (Pellechet 4361.)
2. Paris: Antoine Vêrard, 27 April 1486. (Pell. 4365.)
3. Paris: Michel Le Noir, n.d. (Pell. 4363. This book was dated circa 1510 by H. W. Davies in the *Catalogue of a Collection of Early French Books in the Library of C. Fairfax Murray*, London, 1910, vol. i, p. 8.)
4. Paris: Le Petit Laurens for François Regnault, n.d. (Pell. 4362—GW. XVI century.)
5. Paris: [Jean Tréperel], n.d. (Pell. 4364—GW. after 1502.)
6. Paris: 'a l'enseigne de la Corne de Cerf', 1527. (Brunet, ii. 1340, under *Forest*.)
7. Paris: Pierre Leber, 1529. (*Catalogue des Livres de la Bibliothèque de M. le Baron James de Rothschild*, Paris, 1893, vol. iii, p. 353, no. 2558.)
8. Paris: Galiot du Pré, 1531. (Brunet, ii. 766.)
9. Paris: Pierre Leber, 1532. (Brunet, ii. 766.)
10. Paris: Pierre Leber, 1533. (In the writer's possession. Both this and the previous item appear to be reprints of No. 7, according to the description in the Rothschild Catalogue.)

Brunet, *Manuel du Libraire et de l'Amateur de Livres*, ed. 5, Paris, 1861, vol. ii, col. 766, has also the following entry under 'Dits des Philosophes': 'Les Ditz et sentences notables de divers auteurs, traduicts en françois et mis par ordre alphabétique, Paris, 1560.' In the Supplément, i. 400, is found: 'Dictz Moraux des Philosophes et Sentences Poétiques Collez en Franchois et Bas Aleman, Antwerp, Heyndrick Alssens, n.d.' I have seen neither of these two works.

<sup>1</sup> This forms part of a miscellany made by Telin and published under the title *Bref Sommaire des Sept Vertus, Sept Ars Liberaulx etc.* It was printed in Paris in 1533 by 'Nicolas cousteau pour Galliot du pre'. A full description of the book will be found in Brunet, *Manuel du Libraire*, vol. v, col. 692.

prayer at the end of the work as Jehan Bauduyn de Rousierres aulz Sallines. The first part of this poem, treating of a number of ancient philosophers, was directly borrowed from the *Dits Moraulx*.<sup>1</sup> A number of lines will be quoted in the notes to establish the fact that Tignonville's work is the source of these passages.

The manuscript in the Bibliothèque Nationale in Paris can be dismissed very briefly. The text is nothing more than a series of extracts made from the *Dits*. The same is true of the British Museum MS., but this is rather more interesting as the passages taken from the *Dits Moraulx* are added at the end of the French translation (possibly made by Claude de Seyssel) of the *Moralis Philosophia*, a Latin work variously attributed to the Venerable Hildebert, Bishop of Le Mans, Guillaume de Conches, Gautier de Lille, Guido of Vicenza,<sup>2</sup> &c. This French work is variously known as and catalogued under the titles: *Les Enseignemens des Philosophes*, *Le Livre de Moralité*, *Moralités des Philosophes*, *Le Livre de Sénèque*, &c.

The fourth work is a book printed by Antoine Vérard in Paris about 1491 under the title *Senecque des Motz Dorez*. This, however, is nothing more than a series of extracts from the *Dits Moraulx* and similar works gathered under such headings as 'Coustumes', 'Femmes', &c. Quotations from this text will also be found in the notes.

Possibly the most interesting of these dependent texts is Telin's compilation. Although he also made use of other sources for his *Dictz*,<sup>3</sup> his work is, in the main, largely drawn from Tignonville's *Dits Moraulx*. The chapter-headings occur in the following order: Aristote, Alexandre, Ypocras, Hermes, Loguyon, Socrates, Senecque, Cicero, Dardage, Theophile, Sedechias, Absalon, Onese, Thac, Omer, Zabion, Ptholomee, Platon, Galien, Pithagoras, Diogenes, Anaxagoras, and Ysocrates. While many of the sayings were literally copied from Tignonville's work, they were attri-

<sup>1</sup> I have not examined the text to see if the Latin original also was used as a source. Compare the note on this manuscript by Paul Meyer in *Romania*, vol. xxxv (1906), pp. 531-54.

<sup>2</sup> Walter of Châtillon has also been put forward as the author; compare John R. Williams, 'The Authorship of the *Moralium Dogma Philosophorum*', in *Speculum*, vol. vi, pp. 392-411.

<sup>3</sup> Telin names Valerius Maximus, Diogenes Laertius, Saint Augustine, &c., but he probably knew these works only at second hand through the compilations made by Walter Burley, Vincent of Beauvais, or the like.

buted to the above philosophers without maintaining the arrangement of the original work. Apparently Telin merely copied out suitable proverbs from the *Dits Moraulx* and then distributed them among the 'sages' as he pleased. For example the chapter on Onese reads:

Onese disoit. Soutiens & ayme ceulx qui ouurent de la grant arquemie. Cest assaouir les laboureurs des terres. Celluy est noble qui vse de bontez | & les plus grans bontez sont iustice | chastete & donner liberallement sans demander. Toutes choses perissent | mais que bonnes oeuvres. Toutes choses peuent estre muees | mais que nature. Toutes choses peuent estre adressees | mais que mauuaises meurs: et toutes choses peuent estre acheuees | mais que le iugement de dieu. Garde que couuoitise ne te face flateur: car tu y perdroyes plus de benefices de lame que ny gaigneroys de ceulx du corps.

While *all* these sayings are found in the *Dits Moraulx*, *none* of them occurs under Tignonville's Onese. In fact, all but the last sentence comes from the Hermes of the original (pages 28-30 of the Scrope text); the last saying will be found under Plato (page 128, l. 34 to page 130, l. 2).<sup>1</sup>

### III

#### THE FRENCH TEXT

IN the absence of a critical French edition of the *Dits Moraulx* a few notes on the French text will, no doubt, be found useful for the better understanding of the English translations. Both Franceschini and Knust pointed out that Tignonville did not blindly follow his original; the French version, as it is preserved to us in the earliest and best manuscripts, is a tolerably close translation of the Latin text. Tignonville did, however, feel at liberty to abridge or supplement his translation whenever it suited him to do so. Taken as a whole, the French version is considerably shorter than the Latin. The most obvious omissions include the

<sup>1</sup> Further 'misattributions' will be found in the notes. Without doubt, there are numerous other French texts dependent on the *Dits* that I have not examined. Joseph Morawski says: 'Aux *Dits* de Guillaume de Tignonville se rattachent probablement différents *Dits des philosophes*, encore mal étudiés, comme ceux qu'on lit dans les mss. de Tours, 907 (fol. 118), de Poitiers, 215 (fol. 100 v<sup>o</sup>), ou de Reims, 887 (XVI<sup>e</sup> s.), peut-être aussi les *Dis* du ms. d'Epinal, 189 (fol. 5 v<sup>o</sup>). La généalogie de ces différents *Dits* reste encore à faire.' (*Les dix et proverbes des sages*, Bibl. de la Faculté des Lettres de l'Univ. de Paris, 2<sup>e</sup> sér., ii, 1924).

descriptions of Ptolemy and Galen. Furthermore, the reader will occasionally find recorded in the notes certain Latin passages and proverbs not translated by Tignonville. As far as my own investigations have gone, it would appear that Tignonville made his translation from a manuscript closely related to Franceschini's M<sup>2</sup> (MS. 157—Latin XIV, LXX—of the Biblioteca Marciana in Venice).

We can, in addition, establish the fact that the different manuscripts of Tignonville's work show some important variations. For such variants the reader is referred to the passages on Sedechias, Tac, Sabion, Pithagoras, Socrates, and Plato mentioned in the notes, where all the more important variants of all the French manuscripts consulted are noted. It will be seen that the British Museum MS. Royal 19 B IV and the two manuscripts in the Bibliothèque de l'Arsenal, Paris, have a number of readings peculiar to this group, from which the Latin text differs. The manuscripts have not been sufficiently well examined to establish whether or not we are justified in assuming that the Tignonville translation suffered from a certain amount of 'editing'. It is only clear that certain groups of manuscripts preserve variant readings which appear at first glance to be textual emendations of a sort usually found in texts that have been revised. Another apparent recension of the text is represented by MS. fonds français 1105 of the Bibliothèque Nationale, Paris, and the Colard Mansion print; the most outstanding characteristic which these two have in common is that they usually omit the 'Et il dist' with which the proverbs are introduced. The Mansion edition is further distinguished by a number of additions to the text not found in the manuscripts, two of which are quoted in the notes.<sup>1</sup>

#### IV

#### THE ENGLISH MANUSCRIPTS

THERE are thirteen known manuscripts of English translations of the *Dicts and Sayings of the Philosophers*. As three of these are manuscripts of Earl Rivers's translation (MS. Addit. 22718 of the

<sup>1</sup> See notes to pp. 142 and 148. The editions printed by Pierre Leber have an additional chapter 'De saint Denis grant philosophe', which precedes the *Dits* proper.



British Museum, MS. 265 of the Lambeth Palace Library, and MS. Ry. 20 (fols. 208-41) of the Newberry Library in Chicago<sup>1</sup>) and another is the unique manuscript of George Ashby's paraphrase of the Latin text (MS. Mm. IV. 42 of the University Library, Cambridge), these four are not described here. The remaining nine manuscripts are:

*MS. Bodley 943, Bodleian Library. (B)*

Quarto, vellum, 9×7 inches, second half of the fifteenth century, fols. iii and 107. Imperfect, quired in eights, wanting a leaf between the folios numbered 55-6, and a quire after fol. 85.

Written in a fairly large and clear hand, with 26-30 lines to the page. There are no signatures or catchwords. Capital letters are illuminated and there are sketches of the philosophers as follows:

Hermes, holding a book and pen-case, on folio numbered	3b
Tac,                   "                   "                   "	12b
Saquanwin,       "                   "                   "	13a
Omer,               "                   "                   "	13b
Zalon,             "                   "                   "	15a
Zabion,            "                   "                   "	16a
Ypocras with a doctor's vessel and pen-case	17a
Pitagoras holding a pen-case	20a
Diogenes, a barrel on his left, holding a book and pen-case	24a
Socrates with a book and pen-case	28a
Plato               "                   "                   "	42b
Alexander with crown and sceptre	65b
"                   "                   "                   "                   (smaller)	67b
King Darie with crown	68b
"                   "                   pointing to the moon and stars	69a
Alexander, as before	70a
Mother of Alexander, more carefully drawn	73a
Alexander, as before	73b
"                   "	78a
Tholomee with moon and stars above	84b

<sup>1</sup> For my knowledge of this manuscript, I am obliged to Mr. Ernst F. Detterer of the Newberry Library. Although the text is attributed to Earl Rivers in the prefatory note and in the main corresponds to Caxton's edition, there are numerous and important differences. Whether this is the Rivers version before Caxton had corrected it or a later redaction is not, at the present time, clear. In any event, it is a most important and interesting manuscript. Unfortunately it is incomplete, as the scribe breaks off in the chapter on Galen, p. 256, l. 6.

Onese	86b
Magdarge with a pen-case	87a
Thesile       "       "	88a
St. Gregory, preaching from an open book	89a
Galen with a doctor's vessel	89b
Protege	91b

(The pages containing portraits of Aristotle, Assaron, and Leginon are wanting.)

These sketches are the same as in MSS. E and C and similar to those in T.<sup>1</sup>

*The Summary Catalogue of Western Manuscripts in the Bodleian Library* (Oxford, 1905, vol. v, No. 27703) adds the note:

Owned perhaps by Anthony Locksmith, mercer of London in 1541 (foll. 98v, 103v): in the 17th cent. perhaps by 'Thomas Dutton' (fol. 12), by William Abberley in 1649 (fols. 73, 104), and by Hugh Ford in 1655 (fol. 50). This is probably the volume owned by Robert Burscough in about 1697 (Bernard's Catalogus MSSrum 1697, tom. ii, pt. 1, no. 7705). An M N conjoined as a monogram is on fol. iii.

The manuscript is printed on the even-numbered pages.

*MS. I. 2. 10 Emmanuel College, Cambridge.* (E)

The description of this manuscript as given in the catalogue compiled by Dr. Montague Rhodes James (No. 31)<sup>2</sup> is:

Vellum, 8½ × 6½, ff. 78 + 1, 31 lines to a page. Cent. xv, well written, with nice drawings, vellum wrapper. An old number 39 on 2nd cover.

Ex dono Samuelis Starlinge quondam socii.

On f. 7b Marie Hitchens (xvi).

*Collation:* 1<sup>2</sup> (wants 1) 1<sup>6</sup> 2<sup>8</sup> 3<sup>8</sup> 4<sup>8</sup> (wants 8) 5<sup>8</sup>–8<sup>8</sup> 9<sup>6</sup> 10<sup>8</sup> (+5\*) 11? (two left).

Dr. James has, however, miscounted the leaves. There are, after the first folio (fly-leaf), 79 written folios. Remains of old numberings of a very haphazard sort, as well as a recent numbering (1–80),<sup>3</sup> are found in the manuscript. For example, the leaf now

<sup>1</sup> There are manuscript scribbblings of no interest on fols. 18b, 23b, 31b, 37a, 65b, 66a, 73a, 87a, 98b, and 103a. On 50a is written: 'Blesse our Lord protector 1655 by me Hugh fford.' On 103b there are several drafts of a bill dated 'the xxiiij daye of the monthe of maye in the xxxiiij yere of our soueryne lorde kyng henry the eyght' (1541).

<sup>2</sup> *The Western Manuscripts in the Library of Emmanuel College, Cambridge* University Press, 1904, pp. 29–30.

<sup>3</sup> If I remember correctly, the leaf-numberings must have been added since I first saw the manuscript (March 1932), as at that time the manuscript did not have any modern foliation.

numbered 5 with the drawing of Tac bears the old number 1 and the following 3 folios are numbered 2-4. Leaf 16 has an old number that, as far as I can make it out, is 15. This probably accounts for Dr. James's error. As it will be shown later (pp. xxxvi ff.) that the manuscript is of considerable interest as an 'association' item, a new description of the manuscript scribblings will be found to be of no little interest.

On the fly-leaf is found the note 'Ex dono Samuelis Starlinge quondam socii' written over the beginnings of an earlier (16th cent.) 'An Index or Table'. Below this, in a hand of the second half of the sixteenth century, is written: 'The lyves of certaine Phylosophers. The names of the phylosophers. 1 Tac. 2 Zaquum. 3 Homer. 4 Solon. 5 Sabion. 6 Ipocras. 7 Pythagoras. 8 Diogenes. 9 Socrates. 10 Plato. 11 Aristotle. 12 Alexander Magnus. 13 Ptolomee. 14 Assaron. 15 Legmon.' This proves that the manuscript was incomplete at the beginning (and presumably also at the end) as early as the sixteenth century. On the verso of the fly-leaf, a sixteenth-century hand (apparently the same as on the recto) began an index but only noted three names, Aristotle, Alexander, and Assaron; the corresponding folio numbers were not supplied.

As the text begins in the middle of Hermes, it may be presumed that an entire quire of 8 was lost at the beginning; one folio (Dr. James's 4<sup>8</sup>) is wanting after the leaf numbered 30 (oddly enough, this is the folio containing Socrates's opinions on women which Earl Rivers refused to translate but which Caxton added as an epilogue in his edition); the leaf now numbered 78 has been misbound and should be inserted between folios 63 and 64, old manuscript notes<sup>1</sup> calling attention to this; one folio is wanting after leaf 72 (the conjugate of Dr. James's 5\*?); a quire of 8 leaves is lacking after leaf 77 and there are probably 10 leaves wanting at the end.

The coloured drawings of the philosophers at the beginning of the chapters are similar to those described in the previous manuscript. They are enumerated in Dr. James's description.

The orthographical peculiarities of this manuscript, as of all the other manuscripts, have been brought out in the variant readings. The *usual* spellings have been noted occasionally and those orthographical or dialectal variants habitually found in

<sup>1</sup> Apparently of the sixteenth century.

these manuscripts have been marked with an asterisk to distinguish them from true variant readings.

There are numerous marginal and interlinear corrections made in at least two different hands. Of these Dr. James says: 'The earlier set of notes was made by some one for the purposes of sermon-making. The book has evidently been in Ireland. Did it belong to Bale or Bedell?'

As Dr. James has pointed out, the manuscript has quite obviously been in Ireland. The Irish note 'as maith n holc'<sup>1</sup> is found on fol. 54*b*; on fol. 76 is 'Hec indentura facta apud watirfordiens', of which an English rendering in a less formal hand occurs on fol. 51 (on fol. 54 it reads 'This endentowr madd att cork the viij daye of nowymber in the xiiij yere of the reying of our showerayng lorde'); and on fol. 47*b* is the late scribble mentioning 'Richard . . . of bally magrir & tomas skiddy merchantt man & Son of Corck'.<sup>2</sup>

Of considerable interest are the various notes 'pro Johanne ffastolff' that occur in the manuscript. The identification of the hand that made these entries is the subject of a special discussion,

<sup>1</sup> This may be translated as 'Bad is good' and is comparable to the English proverb 'Bad is the best'. (See W. G. Smith, *The Oxford Dictionary of English Proverbs*, Oxford, 1935, p. 58.) For the correct reading and translation of the Irish note, I am obliged to Professors Max Förster and Rudolf Thurneysen. Dr. James read the note as 'armaht nholc'.

<sup>2</sup> The manuscript, as we shall see later, almost certainly belonged to William Worcester or Botoner, as he sometimes signed his name. Although a native of Bristol (see *D.N.B.*, vol. lxii, p. 441), he seems to have had some connexion with Ireland. The letters H.R., which sometimes accompany his signature, have been interpreted as Hibernicus—. In the *Paston Letters* (ed. James Gairdner, London, 1904, iii. 213-14 and 230) Friar Brackley refers to one W.W. Hibernicus, and Worcester (iv. 293) subsequently accuses this same 'Frere Brakley' with having contrived 'malycious talys' against him. Gairdner (op. cit., vol. i, p. 152, note 6) makes the following observation: 'It is clear from Letter 404 that a certain "W. W." and Colinus Gallicus were different persons (see vol. iii, p. 213, note 3), and the references to "W. W." at p. 230 as the knight's secretary and one of his executors remove any doubt that we might otherwise entertain that he was William Worcester. But a new difficulty arises from that identification, that Friar Brackley calls "W. W." an Irishman, which William Worcester was not; and the references at p. 220 (actually page 229) of the same volume would imply that he was really an Irishman in nationality, and also a one-eyed man of dark visage. Such may have been Worcester's personal appearance, but why was he called an Irishman?' The fact that one of Worcester's manuscripts found its way to Ireland seems to add confirmation to the theory that Worcester had some Irish connexion.

but it is quite clear from the context of these notes that the writer was intimately connected with Sir John Fastolf. The first is found on fol. 3 opposite the saying that the people always obey to a 'goode doer' and that a kingdom may not be happy if the people do not increase (text, page 26): 'nota concilium et dictum Johannis ffa[stolff] in iste articulo.'<sup>1</sup> On fol. 11*b* alongside 'hevynes is a passion touching thingis passed and sorowe is a fere of thingis for to come' (page 48), there is a note which reads 'pro Botoner', as far as I can make it out. On fol. 13*b* (not 72*b* as Dr. James notes) is the note for Fastolf 'à propos of an injunction not to make great buildings which others will inherit' (p. 54, ll. 19-22).<sup>2</sup> The name Botoner reoccurs on fol. 14*b* by the saying: 'he is free that is free of honesty' (p. 58, ll. 1-2). Again on fol. 19*b*, next to a passage concerning 'vilainous speaking' (p. 70, ll. 18-19), is written: '[? Bot]oner nota bene'. On fol. 46*b* (not 44*b* as noted by Dr. James) is the second note to Fastolf concerning the gathering of riches for other people to enjoy (p. 146, ll. 16-19).<sup>3</sup> On fol. 54*b* is the note: 'exemplum de villa Jernemuth in co[m]itatu Norff.', opposite the text printed on page 168, line 32, to page 170, line 3.<sup>4</sup> The name, Thomas Jonson, is found on fol. 59 (not fol. 57). There are numerous other notes, mainly in Latin, calling attention to the text<sup>5</sup> but most of these, as well as the many later

<sup>1</sup> This may refer to the *Acta Domini Joannis Fastolf* attributed to Worcester by Bale, Oldys, and Tanner, but not now known to exist.

<sup>2</sup> It is easy to see in this note a reference to the building of Sir John Fastolf's extensive country seat, Caister Castle, not far from Yarmouth in Norfolk. A description of Caister Castle will be found in the *Paston Letters* (i. 118-20). After Fastolf's death the ownership of Caister was the subject of endless legal quarrels. In 1468 Worcester wrote to Margaret Paston: 'And I am ryght glad that Castr ys and shall be at your comaundment, and yowres yn especialle. A ryche juelle yt ys at neede for all the cuntre yn tyme of werre; and my Maister F. wold rather he had nevyr bylded yt then hyt shuld be yn the gouernaunce of eny sovereyn that wole oppresse the cuntree' (*Paston Letters*, iv. 294).

<sup>3</sup> Sir John Fastolf's main passion seems to have been the acquisition of property. After his death the distribution of Fastolf's wealth was the subject of many legal tilts between the Pastons and other notable families, including also Worcester. The latter seems to have fared very poorly and finally retired to spend the rest of his days in Bristol.

<sup>4</sup> Jernemuth is, of course, the present-day Yarmouth. It is frequently noted in the *Paston Letters* and is found spelt Jernemuth in Fastolf's will (iii. 147) and elsewhere (iv. 38, 48, 136, &c.).

<sup>5</sup> These Latin notes ('Nota concilium', 'nota bene', &c.) are exactly similar to those in MS. Royal 18 B XXII of the British Museum. We shall

scribblings, are of little interest and have been largely cut away or erased.

*MS. Dd. IX. 18, University Library, Cambridge. (C)*

Folio, paper,  $11\frac{1}{2} \times 8\frac{1}{2}$  inches, second half of the fifteenth century, fols. 75. Imperfect; 1-6<sup>16</sup>, wanting 21 leaves, viz. 1<sup>1-12</sup> and 1<sup>15-16</sup>, 4<sup>16</sup>, 6<sup>12-16</sup>. The manuscript therefore lacks fols. 1-12, 15, 16, 64, and 92-96, though the *Dicts* must have ended on fol. 92a. There are occasional tears in the manuscript with loss of text. The paper is watermarked with a design similar to Briquet No. 4632.<sup>1</sup>

Written in a clear hand, 30-35 lines to the page, no signatures or catchwords, initial letters are decorated. The figures of the philosophers are similar to those in MSS. B and E.

The following names are found in the manuscript: Wylliam Crosbye (fol. 14a), Edward Kempston (24a and 69a), Thomas Kem- (27a), and Edward Kemston, William Addes, and others on fol. 34b. There are numerous scribblings beginning: 'Ryght well belouid, my good father and mother, my dutie consydered moste umble, &c.' (fols. 45a, 81a, 90b, 91a, 91b); also a note on fol. 65a: 'Phyllip and M(ary) by the grace of G(od) Kyng of Yengland Fronce and Englye(sh) Kynge come of (? ther), &c.'

*MS. Gg. 1. 34. 2, University Library, Cambridge.<sup>2</sup> (U)*

Quarto, vellum,  $8 \times 5\frac{1}{2}$  inches, fifteenth century (*post* 1472),<sup>3</sup> fols. 102. Imperfect, 1-14<sup>8</sup>, wanting 10 leaves, viz. 1<sup>1</sup>, 1<sup>3</sup>, 2<sup>8</sup>, have occasion to speak later of this manuscript (the only known manuscript of *The Boke of Noblesse*).

<sup>1</sup> Charles Moïse Briquet, *Les Filigranes*, Paris and Geneva, 1907, vol. ii, p. 283; 'couronne à un fleuron et deux demi'. He adds: 'Les filigr. 4632 à 4635 sont vraisemblablement les préluces des types 4636 à 4648 très nombreux et très persistants de formes. . . . Le battoir qui a employé cette marque devait être important, à en juger par la quantité de papier ainsi filigrané qui s'est répandu sur la Suisse, la France, les Pays-Bas, l'Allemagne et jusqu'en Hongrie et en Russie. Mais où le chercher, si ce n'est en Piémont où ce papier se trouve à Lanzo, Azeglio, Masino, Verceil et Biella et d'où il a pu passer à Parme, seule localité de l'Italie continentale où nous l'ayons trouvé.'

<sup>2</sup> For further information regarding the two University Library manuscripts the reader is referred to the *Catalogue of the Manuscripts Preserved in the Library of the University of Cambridge* (Edited for the Syndics of the University Press), Cambridge, 1856-67, Nos. 595 and 1429.

<sup>3</sup> The colophon of the manuscript states that Worcester completed his corrections of the text in March 1472; see below, p. xxxix and note 1, and text, p. 292.

37, 134-5, 144, 146-8. The manuscript accordingly lacks fols. 1, 3, 16, 23, 100, 101, 108, 110-12, though the *Dicts* ends on fol. 109b.

Well written in a clear hand, 28-32 lines to the page, capital letters illuminated, no signatures or catchwords.<sup>1</sup>

The name William Auerel occurs twice (fols. 109b and 3a). At the end of the text is the note:

Nomen scriptoris John ffermour plenus amoris  
Et constat Ricarde Walker Grocer

There are a few scribblings, including a later paraphrase of the text on fol. 34b. A similar paraphrase on 41b has been almost completely lost in the margin, and so on fol. 104a, the note: 'And he sayd to a wyseman that —.'

*MS. O. 5. 6. Trinity College, Cambridge. (T)*

The description of this manuscript, as given in the catalogue of manuscripts (No. 1287),<sup>2</sup> is:

Vellum, 15½ × 10½, ff. 69, double columns of 51 lines. Cent. xv, in a curious hand, very clear. Contains a good many rough pictures.

Marked A. 6.

On f. 1 is the name Le: Fludd.

*Collation:* 1? (two left), 2<sup>8</sup> (wants 8) 3<sup>8</sup> (wants 1, half of 3 and 8) 4<sup>8</sup> 5<sup>8</sup> 6<sup>8</sup> (wants 1, 5) 7<sup>8</sup> 8<sup>8</sup> 9<sup>10</sup> (3, 4 are half leaves: 7 wanting) 10<sup>8</sup> (wants 1, 7, 8) 11?<sup>6</sup> (wants 6).

The *Dicts* occupies fols. 38a-64b and is incomplete at the end (as noted in the variant readings). The figures are similar to those in MSS. B, E, and C. As the text is that of William Worcester's revision, the manuscript was written after March 1472.

*Additional MS. 34193, British Museum. (Ad)*

Folio, paper and vellum, 11 × 7½ inches, late fifteenth century, fols. 228.<sup>3</sup> Perfect, the *Dicts* occupying fols. 137a-201b; this

<sup>1</sup> Catchwords are found only on 8 verso and 43 recto.

<sup>2</sup> Montague Rhodes James, *The Western Manuscripts in the Library of Trinity College, Cambridge*, Cambridge University Press, 1900-2.

<sup>3</sup> Mr. Henry Bergen, to whom I am obliged for the collation of the manuscript and for other details, writes to me: 'Although as a rule the later the MS. the more likely one is to find inequalities in the number of leaves to a gathering, odd numbers of leaves generally mean that one or more have been lost. In making up MSS. of vellum and paper, the custom was to enclose the section in one or two folded vellum sheets and to use a vellum sheet for the two middle leaves (1 or 2 vellum + x paper + 2 vellum + x paper + 1 or 2 vellum), but this MS. with its curiously mixed sections at the beginning

section is unconnected with the other items bound up in the book. *Collation*: 1<sup>++1</sup> 2-5<sup>8</sup> 6<sup>6++1</sup> 7-8<sup>8</sup> 9<sup>4++1</sup>. The first quire consists of 2 vellum leaves and 3 paper; quires 2, 3, and 4 contain 3 paper + 2 vellum + 3 paper, while quire 8 has 3 vellum + 2 paper + 3 vellum; quires 5, 6, and 7 are all vellum; and quire 9 is made up of 2 vellum + 1 paper + 2 vellum.

Poorly written in a hurried hand, 39-43 lines to the page, signatures for the most part rubbed off, catchwords, initial letters roughly decorated.<sup>1</sup>

The manuscript was formerly in the collection of Richard Heber (Sale Cat. 1836, lot 821). It has the book-plate of the Rev. John Fuller Russell, and the following names are written in the margins: George Corquerell (fol. 98b), Charles Henschman (fol. 169b), and George Goodman (fol. 228b).

For a full description of the contents of this manuscript, the reader is referred to the *Catalogue of Additions to the Manuscripts in the British Museum* (1888-92).<sup>2</sup>

*MS. Harley 2266, British Museum.*<sup>3</sup> (H)

Folio, paper, 12 × 8½ inches, second half of the fifteenth century, fols. 58. Very imperfect. In its original state the manuscript consisted of five quires of ten leaves plus three leaves. *Collation*: 9 (the first leaf missing) = fols. 1-9 *plus* 9 (one leaf missing between 13 and 14) = fols. 10-18 *plus* 10 *plus* 8 (one leaf missing between 29 and 30 and one between 35 and 36) = fols. 29-36

and end seems to be exceptional. The fact that sections 5 to 7 are of vellum (one of 7 and two of 8 leaves) may point to original sections of 8 leaves. The odd number of leaves in 1, 6 and 9 shows that there must either have been a loss of folios or that it is a very queerly constructed book.' Although I have gone through the manuscript again, the text does not show any loss of leaves. The scribe, as noted, omitted large sections of the *Dicts* but no portion so extensive as to have originally contained the contents of two written pages. In addition, the text seems to run on from leaf to leaf without any noticeable break. The text is, however, incomplete, as the scribe failed to include the chapter on Magdarge; this omission is the result of a scribal error and is not due to the loss of any leaves.

<sup>1</sup> Note by Mr. Bergen.

<sup>2</sup> Compare H. L. D. Ward, *Catalogue of Romances in the Department of Manuscripts in the British Museum*, London, 1893, vol. ii, pp. 487 and 584; also Carleton Brown, *A Register of Middle English Religious & Didactic Verse*, Oxford, 1916, vol. i, pp. 411-12.

<sup>3</sup> Compare, also, *A Catalogue of the Harleian Manuscripts in the British Museum*, London, 1808, vol. ii, p. 633.



*plus* 9 (one leaf missing at the beginning of the section between fols. 36 and 37) = fols. 37–45 *plus* 10 (of fol. 46 only a small scrap of the lower left-hand corner remains) = fols. 46–55 *plus* 3.<sup>1</sup>

Written in a clear hand, approximately 33 lines to the page, signatures are for the most part rubbed off, catchwords, capital letters at the beginning of the chapters are decorated.

There are many marginal notes calling attention to the text, some of the marginalia being written in a fine humanistic hand. On fol. 1a is the date '17 die Maij 1724/5' (date of purchase by Edward Harley, the second Earl of Oxford?)<sup>2</sup> and on 38b the inscription: Pearson Pegham. On fol. 23a is the interesting note of ownership: Willyam Athertoun and Amye his wife and (? frend), being a vitteler to the masters of the Quinies Maiesties Mint *with-in* the tower of London.

*MS. Rawl. Poet. 32, Bodleian Library, Oxford. (O)*

Folio, vellum and paper, 11 $\frac{3}{8}$  × 8 $\frac{1}{2}$  inches, second half of the fifteenth century, fols. ii+206. Perfect, the *Dicts* being written on fols. 194a–204a.

Written in a fairly clear hand (described as hand F in the *Summary Catalogue*), 34–40 lines to the page. There are no signatures or catchwords. Initial letters are roughly decorated.

The text of this manuscript is printed in Appendix A.

For a full description<sup>3</sup> of the contents of this manuscript, the reader is referred to the *Summary Catalogue of Western Manuscripts in the Bodleian Library*, Oxford, 1895, vol. iii, No. 14526.

*Lord Tollemache's MS., Helmingham Hall. (HH)*

This manuscript was described by the Royal Commission on Historical Manuscripts (Report 1, page 60, col. 2):

There is a copy of the 15th Century on parchment of 'The Booke

<sup>1</sup> For the collation of the manuscript I am again indebted to Mr. Henry Bergen.

<sup>2</sup> I am obliged to Dr. Robin Flower for calling my attention to the fact that the entry '17 die Maij 1724/5' (an impossible form, one would say, after March 25) is in the hand of Humfrey Wanley, librarian to the first and second Earls of Oxford. Dr. Flower informs me that there appears to be no mention of this manuscript in Wanley's diary for that year. Compare Seymour de Ricci's *English Collectors of Books & Manuscripts*, Cambridge University Press, 1930, pp. 33–7. Robert Harley died on 21 May 1724.

<sup>3</sup> See also Carleton Brown, *op. cit.*, vol. i, p. 103.

of Morall Seyinges of Phylsophres, translated out of ffrenshe into Englysshe' the same probably as that printed by Caxton as 'The Dictes and Sayinges of Philosophers'.

Quarto, vellum,  $9\frac{1}{4} \times 10\frac{1}{4}$  inches, third quarter of the fifteenth century (probably *circa* 1460),<sup>1</sup> fols. 70. Perfect, 1<sup>8</sup>-8<sup>8</sup> 9<sup>6</sup>.

Well written in a clear hand, 36-40 lines to the page. Initial letters are illuminated. There are no signatures or catchwords. There is a note of ownership of Wylyyam Burwell (? or Barwell), possibly the same William Burwell buried at Sutton, Suffolk.<sup>2</sup>

The manuscript is printed on the odd-numbered pages.<sup>3</sup>

## V

## THE RELATIONSHIP OF THE MANUSCRIPTS

A HASTY glance at the *variae lectiones* will convince the reader that no manuscript is copied from any other. Each manuscript has mistakes peculiarly its own. It is hardly worth while to repeat here all these peculiarities as they are easily found in the collations, but a sufficient number may be noted so that the reader can see at a glance that all the important manuscripts are independent. B has the following special faults: 20.25, 22.30, 24.17, 24.35, 26.9, 32.1, 42.30, 48.30, 50.13, 56.4, 56.33, 70.13, 74.20, 86.32, 124.13, 134.21, 218.33, &c.; C has the following errors peculiar to this MS. alone: 52.9, 88.11, 90.6, 98.23-25, 108.1, 122.24, 134.8, 138.5, 144.18-19, 158.1-2, 196.31, 214.13-14, 260.29-30, &c.; and E has these unique mistakes: 48.12, 90.31, 98.7, 116.25, 126.27, 132.27, 136.10, 138.33, 210.22, 216.15, &c.<sup>4</sup>

<sup>1</sup> For the dating of this manuscript I am obliged to Mr. J. A. Herbert.

<sup>2</sup> In MS. Addit. 32484, fol. 271, there is a rubbing of a tombstone from Sutton, Suffolk, reading: 'Here lyeth buried vnder this stone The Bodye of William Bvrwell Gent: Deceased the xxiiijth Day of March Anno Domini 1596 & of the age of lxxx yeares.' The years 1516-96 for the supposed owner suit the manuscript entry and the fact that the manuscript is still preserved in East Anglia may be significant.

<sup>3</sup> Although this manuscript is complete as far as the text and the number of leaves is concerned, the order of the text is seriously upset in the last few pages. This is obviously due to the fact that the scribe copied a mis-bound or otherwise disarranged manuscript; for full details, see below, p. xxxviii and footnote 3.

<sup>4</sup> In addition, E (together with the manuscripts dependent on it—T and U) frequently has errors not found either in B or C, as for example in 212.29; see also, below, page xxxi.

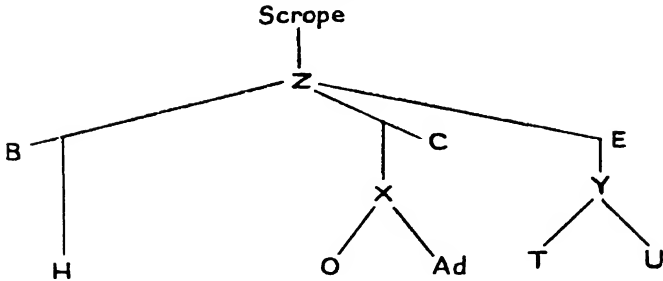
The same is true of the other manuscripts that belong to the Scrope text; these two manuscripts, H and Ad, are so hopelessly corrupt that not *all* the variants from them have been noted, but a sufficient number of them will be found in the collations to leave no doubt on this score.

The manuscripts of the Worcester revision, T and U, naturally form a group of their own but here again the manuscripts have special faults which indicate that the manuscripts could not be dependent on each other. The mistakes in T include the variants for 36.28, 58.1, 68.17, 84.11, 90.8, 94.29, 96.26, 110.4-5, 112.21, 150.14-15, 168.25-27, &c.; U has 40.13, 84.1, 88.34, 98.7, 122.27, 162.12, 180.5-7, 204.14, 214.33, 218.32, 254.2, &c.

It is perfectly obvious, of course, that if any manuscript was copied from any other, that manuscript would show at least a certain number of the other's faults. It is not necessary that *all* such errors should be preserved in the second manuscript, for the scribe may very well have corrected some of them. The number of special readings is, however, so extensive that we can safely assume that the manuscripts are all independent copies. The only major fault that any number of manuscripts share is found in 104.24. In three<sup>1</sup> manuscripts (B, T, and H) the sentence ends as printed in the text; the other four manuscripts (C, E, U, and Ad) add 'and none otherwise but as thow wold thei did to the'. Whether we can see in this a genuine group of manuscripts or merely the same corruption occurring independently in the work of different scribes, due to the homœoteleuton error, is a debatable point. The best evidence that we have may be found in the rough illustrations which accompany the text. In B, C, and E, the three most reliable manuscripts, the pictures are so alike that, as they could not have been copied from one another, they must have been transcribed from a common original (or at least from sister manuscripts). If this is combined with the only fault which the manuscripts have in common, the stemma of the manuscripts would be:

(Here z is the manuscript from which B, C, and E were copied,

<sup>1</sup> O, although copied from the same manuscript from which Ad derived, has not the addition as in the other four manuscripts. As the scribe of O frequently shortened the text, this does not necessarily prove that O could not have been drawn from MS. 'X'. See also the Introductory Note to the O text, pp. 295-6.



possibly representing more than one manuscript—see below; x is the original for O and Ad—on this, see the introduction to the abbreviated version in Appendix A; y is the formal copy of the Worcester version made from the interpolations in E—see below, pp. xxxvi ff.)

There is some further evidence for such an arrangement. The following variants found only in C, E, T, U, and Ad argue in favour of a division separating them from B: 56.10, 68.18, 84.7, 130.32, 150.26, 164.3, 192.5, 192.33, &c. As a sub-group, C and Ad may be identified by the readings they alone have in common, such as 116.8, 216.7, 224.30, 264.23, 272.31, &c. E, T, and U also form a subdivision by having special readings for 24.17, 30.13, 32.22, 50.8, 70.29, 122.24, 152.27, 164.2, and 202.12.

It is needless to repeat here the excellent observations on the difficulties connected with the preparation of a correct genealogical tree for manuscripts which Professor R. W. Chambers and Dr. E. V. Hitchcock brought out in the introduction to their edition of Harpsfield's *The Life and Death of Sir Thomas More* (E.E.T.S., O.S. 186, pp. xxi-xxxi). The editors' remarks on 'manuscript contamination' are particularly appropriate for the *Dicts*. If the above grouping of the manuscripts is accepted, it will be found that a number of manuscripts show affinities which would be impossible if the 'descent' of these manuscripts were confined to this chart; for example, in 46.6 B differs from H, in 56.4 B has the same omission as Ad (though this is probably only an eye-slip independently made), in 84.21 T and Ad have the same textual emendation, in 166.8 B and U agree, in 136.11 the grouping is CTH, EU, and Ad (with Ad giving the only correct reading, perhaps an emendation of E), in 138.17 and 172.10

B and C have the same misreading, and in 158.11 H and Ad agree.<sup>1</sup>

There is no doubt in the editor's mind that MSS. C, E, and B were copied from the same manuscript or at least from sister manuscripts, according to the evidence of the illustrations, possibly even in the same scriptorium; the 'mixture' of the variant readings can, in that case, be explained by assuming that the manuscripts were compared now with one, now with the other. If these manuscripts (and H and Ad may very well have had the same origin) were transcribed from similar manuscripts, it may even be possible that the models were occasionally exchanged, so that the scribe made his copy from more than one original. It may also be true that the manuscripts were compared with one another and corrected wherever necessary; this would account for the numerous corrections in the Emmanuel College MS., both for the interlineation of omitted words and for the cancellation of other words and passages not found in the other manuscripts (thus, for example, in 98.5, 100.11, 104.24, 112.25, &c.).

## VI

### THE SELECTION OF A MANUSCRIPT FOR THE SCROPE TEXT

THE choice of a manuscript for the Scrope text was at once easy and difficult. Unfortunately all the manuscripts of this translation, as well as for the Worcester revision, are incomplete; the only manuscript which is complete as far as the leaves go (Ad) lacks the chapter on 'Magdarge' and shortens the text by numerous and extensive omissions. MSS. O, H, and Ad could be eliminated at once; the best of these three (O), though a fair text, is only an abbreviated version and the other two are so hopelessly corrupt as to be almost useless. The choice therefore devolved on C, E, and B. A glance at the variants will show that of these manuscripts C is easily the poorest. The editor was thus confronted with the problem of deciding whether B or E was to be selected as the basis for the text, and it was at this stage that the choice was difficult, for if E (the manuscript corrections being

<sup>1</sup> These examples have been picked out at random and do *not* represent a complete list by any means.

included) offered the slightly better text, B was, on the other hand, more complete. It was, however, mainly due to the many corrections in E that the Bodley MS. was finally selected for the text.

It was mentioned in the description of the Emmanuel College manuscript that at least two hands had made corrections in that manuscript. Of these two sets of corrections, the one which is written in darker ink supplies corrections to the Scrope text, while the other gives the readings of the Worcester version as well as correcting still other mistakes in the manuscript. E, in its uncorrected state, is certainly only a very little better than B, but if the editor had selected E for the text he would have had to refer *in the case of each correction* to the readings of the French text as well as to that of the other manuscripts of this translation. In short, the editor would, in any case, have had to refer back to B, and in some cases also to C, before he could accept the manuscript corrections in E.<sup>1</sup>

Of secondary importance was the fact that B was more complete than E. If the text had been set up from the Emmanuel College MS., it would have been necessary to supply large portions not only from the Bodley MS. but also from C. In short, if E

<sup>1</sup> The corrector frequently erased the text or made other changes, so that it is sometimes difficult or even impossible to determine what the original reading was without having recourse to the other manuscripts; the most important of these are the readings recorded for 30.6 (*see Notes*), 40.26, 48.11, 50.21, 56.20, 60.19, 64.21, 72.4, 130.11, 136.10, 186.29, 204.14, and 206.23. Another difficulty is encountered in the case of omissions in the Emmanuel College manuscript that were later added by the interlineator, for in each case it would have been necessary to refer to the four other important manuscripts (B, C, T, and U) before it could be determined whether the readings thus found were Worcester's emendations or Scrope's text; of such corrections the following may be noted: 30.13, 32.29, 82.17, 84.1, 98.5, 100.11, 104.23, 114.21, 120.15, 122.17, 126.27, 142.26, 178.31, 180.5, 184.4, 206.20, 216.22, and 220.14. Finally there is some evidence to the effect that Worcester consulted a different French manuscript than the one used by Scrope while making his corrections. This *may* account for the reading 'tirant' in place of 'thief' in Darius's letters to Alexander. It is certainly responsible for the 'Gesysus' instead of 'Milesius' in the Worcester version (268.9), for the French manuscript used by Scrope has 'Milesius'; the anonymous translation and the Latin text, however, have 'Gesius'. The name of this philosopher is omitted by Rivers and in Morgan MS. 771 of the French text. Also on 262.25 Scrope has 'And thei askid him' just as his French original, which reads 'Et lui demanderent'. In the Worcester version the 'him' appears as 'Archasam', which reading substantially agrees with the Latin and Helmingham Hall texts and with most of the French manuscripts (so Morgan MS. 10).

had been used, the Scrope text would have been printed from three manuscripts, viz. B, C, and E; on the other hand, B and C together supply the entire text. In any case, a large part of the text would of necessity have to be printed from B, the sole authority for some twelve pages of text.

The text is therefore printed from MS. Bodley 943. It need not be assumed from the above that the text of E is vastly superior to B (for this is far from true), but there are a half-dozen important omissions in the latter manuscript which E supplies. These are entirely due to the homœoteleuton error and are accordingly not very serious as the text can be reconstructed from E. The readings of the Bodley MS. have been emended according to E wherever it was apparent that this was advisable, or when the French text confirmed such an opinion. As the manuscript from which Scrope made his translation is known (or at least one so close as to be a sister manuscript of his original), it is possible to arrive at the original reading of the translation in every case. Regardless of which manuscript afforded the reading, it was made a principle to select that variant for which the French text was demonstrably responsible. In practice it will be found that, with perhaps one notable exception already cited,<sup>1</sup> this reading would be found either in B or E. The result of this is that, in the opinion of the editor, the original readings of Scrope's translation have been reconstructed regardless of what the various scribes (or Worcester) had done in trying to correct apparent errors in the text for which the French manuscript was actually responsible.

So much for the major faults of the Bodley MS. It will be seen, however, in the *variae lectiones* that B frequently differs in *very minor details* from all the other known manuscripts. These differences have generally been left because there is some evidence for the fact that this manuscript preserves the original reading despite the unanimous opinion of the other manuscripts. It is possible that the Bodley MS. was in part checked with, or corrected from, Scrope's own manuscript. A number of cases will serve to illustrate this:

- (1) 32.17. B reads 'who-so hathe no power ouer his wit hath no power ouer his ire'. All the other MSS. have 'of' for 'ouer', whereas the French reads 'sur'.

<sup>1</sup> Ad, at least once, as we have seen (p. xxxi), alone gives the correct reading.

- (2) 48.7. B has the plural 'ennemyes', the other MSS. giving the singular. The French text reads 'les ennemis'.
- (3) 72.8. The wording in B is clearly better than that in the other MSS.
- (4) 114.6. Only the Bodley MS. has the plural 'thingis', agreeing with the French 'choses'.
- (5) 132.15. The reading in B 'to the kingis' agrees with the French 'aux rois'.
- (6) 138.10. The reading in B 'pan' for the 'as' of MSS. CETU is the correct one.
- (7) 142.1. The singular 'wynnyng', comparable to the French 'gaing', is found only in B, the other MSS. having the plural.
- (8) 144.9. The Bodley MS. alone preserves the indirect quotation of the French text, the other MSS. having turned this into a direct quotation.
- (9) 160.9. Only B has 'ordeyneth his reaume' to conform to the French 'qui establi son royaume'.
- (10) 194.32. Although Scrope inverted the 'tout le tresour et toute la monnoie', only B preserves both 'alle's'.
- (11) 198.21. The 'moult' of the French 'moult grant de corps' appears as 'so' in B and is omitted in the other MSS.
- (12) 258.32. 'to the helthe'. The 'the' is omitted in the other MSS., while the French reads 'a la cure'.

Admittedly these are *very* minor variants, but so are the other readings in B that have been retained despite the evidence of the other manuscripts. To a considerable extent, these variants are due to differences in number, the presence (or absence) of the definite or indefinite article, and the use of the relative or demonstrative pronouns. It is almost impossible to tell in such cases what the reading of the original was, and it has been thought advisable, as B not infrequently gives the correct reading all the other manuscripts to the contrary, to preserve such variants in B. This does not in any way harm the text and offers greater uniformity.



## VII

## THE EMMANUEL COLLEGE MANUSCRIPT AND THE WORCESTER VERSION

THE Emmanuel College MS., as we have seen, contains the Scrope text with interlinear and marginal corrections supplying the readings of Worcester's rewriting. The handwriting is quite faint and hurried, but if the script is compared with known examples of Worcester's hand (for example, in MS. Royal 18 B XXII of the British Museum), it will be seen that there is a great deal of similarity between these two handwritings. There can be little doubt<sup>1</sup> that these notes are in the autograph of William Worcester.<sup>2</sup>

Whether these additions are actually in the hand of Worcester or not makes very little difference, except perhaps as an item of 'association' interest, for the Worcester recension is preserved to us in two other manuscripts (T and U), both of which must be tolerably good transcripts, for they contain few obvious mistakes and differ from each other but very slightly. It is significant, however, that the interpolations in the Emmanuel College MS. do not invariably agree with the Worcester emendations preserved in the other two manuscripts. Not only does the interpolator of E omit certain of the Worcester readings found in both T and U (as in 36.11, 78.22, 92.8, 116.3, 116.5, 118.1, 120.31, 132.4, 136.4, 154.32, 156.33, 172.12, 172.33, 192.21, 206.14, and 258.23),<sup>3</sup> but he occasionally makes additions and corrections not found in T

<sup>1</sup> I am obliged to Dr. Robin Flower of the British Museum and Mr. H. S. Bennett, the Librarian of Emmanuel College, for confirming my vague suspicions that these additions were actually made by Worcester himself. The interpolations are exactly similar to those in the only known manuscript of the *Boke of Noblesse* (Royal 18 B XXII) known to be made by Worcester; compare Warner, *op. cit.*, p. xlv.

<sup>2</sup> If Worcester actually had no Irish connexions despite the theory already advanced (see above, p. xxiii, n. 2), it is still possible that he took the manuscript with him to his native Bristol and that it wandered from there across the Channel. G. Poulett Scrope, *History of the Manor and Ancient Barony of Castle Combe* (London, 1852, pp. 197-8), says: 'The latter years of Wyrcestre's life were passed at his native place, Bristol, where he had a house and garden, near St. Philip's churchyard-gate, and other property, probably inherited from his father. . . . He died in or about the year 1484, leaving two sons and a daughter.'

<sup>3</sup> There are a further number of cases where T and U both omit words or phrases *not cancelled* in the Emmanuel College MS., as, for example, in 42.1, 198.2, 202.18-19, 210.3, 212.19, 214.6, and 214.32.

or U, as in 34.13, 64.21, 70.29, 88.1, 114.21, 130.11, 136.10, 178.31, 206.23, 212.14, &c. It is clear, therefore, that even though the corrections in E can be shown to be in Worcester's hand, they do not represent his final revision but rather the working copy.<sup>1</sup>

## VIII

## THE DATE AND AUTHORSHIP OF THE TRANSLATIONS

As we shall see below, it is certain that in the third quarter of the fifteenth century at least six writers were interested in the *Dicts and Sayings of the Philosophers*. Of these, the five known translators were among the most distinguished writers of a period otherwise undistinguished in literary efforts. With Earl Rivers's text and Caxton's additions and corrections we are not concerned here, nor indeed with George Ashby's paraphrase of a number of the proverbs, except to record that they come within this period and that they are, to some extent at least, 'landmarks' of English literature. The former text is being prepared by Professor Rudolf Hittmair of Tübingen, and George Ashby's works have already been printed by the Early English Text Society.<sup>2</sup> It is probably little more than a coincidence that, of the four prose translators of the *Dits Moraulx*, three were more or less intimately connected with Sir John Fastolf. Stephen Scrope and William Worcester were secretaries to Fastolf, and the former was, in addition, his stepson and ward; Earl Rivers, on the other hand, took a part in the disputes which arose over Sir John's will,<sup>3</sup> especially in regard

<sup>1</sup> The interlineations are sometimes almost completely illegible (for example, on fol. 73) and can only be made out by consulting the readings of T and U. It also appears that some of the marginal corrections have been cut away (for example, on fol. 20 of E). See, also, the notes to 122.17-18 and 204.31.

<sup>2</sup> Edited by Mary Bateson, Extra Series No. LXXVI, 1899.

<sup>3</sup> The Woodvilles and the Fastolfs were, doubtlessly, well known to each other, both having been important figures in the wars in France. Fastolf had stood as bond for the seventh Lord Scales in 1450 (document cited by Scrope, op. cit., p. 275). Elizabeth, only daughter of this Lord Scales and Baroness Scales in her own right, married Earl Rivers (then Anthony Woodville) about the year 1460. In a letter dated September 1465 John Paston wrote to his cousin Margaret (vol. iv, p. 189): 'Also he shall fynd in yeres after that, or in that yere, or ther aboutes, that Sir John Fastolf reseyved mony of my Lord Revers that now is, by the name of Richard Wydevile, for his owne dette dew to Sir John Fastolf'

to the quarrels which occurred over the possession of the castle at Caister.<sup>1</sup>

The Scrope text and the anonymous translation preserved in the Helmingham Hall MS. are practically contemporary translations. For Scrope's work there is the statement, preserved in two manuscripts, that the translation was made 'pe yere of Crist M<sup>c</sup>CCCCCL'. The handwriting of the Helmingham Hall MS. is of the third quarter of the fifteenth century, probably *circa* 1450-60. In addition, it is almost certainly not a holograph manuscript, as may be seen from the fact that the text is jumbled towards the end of the volume.<sup>2</sup> This confusion is not due to the binding, for the text is jumbled in the middle of the pages,<sup>3</sup> and can only be the result of one of two happenings, that is, either the French manuscript from which the translation was made was misbound, or the leaves of the holograph manuscript became disarranged while the scribe was making his copy. If the French manuscript had been misbound, it seems reasonable to suppose that the translator would have discovered this when he found Loginon divided into two parts and a number of philosophers appearing under the heading Marcedarge (on fol. 66*a*) that obviously belonged to the chapter where the philosophers are treated collectively, i.e. the passage beginning: 'Somme asked of oon whiche was named Protege &c.' A translator as competent as the one of the Helmingham Hall version would surely have realized this. On the other hand, a professional scribe mechanically copying the author's disarranged manuscript would not necessarily have

<sup>1</sup> See the *Paston Letters* (vol. i, pp. 240-5, 262-4, &c.). It is also interesting to recall that the Helmingham Hall MS. is still preserved at no great distance from Caister and apparently belonged in the sixteenth century to a native of Suffolk.

<sup>2</sup> The handwriting in the manuscript is that of a professional scribe. There are few corrections and interlineations. The whole manuscript gives the impression of being a carefully written copy, probably made directly from the author's manuscript.

<sup>3</sup> Through fol. 57 the text follows the correct order. Folio 58*a* continues the chapter on Loginon; on fol. 58*b*, the final chapter (on Protege and the other philosophers) begins and continues to the middle of fol. 61*a*. The remainder of fol. 61 is devoted to Thescile; fols. 62 and 63*a* contain the chapters on St. Gregory and Galen; on fol. 63*b*, Galen suddenly breaks off and Loginon begins again, ending on fol. 65*a*. Onese and Marcedarge are contained on fols. 65*a*-66*a*. The remainder of 66*a* through the end of the manuscript (on fol. 70*b*) completes the chapter on Protege.

noticed these discrepancies. The most conservative date that can therefore be assigned to the Helmingham Hall version is 'not after 1460' with a strong probability that the translation was made some years earlier.

As for the date of William Worcestre's revision, we are informed by the colophon of U that 'this booke was of the new correctid and examyned by William Wyrcestre the monyth of Marche, the yere of Crist M<sup>i</sup> iiij<sup>c</sup> lxxii endyng after the origynall and perrafed also for more opyn and redye vndrestanding'.

These four texts,<sup>1</sup> therefore, antedate the translation printed by Caxton, as Earl Rivers could not have begun translating the *Dits Moraulx* before July 1473, for in that month he set sail for Spain and it was on this trip that the 'worshipful gentylman', Lewis de Bretaylles, first interested Earl Rivers in 'a book that he trusted I shuld lyke it right wele', as the noble Earl informs us in his preface.<sup>2</sup>

## IX

## STEPHEN SCROPE AND WILLIAM WORCESTER

SIR GEORGE WARNER has given us valuable information concerning Stephen Scrope's life and his connexion with Sir John Fastolf and William Worcester. The present editor has made no

<sup>1</sup> Those by Scrope, Worcester, Ashby, and the anonymous translator. The actual dating of Ashby's *Dicta et Opiniones Diversorum Philosophorum* is a matter of conjecture. Miss Bateson (op. cit., p. vi) says, in trying to arrive at the date of the *Active Policy of a Prince*: 'It is difficult, therefore, to decide at what date this work was written, whether before the Fleet imprisonment, in perhaps 1460-1, or later, perhaps after the reconciliation of Warwick and Margaret, and the temporary Lancastrian successes of 1470.' Both the *Dicta* and the *Active Policy* were written for the young Prince Edward, Henry VI's son, who was slain at the battle of Tewkesbury, 4 May 1471. Ashby himself died on 20 February 1474/5. Whatever year the *Dicta* may have been written in, this work was, in any case, completed before Earl Rivers began his translation.

<sup>2</sup> For biographies of Earl Rivers (Anthony Woodville), William Worcester, and George Ashby the reader is referred to the *Dictionary of National Biography*. Further details of Rivers's life with particular reference to his translation of the *Dits* will be found in Prof. Hittmair's 'Earl Rivers' Einleitung zu seiner Übertragung der Weisheitssprüche der Philosophen' (*Anglia*, Band XLVII, Heft 3/4, pp. 328-44). The best account of Stephen Scrope's life will be found in G. Poulett Scrope's *History of Castle Combe*, in Sir George Warner's introduction to *The Epistle of Othea to Hector* (The Roxburghe Club, 1904), and in the *Paston Letters* (vol. i, pp. 153-6, &c.). Both Scrope and Worcester appear frequently in the Paston letters.

effort to supplement the biographies of these two attendants of Fastolf's; however, as far as Scrope's literary activities are concerned, Warner's account may be somewhat supplemented.

In 1860 J. Gough Nichols edited for the Roxburghe Club a work entitled *The Boke of Noblesse* from the unique copy in MS. Royal 18 B XXII of the British Museum. In his introduction the editor noted that the author was intimately associated with Sir John Fastolf but was unable to identify which of the men known to have been of Fastolf's circle was responsible for this translation. Nichols suggested William 'Worcestre' and Peter Basset, but it was left for Sir George Warner to point out (in his introduction to *The Epistle of Othea to Hector*) that William Worcester was responsible only for the additions written in the margin of that manuscript, and that the translation proper may possibly have been the work of Worcester's colleague, Stephen Scrope.<sup>1</sup> This is exactly what happened in the case of the *Dicts and Sayings of the Philosophers*. Even if the colophon of the Cambridge University Library MS., with its specific information to the effect that Worcester had corrected Scrope's work, had not survived, the Emmanuel College MS. would have supplied this information, for the marginal additions in this manuscript are almost certainly in Worcester's hand<sup>2</sup> and agree, with but minor

<sup>1</sup> Warner says (p. xlv): 'At the same time, it is by no means unlikely that Stephen Scrope also had a hand in it.' Had Sir George Warner seen the Emmanuel College MS. of the *Dicts* in conjunction with the Bodleian MS. and the University Library, Cambridge, MS. Gg. 1. 34. 2, he would certainly have been more positive in his statement. From MSS. B and H we know that Stephen Scrope was the original translator, and from the colophon in U we learn that Worcester was the reviser. The Emmanuel College MS. of the *Dicts* and the Royal MS. of *The Boke of Noblesse* are very alike; both are, apparently, written by professional scribes, and both have interpolations in the hand of William Worcester. These interlineations, again, are of a very similar nature in both manuscripts, supplementing, as they do, statements in the text and calling attention to noteworthy remarks in the original. On the basis of analogy, it seems safe to assume that the *Boke of Noblesse* suffered the same fate as the *Dicts and Sayings of the Philosophers*, that is, that the work was originally translated by Stephen Scrope and subsequently 'corrected' by William Worcester.

<sup>2</sup> Even if they *could* definitely be proved not to be in Worcester's autograph, there would still be a strong suspicion that Worcester was the author of them (assuming that U had not been preserved), for the arrangement of the marginalia closely resembles that in the Royal MS. of the *Boke of Noblesse*, and the supposition would then be that the additions were copied from some manuscript actually having the Worcester interpolations.

exceptions and as far as they are preserved and legible, with the textual changes in the two manuscripts of this recension.

It may be deduced from this, then, that Worcester was Scrope's literary executor; whether this was Scrope's wish or not cannot, at the present state of our knowledge concerning these two, be established. In any case, the *Boke of Noblesse*, as it is preserved to us, is dedicated to Edward IV and the colophon reads:

Here endyth thys Epistle, undre correccion, the .xv. day of June, the yeere of Crist .M<sup>i</sup> iiij<sup>c</sup> lxxv., and of the noble Reyne of kyng Edward the .iiij<sup>th</sup>e. the .xv<sup>ne</sup>.

while Worcester, as the colophon of the University Library MS. tells us, corrected Scrope's *Dicts* in 'the monyth of Marche, the yere of Crist M<sup>i</sup> iiij<sup>c</sup> lxxii'.<sup>1</sup> Scrope, on the other hand, died in 1472, so that these revisions were probably undertaken after his death.<sup>2</sup>

Of the other works ascribed to the pens of William Worcester and Stephen Scrope, the *Epistle of Othea* will be treated at greater length in the forthcoming edition being prepared by the present editor. Suffice it to say that, contrary to Sir George Warner's statement, the Longleat MS. is not unique and that at least one other manuscript of this text (St. John's College, Cambridge, MS. 208) shows evidence of a later revision. The remaining work, the anonymous English translation of Cicero's *De Senectute* printed by Caxton in 1481, presents a most interesting problem. In the prologue of this work we read that this

'book was translated and thystoryes openly declared by the orde-

<sup>1</sup> The date March 1472 is, of course, open to two interpretations. Sir Harris Nicolas, *The Chronology of History*, London, 1833, p. 38, says: 'In England, in the seventh, and so late as the thirteenth century, the year was reckoned from Christmas-day; but in the twelfth century, the Anglican church began the year on the 25th of March; which practice was also adopted by civilians in the fourteenth century. This style continued until the reformation of the calendar by stat. Geo. II. c. 23, by which the legal year was ordered to commence on the 1st of January, in 1753.' On this point, see also Blades's note on the date of Caxton's edition of Earl Rivers's translation of the *Cordiale*, 24 March '1478', i.e. 1479 (op. cit., vol. ii, p. 73). If, then, Worcester was writing before the twenty-fifth day of March, the year must be taken to be 1473, not 1472; if the entry was made after 25 March, the date would be March 1472 in any case.

<sup>2</sup> Scrope, op. cit., p. 288: 'Stephen Scrope died, it is believed at Castle Combe, in 1472.' He must, then, have died at the age of seventy-two or more, for Scrope appears to have been ten or twelve years old when his mother married Fastolf in 1409; compare Warner, op. cit., p. xxvi.

naunce & desyre of the noble Auncyent knyght Syr Johan Fastolf of the countee of Norfolk banerette. lyuyng the age of four score yere'. (PML. 778, fol. 2a.)

Now in William Worcester's *Itinerarium* there is an entry which reads:<sup>1</sup>

'1473, die 10 Aug. presentavi W. episcopo Wyntoniensi apud Asher librum Tullii de Senectute per me translatus in anglicis, sed nullum regardum recepi de episcopo.'

and on this note is based the assumption that Worcester was the translator of the Caxton edition. However, as Warner has already noted, there are a number of discrepancies to be explained if this theory is to hold water. If Worcester really was the translator, he must have kept the work to himself for a period of thirteen years, as the work must have been undertaken (on the evidence of the prologue) before Fastolf's death in November 1459.<sup>2</sup> This is a most unlikely circumstance. The dates are, however, very significant. Of the four works under consideration, all of which are dedicated to or connected with Sir John Fastolf, three can be demonstrably shown to have been modified or adapted after 1 January 1472 (or 1473?) as follows:

(1) <i>Dicts and Sayings</i>	written 1450	revised 1472
(2) <i>The Boke of Noblesse</i>	„ prior to 1459	„ 1475
(3) <i>Tully of Old Age</i>	„ „ 1459	„ 1473
(4) <i>The Epistle of Othea</i>	„ after 1440	„ before 1488 <sup>3</sup>

<sup>1</sup> Ed. J. Nasmyth, 1778, p. 368.

<sup>2</sup> It seems unlikely that Worcester could in any case have translated the *De Senectute* while Fastolf was still alive, as he apparently knew little or no French till about the year 1458. Among the *Paston Letters* there is one, dated by Gairdner (vol. iii, pp. 131-3) as 27 August 1458, which would indicate that Worcester was at that time still studying French: 'Item, Sir, I may sey to you that William hath goon to scole, to a Lumbard called Karoll Giles, to lern and to be red in poetre or els in Frensh; for he hath byn with the same Caroll every dey ij. tymes or iij., and hath bought divers boks of hym, for the which, as I suppose, he hath put hymself in daunger to the same Karoll. I made a mocion to William to have knoen part of his besines, and he answered and seid that he wold be as glad and as feyn of a good boke of Frensh or of poetre as my Mastr Fastolf wold be to purchase a faire manoir; and therby I understand he list not to be commynd with all in such matiers.' Worcester's bad Latin is also noted by Gairdner in a document of some eight years later (vol. iv, p. 231). The *Dictionary of National Biography* (xviii. 238) says that Fastolf died at Caister on 5 November 1459; G. Poulett Scrope sets the date at 12 November.

<sup>3</sup> As Warner pointed out (p. xxix), the *Epistle of Othea* was written after Fastolf's return from Maine in 1440 (or possibly in 1441). The *Terminus ad*

On the basis of analogy, it can, I think, be safely argued that Scrope was the translator of the first text<sup>1</sup> and that the version presented by Worcester to Bishop Waynflete at Esher very probably was no more than a revision of Scrope's work. Which version was printed by Caxton and whether or not the improved prose style of the printed text (better than that of the acknowledged work of Scrope and Worcester) is due to Caxton's editing<sup>2</sup> cannot at this time be determined. In any case, there is much similarity in style between the *Boke of Noblesse* and the *Tully of Old Age*, although they both, of course, go back to the same original:

Saist thou also that thies othir olde men callid ffabrycius and the curious and the Cornycanoys did nothyng whenne they defendid and sauid with their counseile and by their auctorite the comon profite of our cyte of Rome. (*Tully of Old Age*, PML. 778, fol. c1.)

Also the senatours clepid Fabricius and Curiois Cornecanois, that they aswelle as the forsaide Fabius in her grete age did none othir bisnesse but only by theire counceile and by theire auctorite counceiled, avised, and comaunded that that shulde bee to the comon profit of the saide cite of Rome. (*Boke of Noblesse*, p. 60.)

Another instance of such similarity will be found a few leaves farther on:

And yf thenne thy Grauntsire Quintus had lyuyd | vnto an .C. yere. he shuld neuir had be annoied discouragid nor weery of his olde age | for it was so profitable and so honeste to hym | how be it that he hadde left the vse and the maner of deedys of armes | in whiche yong knyghtys | preuen and assaye themsilf | that is to witt | lightly for to renne | ferr for to lepe | & to Juste with speris and to fyght myghtly with axes & with nakyd swerdys Neuertheles & he had

*Quem* for the revised version has been temporarily set as not after 1488 because the St. John's College MS. has a birth entry for that year on one of the fly-leaves. Although not necessarily written in that same year, it would hardly have been entered much later. Of course if Worcester had a hand in this revision, it must be dated *non post* 1484, the probable year of Worcester's death.

<sup>1</sup> William Blades, *The Biography and Typography of William Caxton*, London, 1877, p. 230, says: 'We have seen already that the "Dictes and Sayings of the Philosophers" had been translated in 1450 for Sir John Fastolfe, by Stephen Scrope, his son-in-law, and this possibly came from the same pen.'

<sup>2</sup> Caxton says, regarding the *De Senectute* (fol. 3): 'I haue endeuoured (*printed* endenoured) me to gete it with grete difficulte | and so goten | haue put it in enprynte & dilygently aftir my lytil vnderstandyng corrected it | to thentente | that noble | vertuous and wel disposed men myght haue it to loke on & to vnderstonde it.'



lyued vnto an C yere he wolde haue ordeyned thies seid occupacions to be excercised & the study of the comon profite by counceill by reason & by moderat attemperaunce & sad deliberacion which thingys but if they were in olde men roted by experience. oure aunccient ffadirs had neuir said *pat* the souerayn counceill of the cyte wele gouerned shulde be callid a wise senate which signifieth a wise feliship of olde men | &c. (*Tully*, fol. c3.)

Of a semblable noble condicion of Quintus Fabius according to Caton.

And Quintus Fabius, albeit he might not in his gret age laboure, left the usage that he in his youthe taught yong knightis, as to renne, lepe, just withe speris, fight afoote withe axes, yet he had in his olde age alway gret solicitude and thought for the auancement of the comon profit of the citee by counceile, by reason and by inure deliberacion of hymself and of the wise senatoure.

The diffinicion of the office that belongethe to the senate.

And whiche terme senate is as moche for to say a companie of aged men assembled together. (*Boke of Noblesse*, p. 62.)

A similar conformity between the *Tully of Old Age* and the *Dicts and Sayings of the Philosophers* is also not hard to find:

Thenne sethin that olde men desiren the delectacyons & pleasis which be in the labourages & tylling of londys | thenne be we graciously disposed in suche prouffitable werkys of delectacyon accordyng to olde age fforsoth in the house of a good & diligent olde lorde labourers haue ordeyned his manoirs & lordships to be wele approwed by plantyng fruytes tylling eryng | sowyng | & gardenyng | & in their heruest & vindages | with their bestis & catailles norisshing stored | as the seler is euir stored with wyne syders & oyles | & the bernys with the garners euir stored of cornes and vitaylles necessaryes to the sustenaunce and lyuyng of man | and alle the vilages as the tenauntes of the seid good | and delygent aunccient lordes be riche & stuffid plenteuously | & also hath grete habondaunce and plente of beefs & motons (*printed* 'motous') porkys for larde and kedys lambys swannys partryches hennys capons & of othir pullaile & of othir foulis of dyuers kyndes | also of mylk of cheesys & of hony by the bees in hyues in places which the labourers of londes callen nowe their curtylages. (*Tully*, fols. f3 verso and f4.)

In the *Dicts* there is a passage that bears a close resemblance to this.<sup>1</sup> It is quoted below from MS. U, which includes the Worcester additions:

<sup>1</sup> It may also be compared with the very similar lines which are found in the *De Senectute* a few pages earlier (fol. f2):

And knowe ye Scipion & Lelius that the thyngys & werkys & besinesse

Also be vnder konnyng and wisdom and loue tho that werkith with the grete gheteyng of the riches that comyth of erthe tilieng, that is to say laborers of erthes, ffor the? is of none labour soo goode geteyng but to labour erthis with plente of bestis, cornys, vynes, and fruytis; oiles, herbis, and sedis; and other dedis of labour in tilieng the erthe, by the which the peple is gouerned and susteyned, cheualrie is encresid, houses & bernys filled with riches, and reumes susteynyd and gouerned. Werfor it longith well to kepe soche thingis oponlie, *id est* publiquement that is called the comon profite. And it longith oponly to worship soche men euery after his discrecion, degre, his condicion and his connyng to that entent that the peple may know the good and be couraged to doo well to all tho that sekith konnyng to the entent that thei may haue the gretti? will to lerne. And that all the? vnderstanding may be to stody that the province and the shire or town may be the betti? be them and deliue? the to ponisshe euill doers also sone as to the shall appere thei? delite.<sup>1</sup>

A note of considerable interest may be found in the inventory of John Paston's English books (Gairdner, op. cit., vol. vi, p. 66). This inventory could not have been drawn up before 1475 as item 4 is 'a Boke in preente off the Pleye off the [Chess]', which presumably refers to Caxton's edition, printed at Bruges about the year 1475.<sup>2</sup> In this list there are three books which point towards Scrope and Worcester:

7. Item, in quayers: — Tully *de Senectute* in . . . wheroff ther is no mor cleer wretyn . . .

of labourers of the landes & feeldes be gladsom & pleasaunt not oonly by thencreces of whetys & cornys | nor by the medowes full of gras nor by the vynes full of grapes nor by dyuers smale & yong trees bryngyng forth fruytes | But also the thynges & the werkys of the labourers be gladsome & delectable | by the gardeynes full of dyuers herbys floures & seedys | by the curtilages gardyns & orchardes planted & greffed with dyuers trees | & by the norisshyng & feedyng of bestis in faire grene medowes & pastures | & by the hyues of bees kepyng & norisshing of them whiche makyn wax & hony | by a meruelouse werkyng of their kynde | & by the dyuersitee of all flours & of dyuers colours of roses.

<sup>1</sup> See the Scrope text printed on pages 28–30.

<sup>2</sup> The colophon of this book has the date 'the last day of marche the yer of our lord god .a. thousand foure honderd and lxxiiii'. Blades suggested (vol. ii, p. 9) that this date referred to the completion of the translation and not of the printing of the book. The present writer pointed out not long ago that the date *may* be the date of printing after all; for full details the reader should compare the note on 'Caxton Variants' in *The Library*, June 1936, pp. 63–5.

8. Item, in quayers: – Tully, or Cypio, *de Ami[citia]* leffte with William Worcester; valet . . .
11. Item, a Boke de Othea, text and glose, valet . . . in quayers.

The last-named work is surely the same text as that printed by Sir George Warner and shown by him to be the work of Stephen Scrope.<sup>1</sup> It is a tempting suggestion to see in this English *de Senectute* the translation made by Stephen Scrope and that this manuscript together with the *de Amicitia* (item 8) was left with William Worcester, subsequently revised by him, and finally presented (possibly only a transcript of the original manuscript was actually given) on 10 August 1473 to Bishop Waynflete. This would then be the text that Caxton used.<sup>2</sup>

<sup>1</sup> A copy of this work was included in the 'grete booke' which William Ebesham wrote and illuminated for Sir John Paston (*Paston Letters*, vol. v, pp. 1-4). Unless the *Boke of Othea* had, in the meantime, been removed from the 'grete booke' and bound separately, it would appear that the Pastons owned two copies of the *Othea*, for the Great Book seems to be identical with the 'Boke of Knyghthod and the man[er] off makying off Knyghts, off Justs, &c.' also mentioned in the inventory.

<sup>2</sup> This is hardly the place to enter upon a discussion as to who the translator of the *de Amicitia* was, but I have often wondered if Caxton was not wrong in attributing this tract to the Earl of Worcester rather than to William Worcester. It is possible, of course, that the manuscript from which Caxton printed this text had a note of authorship reading merely 'Worcester' and that the printer confused William Worcester with the far better-known Earl of Worcester, John Tiptoft, who had been executed some six years before Caxton finally returned to England. The noble earl was a Latinist of no little repute, a great student, and a friend of some of the most distinguished Humanists of his day. On the face of it, it would seem unlikely that so fine a scholar as the earl appears to have been would have undertaken to translate a French translation (and not a very good one at that!) of a Latin classic. In addition we have documentary evidence to show that an English translation had been in the hands of William Worcester and fairly good reasons for thinking that this same person had a hand in the translation of the first tract in this Caxton miscellany. There is, then, the remote possibility that items 7 and 8 in the Paston inventory, representing two translations by Stephen Scrope, were left with William Worcester and revised by him, and that these two works were then printed by Caxton, the latter being attributed to the Earl of Worcester, possibly on the strength of some such colophon as is found in manuscript U of the *Dicts*. I have sought to identify item 9 in the inventory of John Paston's English books ('in qwayers. a Boke of the Polecye of In . . .') with the *Declamacion of Noblesse*, which forms the third tract in Caxton's edition, but unfortunately there is no shred of evidence in favour of such an identification. A final opinion on the point here raised must await a careful linguistic examination of the works printed in Caxton's volume with the known work of the Earl of Worcester.

## X

## THE TRANSLATIONS AND THE FRENCH MANUSCRIPTS

IF the texts printed in the following pages are compared with the Latin original as printed by Ezio Franceschini, it will immediately be seen that the Helmingham Hall version is easily the best translation.<sup>1</sup> The mistakes in the Scrope work are both numerous and serious; occasionally the corruptions go so far that the entire sense of the passage is destroyed. On the whole, then, the Helmingham Hall MS. preserves a translation which for accuracy alone is very much better than Scrope's and is, to an even greater extent, superior to Earl Rivers's work. That Scrope was chiefly responsible for these errors would, on the basis of Sir George Warner's observations on the translating of the *Epistle of Othea*, be justified. Warner noted that in that work the meaning of some passages was obscure, while other corruptions were probably simple mistranslations, adding, however, that 'it is of course possible that the fault lay with the MS. from which he worked'

<sup>1</sup> The Helmingham Hall text has, of course, its own share of faults, some of which are of the same general nature as those made by Scrope (see below, pp. lx ff.). Comparable to Scrope's faulty division of the French 'descalapius' into 'de Scalapius' are the HH readings: 'the regyoon of Dayse' for the 'la region dasie' of the original (153.13), 'the booke of Metaphesyk whiche is named Detheologie' for 'le liure de metaphisque qui est nomme le liure de theologie' (155.18), and 'the booke Danathomie' for 'le liure danathomie' (259.3). There are also a number of minor eye-slips as, for example, in 233.8-10, where HH reads: 'And seith: the euel lawe is the loue of euell folkes, and it maye no lenger endure thanne the shadowe of a clowde.' Clearly the anonymous translator here read 'est' for 'et' in 'la mauuoise loy et l'amour des mauuois' (compare below, p. li). Again 279.20, HH has: 'And seith: the excercise of diuerse werkemen putteth aweye the dilectacion of the body.' The French reads: 'Et dist: l'exercite de plusieurs labours oste delectacion du corps'; the translator (or his original) must have read 'laboureurs'. Naturally a number of clear mistranslations may also be found; so (69.25) the translator rendered the French 'louenges' as 'thankinis' in the following proverb: 'And seide: what is worthe to the alle thi thankinis for thu shalt neuer be the bettir for hem.' For further mistakes in the HH version the reader is referred to the notes to 14.14, 16.19, 36.11, 52.5, 54.28, 89.12, 146.8, 202.7, 229.37, 272.11, 280.12, and 288.3. Lastly there are a number of omissions in HH which may be the fault of the translator, his original, or the scribe of the present manuscript; compare the notes to 6.1, 12.4, 22.12, 122.17, 156.2, 172.21, 242.7, and elsewhere in the text. On the whole, though, the Helmingham Hall version is unquestionably more complete and more accurate than either the Scrope or the Rivers translation.

(p. xl). As the meaning of the Helmingham Hall text is hardly, if ever, in doubt, and as the reader can make out in almost every case the probable reading of the French original by comparing the Latin and English equivalents, the present editor has sought to throw more light on Scrope's method of translating by attempting to identify the manuscript from which he worked. This of course precluded the possibility of printing the very best French manuscript, as an examination of the Helmingham Hall text and a good French manuscript brought out; but it was thought better to print Scrope's original, and to settle once and for all the question of his ability, rather than to print a good French text (which will of course be the aim of a critical French edition when it appears). To have used the best French manuscript<sup>1</sup> for the passages in the notes would have served no apparent purpose, for the errors in Scrope's translation could not then have been easily explained and the anonymous translation hardly requires any further elucidation if the Latin text is used in conjunction with it. The editor set out on the search for Scrope's French manuscript with no little trepidation, knowing only too well that the possibility of that manuscript having survived was small. Certain especially corrupt passages in Scrope's work were carefully compared with some twenty-three manuscripts of the French text before one was found that completely satisfied the unusual variants in this English translation.<sup>2</sup> I have no hesitation in stating that MS. Royal 19 B IV of the British Museum explains reasonably every corruption in the Scrope text, and if it is not the manuscript from which this translation was made, it is so close to it that it must be accepted as a 'sister manuscript'.

The French text in the notes is, therefore, printed from MS. Royal 19 B IV, the manuscript believed to have been used by Scrope. On the whole this was thought advisable (as we have seen) not only because this is the only way that Scrope's capabilities can be properly evaluated but also because it helps to explain a number of obscure passages in the text. In addition,

<sup>1</sup> That is, the French manuscript which most closely follows the Latin text.

<sup>2</sup> The most likely place to have looked for such a French manuscript was, of course, in the great English libraries, but I was not able to go to England immediately at the time I was working on the notes and was obliged to use such manuscripts as came to hand.

as the Spanish, Latin, and English versions have now been critically edited, we may hope that a similar French text will not be unduly delayed. Finally it was found that only by printing the text of a French manuscript from which one of the three translations was unquestionably made could it be definitely shown whether the English translations were independently undertaken or were dependent on one another. If the best French text were used and two English versions had the same mistakes, there would be no evidence to show whether the English translations were made from similarly corrupt manuscripts or whether the faults were due to the fact that one translator borrowed the misreadings of another. When, however, these faults can be shown to be common to a number of manuscripts, and when it can be demonstrated that still further errors are common to *but one* French manuscript and *one* English translation, then the supposition is that not only was the English version made from this particular French manuscript but also that the other translations were not made from this manuscript, and that they probably did not consult the other English text.<sup>1</sup> This the Scrope text and the Royal MS. 19 B IV are able to do.

William Blades was the first to call attention to the Scrope translation of the *Dits Moraulx* and, though both Caxton and Earl Rivers had stated explicitly that they had seen no other translations of this work,<sup>2</sup> Blades was of the opinion that the Earl 'may have cast a glance over the performance of his predecessor while making his own translation'.<sup>3</sup> With this opinion both Franceschini<sup>4</sup> and Knust<sup>5</sup> concurred, the latter, indeed, having supplemented Blades's hypothesis.

<sup>1</sup> Particularly if that English text has the correct readings in some passages where the other translations are incorrect.

<sup>2</sup> Rivers states in his preface that 'Lowys de Bretaylles' gave him a copy of the *Dits Moraulx* to while away the time on his pilgrimage to St. James of Compostella. He furthermore adds the note 'whyche book I had neuer seen before'. In the colophon Caxton says: 'the bookes made in frenshe whiche I had ofte afore redd | But certaynly I had seen none in englissh til that tyme.' The quotations are taken from Caxton's first edition (Blades No. 10—PML. 673).

<sup>3</sup> William Blades, *The Life and Typography of William Caxton*, London, 1863, vol. ii, p. 37.

<sup>4</sup> Franceschini, *op. cit.*, pp. 390-1.

<sup>5</sup> H. Knust, *Mittheil. a. d. Eskurial*, pp. 591-2; also in *Jahrbuch für rom. und engl. Literatur*, Band X, pp. 146-8.

Both Blades and Knust base their arguments on the occasionally very great similarity in the texts of these two works. This is obviously a weak criterion when the two texts are nothing more than translations of the same original. As will presently be demonstrated, the Helmingham Hall version is clearly translated from a different (and much better) French manuscript, yet it is a very easy matter to select a number of passages where the identity of wording between this version and Scrope's is even closer than in the passages selected by Blades and Knust to illustrate the similarity between Scrope's and Rivers's work. There is no denying, however, that such a similarity does exist between the translations made by Earl Rivers and by his predecessor as the following examples may serve to show:

*Rivers, fol. 9a*

And saide. he that worshiped the  
wyese men loueth Justice (*printed*  
Justice). and doth goode dedis.  
and enforceth hym to wynne  
sciencis and goode condicions and  
therfore he shal finde that that  
liketh hym in this worlde or in  
the other.

*Rivers, fol. 15a*

It was asked him | what was the  
mooste difficulte in a man He  
answerd. To knowe hym self.  
To kepe hys fraunchyse or liberte.  
To speke in places where he  
ought not | To be angry | with  
that he may not amende & to  
coueyte that | that he may not  
haue.<sup>1</sup>

*Scrope, p. 18*

And he saithe: who-so worschip-  
pith wisemen, louith justice &  
dothe good dedes and enforcethe  
thaym to konnyng & good condi-  
cionis, and he findith that the  
which pleasith him bothe in this  
world & in the tothe<sup>r</sup>.

*Scrope, p. 38*

And sum askid him whate was  
hardist pinge to do in man; he  
aunswered: to know him-silf, to  
kepe his fredome, to speke in  
place where he shulde not, to  
angre him *with* þat þe whiche  
may not be a-mendid, and not to  
coueite þat þe whiche he may not  
haue.

<sup>1</sup> The Latin text (Franceschini, p. 28) reads: 'Et interrogaverunt eum: quid est difficilissimum in homine? Respondit: quod cognoscat hoc quod est in eo, et conservet suam legalitatem, et quod non loquatur in quo loqui non debet, et quod non molestet se ex eo quod non consequitur id quod habere conatur.' It is self-evident that Rivers and Scrope should (respectively) have 'Not to be angry' and 'not to angre' as well as having 'not to speke'. The fault lies, of course, with the French manuscript, which reads: 'de parler en lieu ou il ne doit, de soy couroucier de ce qui ne peut estre amende'. The Helmingham Hall version correctly has: 'and that he speke nat in placis where that he aught nat to speke inne, and to kepe himself from that angre that he maye nat be amended by.'

*Rivers, fol. 55b*

And he sayth he that is most complete of wytt | is he that knoweth him self. And that departed him not from thobeysaunce of God for what maner occasion that cometh to him | & that contynuelly thanketh him for the goodes that he hath sent hym And assaron sayth that an euil lawe and the loue of a shrewe lasteth no lenger than the shadowe of a cloud And assaron sayth that a wyseman enforceth hym to fle and wythdraweth from harme And the foole doth grete payne to fynde hyt.

*Scrope, p. 232*

And he saithe: he that is most complete of wit is he that knowith him-silfe and that departithe him not fro the obeisaunce of God for whate maner occasion commyng on, and *pat* continually thankith God for the good that he hath sent him. And he saithe: an eville lawe ne the loue of a schrewe lastithe no lengir than the schadowe of a clowde. And he saithe: a wiseman enforcethe him to flee and *with*drawe fro harme, and the foole dothe grete payne to finde it.

On the other hand, it is quite true that Rivers and Scrope made their translations from very similar French manuscripts. For full details the reader is referred to the notes, where, I believe, every serious departure of the Scrope text from the Latin original (excepting the changes made by Tignonville) has been recorded; not infrequently the readings of the Helmingham Hall and Rivers texts, as well as the Latin passage and a selection of readings from the various French manuscripts, are given, so that a complete check on these readings can be made without referring to any other work. It may not, however, be amiss to quote here a number of cases where the Scrope and Rivers texts have the same faulty readings.

Scrope refers, on page 10, line 6, to Hermes as the inventor of 'the konnyng of scoles'; the same mistake is found in Rivers where Hermes is described as the man 'that fonde the science of scoles'. In the Latin we find, however, that Hermes was 'inventor scientie stellarum'. It is quite clear that what happened is that the original 'la science des estoilles' became corrupted to 'la science des escolles'.

A few lines below the above quotation we read in Scrope that Hermes ordained 'in euery weke a day to be fastede' although the Latin text has 'ieiunare die Sabbati quolibet mense'. Rivers again concurs with Scrope by having 'and to faste euery wyke



oon day'. If the reader refers back to the notes, he will find that the French manuscripts offer both readings; MS. Royal 19 B IV has the text that corresponds to these two English translations, while the reading of the Latin edition is preserved in another group of manuscripts.

To take a third example in the same chapter (page 16), the *Liber Philosophorum Moraliū Antiquorum* has the command: 'visitatis in vestro ieiunio domos Dei.' Scrope translated this as 'visite in your yong age þe churches and houses of our lorde' while Rivers similarly has 'in your yonge age visite our lordis houses'. The faulty reading of these translations is immediately made clear by the French manuscripts; a correct rendering of the Latin is offered by some of the manuscripts in the reading 'en vos jeunes', while the manuscript from which Scrope made his translation (apparently representative of a group of such manuscripts) has 'en vostre jeune aage'.

If a last short example from another chapter (Alexander) may be chosen, we read in the Latin edition (page 135): 'Et requisivit Platonem sapientem dicens: Quid decet regem semper agere?' Scrope (page 218) renders this as 'And Alexaundre askide of Aristotle whate thing longide to a kinge for to doo?' Rivers again follows Scrope in having: 'And alexander axid of Aristotle what thing a good & a manly king ought continually to doo?' The French manuscripts have the same variations: MS. Royal 19 B IV reads: 'Et demanda Alixandre a Aristote &c.' while those that represent the group preserving the Latin reading have: 'Et demanda Alixandre a Platon &c.'<sup>1</sup>

If these examples are added to the numerous cases in which the Scrope and Rivers translations have the same omissions (for example the lines in HH 141.18, HH 277.15-18, HH 279.19-20, HH 285.8-9 &c.) as well as to the other cases in which these two show the same faults, it will be readily seen that Scrope and Rivers worked from very similar manuscripts, if the supposition that the two are completely independent translations is temporarily taken for granted. As the Helmingham Hall MS. gives a correct translation for the original Latin in every single case

<sup>1</sup> Further examples showing that the French manuscripts used by Scrope and Rivers were closely related will be found in the notes; see, for example, those to 20.20, 26.21, 38.4, 62.13, 82.1 106.22, 120.8, 160.3, &c.

*noted above*, it is clear that the author of this version in the first place worked from a different French manuscript (and, incidentally, from quite a good one),<sup>1</sup> and secondly that neither Scrope nor Rivers had compared their texts with that in this manuscript, for, had they done so, they would have certainly corrected their obvious mistakes.

Blades and Knust based their opinion that Rivers had seen Scrope's work before (or while) he made his own translation upon the similarity between these two works in certain selected passages, a very dangerous criterion, as was pointed out, when the two are but translations of a common original. If this same test is applied to the translations preserved to us in Scrope's work and in the Helmingham Hall MS., it could easily be proved that either the one or the other had 'cast a glance' at the work of his predecessor. If but a few passages are selected at random, 'proof' of such interdependence will be readily forthcoming. Let us take, for instance, the following four examples:

And he saithe: this worlde is delite of oon houre and sorowe of many daies, and the tother worlde is light pacience & longe ioy. (Scrope, p. 86.)

And a-nother said: it is bettir to dwelle with a serpent þan with oon evil woman. (Scrope, p. 280.)

And a-nother saithe: the tunge of a discreete man is in his herte, and the herte of a foole is in his tunge. (Scrope, pp. 284-86.)

And he saithe: it is bettir that thou go to the leche than to a-bide to the leche come to the; on the same wise I say of the leche of the soule. And he saithe: whenne thou wolt correcte a-nother, shewe not that thou wil

And seith: this worlde is dilectacion of an houre and sorowe of many daies, and the tothiſ worlde is light pacience and longe ioye. (Helmingham Hall, p. 87.)

And a-nothiſ seith: it were better to dwelle with a serpente thanne with an euel womman. HH, p. 281.)

And anothiſ seithe: the tunge of a discreete man is in his herte, and the herte of a fool is in his tunge. (HH, p. 287.)

And seith: it is bettir and thu be diseased that thu go to the leeche thanne to abide til the leeche come to the; and in like wise I seye of the leeche of the soulle. And seith: whanne thu wilte correcte any man, shewe

<sup>1</sup> That the Helmingham Hall translation was made from a good French manuscript may be seen in the notes to 19.13, 57.4, 223.29, &c. and those examples cited in note 1, p. lii.

do it bi vengeance, bot do as  
the leche dothe to the seke man,  
that is to say softly; bot whenne  
thou wolt correcte thi-self, ex-  
pose the as the sike man dothe  
to the leche.' (Scrope, p. 68.)

nat *pat* thu doest it by ven-  
geaunce but do lyke as the leeche  
dothe to the seek man, that is to  
seye softely and easily; but  
whanne thu wilt correcte thiself,  
dispose thiself as the seek man  
dothe to the leeche. (HH, p.  
69.)<sup>1</sup>

Now it could be argued, if one followed Blades and Knust, that because the passages are so similar the texts must be, in some way, related. It has, however, already been shown that the Helmingham Hall MS. frequently has the correct reading where Scrope is at fault. If Scrope had seen the other work, it is very probable that such mistakes as may be found on pages 26.20, 34.28, 64.17-19, 94.1-6, 96.16-18, 114.7-8, 122.11-12, 132.15, 136.33-34, 246.13-15 &c., would not have remained uncorrected. On the other hand, if the translator of the Helmingham Hall version had seen Scrope's work, it is difficult to account for his mistakes (the reader should refer to the notes for 14.14-15, 54.27, 152.12, 202.6, 229.37, 272.11, and 280.12-14) as well as for the occasional omissions.<sup>2</sup> These two translations must, I believe, be considered as having been independently undertaken.

The same is true if the Helmingham Hall text and Earl Rivers's translation are compared. The author of the anonymous version could not, of course, have seen the translation printed by Caxton, for the only known manuscript of this version appears to antedate the Rivers translation by at least fifteen years. Even if the dating of the manuscript were to be questioned, there is plenty of evidence to show that the anonymous translator did not make use of the other work, for none of the mistakes in the latter work which we have already mentioned occur in the Helmingham Hall MS. The contrary is equally true. Rivers certainly made no extensive use of this 'predecessor's' work, for the mistakes peculiar to the Helmingham Hall text which were enumerated in the previous paragraph stand corrected in Caxton's edition. To take the very same example quoted by Blades to show the similarity

<sup>1</sup> The reader will find many more similar passages by comparing the texts printed on opposite pages.

<sup>2</sup> For further mistakes in the Helmingham Hall MS., see above, p. xlvii, note 1.

in the works of Rivers and Scrope, we may compare the opening lines on Homer:

*Hel. Hall MS.*, p. 35

Omer was a vercifouſ in the olde tyme. And was of the land of Grece and of the gretteſt eſtate of the Grekis, and was aftir Moyses fyue hundred and thre ſkore yeſ, whiche made many goode thingis and alle the vercifours of Grece followed his diſcipline.

*Rivers*, fol. 14

(o)Mer was an auncient\* vercifier in Grece and of the greteſt aſtate there. he was after moyses | v. c. lv. yere he made many goode thingis. and alle the vercifiers of grece folowed his diſcipline.

(\* *printed anucient.*)

In addition there are numerous other passages where there is a striking agreement between these two translations, of which the following are examples:

*HH*, pp. 11-13

And seith: make nat youre clamours to God as ignorauntes full of corupte wille; and loke ye be nat inobediente to God ne trespassours of the lawe; and lete no man do to his felawe othirwise thanne he wolde that shulde be done to him, but beth of oon accorde; and euery man loue *oper*; and vse fastinge and prayers in pure and clene wille; and *constreyne* youre wille to do goode werkis, lowely and withoute pride, in such maner that youre werkis maye make goode fruytes; and drawe ye away fro the companye of euell folkis as theves and such as vse fornycacions.

*Rivers*, fols. 6b-7a

And saide. make not your clamours to god as Ignoraunces full of corrupt wilfulness. and be not inobedient vnto oure lorde god. nor trespassours to hys lawe. And wyl noon of you do to your felowe. otherwyse than ye wolde be don to. but be concordant and loue to gyders. vse fastyngis and orisons in pure and clene willes. constreyne you to do goode dedes humbly and withoute pryde in suche manere as of your werkes may growe good fruytes. and kepe you oute of the companyes of theues of fornicatours. and of thoos that vse euil werkis.

In other parts of the *Dicts*, we find similar almost identical passages:

*HH*, p. 113

And seith: loke ye be nat couetous vpon the good, for God hath ordeigned that we shulde haue suffisaunce in this worlde here and in the tothir worlde, and that suffisaunce is called

*Rivers*, fol. 35a

And said | be not couetous\* vpon wordely goodes | for god hath ordeyned that we shulde haue suffisaunce in this worlde. And suche suffisaunce is called Sapience | The whiche ye ought to

sapience, thewhiche ye oughte to haue with the beleue of God whiche bene the keyes of goodnesse, by thewhiche ye shuff entre in-to good wynnyng, in leuyng of alle tho thinges that maye drawe to any hate and euell will; for yf ye wiste how somme thingis that ye preyse bene foule and euell, ye shulde haue hem more in hate thañ in loue.

haue with the drede of god. whiche is the keye of goodnesse. wherby ye may entre and atteyne to the goode and true richesse of this worlde | leuyng to do all thing that may cause hattered and euill will | for and ye wist howe somme thinges that ye loue & preyse | ar euil and vyle | ye wolde haue them in more hatered than loue.

(\* *printed couetons.*)

The great similarity of the three English translations may best be illustrated by quoting one very short example from all three versions:

*Scrope*, p. 222

And he aunswerd: bi-cause that he hath in hym good vertues, and that he hathe kept wele iustice, and that he hathe been and is of good conuersacione and of right excellent gouernaunce.

*HH*, p. 223

And thanne he aunswerd: for be-cause that he hathe in himself goode vertues, and that he hath also kepte goode iustyce, and also that he hathe bene and is of good conuersacion and of right excellent gouernaunce.

*Rivers*, fol. 52b

And he sayd by cause that he was vertuous | that he had wel kept Justice and he had ben of good conuersacion and of right excellent gouernement.

It may, therefore, be rightly questioned if there is any value to evidence based solely on textual similarity when the works in question are only translations of a common original.

We have seen so far that it cannot be demonstrated *without* question that either Scrope or Earl Rivers had access to the third translation (although all three have considerable textual likenesses in certain selected passages), and furthermore that the Helmingham Hall version is independent of Scrope's translation. Neither of the two unpublished works could in turn have been drawn from the printed edition as they were made at an earlier date. As the value of evidence obtained from textual similarity has been shown to be insufficient, the texts of the Scrope and Rivers translations must now be compared on the basis of errors, for if it can be demonstrated that Rivers made mistranslations where Scrope offers the correct text, the inference is that the earl

did *not* consult his predecessor's work, at least while he was actually engaged on his translation.

The fact that Scrope made some mistakes not found in Rivers's work is only negative evidence, for it only proves that Rivers did not blindly follow this translation. For example, when Scrope (p. 34) renders the French 'comme vn serf expose en vente' as 'as a seruaunt cast in the wynde', Rivers correctly has 'and put to be solde as a prysonner or a bondeman'. Again (p. 108), Scrope has for the 'cardonem' of the Latin text 'a cole hepe', obviously misreading the French 'chardon' as 'charbon'; this mistake is not made by Rivers.<sup>1</sup> Such corrections do not, of course, prove that Rivers did not consult the earlier translation, for he could simply have corrected the other's work.

When the Rivers text, however, presents a number of doubtful or incorrect readings where Scrope has a correct rendering, we may infer that Rivers did not follow Scrope in these passages and, when these are shown to be quite numerous, it may well be supposed that he did *not* depend on the earlier text for the other parts of his work. Until a critical edition of the text printed by Caxton has been published it is difficult to come to a definite conclusion. The editor pointed out, in a paper that appeared in *The Library* (December 1934), that the first two editions had a number of most important variant readings and advanced, with some hesitation, the theory that the order in which these two are considered to have appeared might have to be changed. With this problem we are not, of course, concerned here, but it is clear that until it can be shown which edition is definitely the earlier or, what is more important from our standpoint, which is closer to Rivers's actual work, the examples cited in that article had best be left aside. There are, however, a number of other cases where the Rivers translation differs from the Latin, Scrope, and Helmingham Hall texts. If Scrope had the correct readings and Rivers made use of Scrope's work, one may reasonably wonder how these corruptions came into the third English translation. Of such mistranslations, the following have been selected from various parts of the work as being most characteristic:

1. Rivers reads: 'Tac sayd: he that can not refrayne his Ire, hath no power ouir his witte.' This is just the reverse of the text as it

<sup>1</sup> See also the notes to 96.14, 102.34, 172.4, 278.24, 288.23, &c.

stands in the Latin and French versions and in the other two English translations.<sup>1</sup>

2. Under Zabion, Rivers has: 'And sayd: Delectacion in richesse is a dangerous vice', while the other translations (pp. 42 and 43) give a correct rendering of the French: 'Et dist: tout mal est en delectacion de monnoye.'

3. Alexander's reply to the true judge is given by Rivers as: 'And therof Alexander had gretter meruaylle than byfore and said that ther were but fewe such peple vpon erthe as they were in that lande.' The Latin text reads: 'Tunc, plus admiratus, Alexander dixit: talibus, sicut iste est, firmantur celi et terra.' The Helmingham Hall version correctly translates the corresponding French passage; Scrope, although he adapts rather than translates the passage (p. 204), is still much closer than Rivers to the correct translation.

4. In the chapter on Thesile, Rivers has: 'And sayde: It is a foule thing to be so curious for the feding of the body that it hurteth both it & the saule.' But the French text reads, and in this both the other two translations (pp. 252 and 253) concur: 'Et dit: moult layde chose est a nous d'estre si soigneux des viandes pour le corps sans estre curieux des viandes de l'ame.'

5. Under Galyen, Caxton's edition prints the following: 'And sayde: like as a seke man desireth not to departe from his phisicien till he hath recouered his helth, whiche he cowde not do by him-self &c.' The Latin original reads: 'Et dixit: sicut graviter morbidus non desistit, donec vivit, medicinis insistere ut ad salutem perveniat *ad quam complete pervenire non potest, &c.*' The italicized words (the italics are mine) appear in Scrope's text as 'and may not haue it' (p. 260); they are omitted in the anonymous translation.

6. To quote one last example (from the chapter on Hermes),<sup>2</sup> Earl Rivers writes: 'And seith: he is vnhappy bothe here and there that hath witte and wol lerne noo science ne doctrine.' The corresponding Latin text is: 'Et dixit: infelix in hoc mundo et in alio qui caret sensu, sapiencia et doctrina' while Tignonville has: 'Et dist: cellui est meseureux en ce monde et en l'autre qui n'a sens, sapience ne doctrine.' Both the Scrope and the Helmingham Hall texts (although the latter accidentally omits to translate the 'sens') follow the reading of the Latin and French versions.<sup>3</sup>

In addition to these small textual variations Rivers differs from the other two translations in the arrangement of the sixteen virtues that 'euery creature of good beleue ought to haue in hym'

<sup>1</sup> Compare also the notes to p. 32, ll. 17-18.

<sup>2</sup> These have been selected by comparing passages chosen at random and are not by any means a complete list.

<sup>3</sup> See p. 18, ll. 28-30.

(p. 2) and in the order of the sentences in the chapter on Socrates.<sup>1</sup> The numerous omissions and curtailments in the Rivers translation prove nothing in themselves, for Rivers might just as easily have abridged the Scrope text as the French version.

To summarize the evidence whether or not Rivers made use of Scrope's translation, it may be said that the fact that the two versions agree almost verbally in certain parts has been shown to be insufficient proof for the Helmingham Hall and Scrope texts, and also the anonymous translation and Caxton's printed edition show similar agreements, although it can be demonstrably proved that these are independent of one another. On the other hand, the fact that there are readings in the printed version which could not have been derived from either of the earlier translations seems to show that Earl Rivers did not use these when he was at work on the *Dits Moraulx*. It is apparent that the only way it can be shown that Rivers did use either of the other versions would be to prove that Rivers copied any mistakes which are clearly the fault of Scrope or of the anonymous translator *and not of the French manuscripts*; I have found no such evidence. In view of these facts, there seems to be little reason for doubting the unequivocal statements, made by both Earl Rivers and William Caxton, to the effect that no earlier translation was known to them.<sup>2</sup>

William Worcester's additions to the Scrope text appear to be his own work; in any case, these readings are not found in any of the French manuscripts that I have examined. It is possible, of course, that they do occur in some such manuscript, but the more likely explanation is that they are annotations made by Worcester 'for more opyn and redye vndrestanding', to quote his own words.<sup>3</sup>

<sup>1</sup> See the note to p. 88, l. 11.

<sup>2</sup> It was only after the above discussion had been written that Prof. Hittmair called my attention to (and kindly sent me photostats of) Prof. Alois Brandl's 'On the Dictes and Sayings of the Philosophers' (Article V in *An English Miscellany Presented to Dr. Furnivall*, Oxford, Clarendon Press, 1901). Prof. Brandl compared the Caxton text of the chapter on Sedechias with the Scrope translation in Harley 2266 and with the French original in MS. Royal 19 B IV, and also came to the conclusion that Rivers had not used his predecessor's work.

<sup>3</sup> Worcester's habit of jotting down stray notes and bits of information was noted by Scrope (op. cit., pp. 192-3): 'All (the manuscripts preserved



## XI

## SCROPE AS A TRANSLATOR

SIR GEORGE WARNER'S estimate of Scrope's translation of *The Epistle of Othea to Hector*,<sup>1</sup> that 'his rendering of Christine de Pisan's French may claim on the whole to be fairly well done', may be suitably applied to *The Dicts and Sayings of the Philosophers*. As in *The Epistle of Othea*, Scrope followed his original closely and, though he can hardly be listed among the best prose writers of a period that included Pecock, Capgrave, Fortescue, and Malory, his translation compares tolerably well with the far better-known work of Earl Rivers. Scrope's occasional departures from the original are not always his fault, as was shown above and is more fully illustrated in the notes; indeed it can safely be said that the deviations in Scrope's translation which can be definitely established as being the fault of the translator, and not of the manuscript from which he worked, do not amount to more than 25 per cent. of the total number of mistranslations, if, indeed, that many. When the critical edition of the *Dits Moraulx* appears it will be found that Scrope worked from a faulty manuscript that belongs to a group of manuscripts which had apparently suffered from rewriting. Indications of such revision or 'correcting' of the text have been mentioned before. Earl Rivers had, of course, a very similar French manuscript before him, but it was probably not quite as corrupt as Scrope's. In any case, it is difficult to tell, in the absence of a holograph manuscript, to what extent the work had been 'edited' by Caxton.

There are, however, a number of instances in which Scrope clearly misread the French. That the Englishman was probably better acquainted with the Anglo-Norman legal language than with contemporary Parisian French is not only a very likely supposition but it may also explain some of these mistakes. It certainly accounts, in the editor's opinion, for the reading 'stone' at Castle Combe), like the other MSS. remaining of Wyrcestre, contain a variety of loose memoranda on other subjects jotted down without much order or regularity, as in a commonplace book. . . . It would seem, however, from the manuscript volumes which remain to us of his composition or compilation, that his knowledge was rather superficial than profound. Several of these exist in the British Museum, containing tracts upon medicine, astrology, and astronomy, and likewise extracts from and comments upon the poets and prose writers of antiquity.'

<sup>1</sup> Op. cit., p. xxxix.

instead of 'father' for the 'pere' of the French manuscript (p. 34, l. 28).<sup>1</sup> Other errors were due to mere carelessness, when, for example, on p. 110, l. 20, Scrope read the 'ame' of his original as 'ami' and, a little below, thoughtlessly divided the 'descalapius' of the French text into 'de Scalapius' instead of into 'd'Escalapius'; so also (p. 264, l. 16) he misread the French 'payeur' as 'paynim', thereby destroying the point of the proverb.<sup>2</sup> Such errors are not, however, serious, as they can, and indeed do, occur in the works of far more able translators. Of quite another sort are the readings in which it is a clear case of a poor choice of words; for example, Scrope translates the French 'mousche' as 'flie' in the phrase 'comme la mousche fait qui eslu le meilleur de la fleur', while the Helmingham Hall version has the more specific and much more reasonable 'bee'. Another peculiarity of Scrope's is his use of a French word when the English equivalent was perfectly familiar to him; so, for example (226.21), he wrote 'assomus,<sup>3</sup> *id est* fulfilled' and (256.32) 'oon arpentier, that is to say a meter of land'. Sometimes he varied this by putting down the English word and adding the French for good measure; for example (28.24 and 30.4), he correctly translated 'publiquement' as 'oponly' but added '*id est* publiquement'.<sup>4</sup> A rather pointless

<sup>1</sup> Compare Karl Voretzsch, *Einführung in das Studium der altfranzösischen Sprache*, Halle, 1932, pp. 342-3; for the change of *ie* to *e*, see also Eduard Schwan, *Grammatik des Altfranzösischen* (12th edition, edited by Dietrich Behrens), Leipzig, 1925, p. 133, § 243, Anm. 2. See also below (p. lxvi) for Scrope's mistranslations of 'fay' and 'faiz'.

<sup>2</sup> The French reads: 'Et dist Assaron a vn mauuois payeur qui lui demandoit argent a prester qu'il ne lui en presteroit point et qu'il sauoit bien qu'il ne seroit mie si mal de lui pour l'escondire comme il seroit pour lui demander le paiement s'il lui auoit preste.' Most of the French manuscripts (for example, both the Morgan ones) give the name of the Sage as 'Assoras', following the Latin text; the anonymous translation also has 'Assoras'. Earl Rivers writes: 'And Assaron sayd to an euyll payer that desired to borowe money of him that he wold leue (*printed* lene) him none, for I knowe wel that he cowde not displease him somoch in refusing the lone, as in axyng him his payement ayen.' (PML. 673, fol. 65b.)

<sup>3</sup> See Frédéric Godefroy, *Dictionnaire de l'Ancienne Langue Française*, Paris, 1880-95, under 'assommer'.

<sup>4</sup> Caxton employed a somewhat different method, by putting down an anglicized form of the French word followed by the English equivalent; the only noticeable difference is that in place of '*id est*' or 'that is', Caxton merely says 'and'. On this point, see A. T. P. Byles, *The Book of Fayttes of Armes and of Chyualrye*, E.E.T.S., O.S. 189, pp. liii-lv, and the same writer's 'William Caxton as a Man of Letters' in *The Library*, June 1934, pp. 13-14.

retention of the original word may be found in the following (p. 130): 'bot the bountes & the statis of o ligne variethe and menu-sethe like as erthe chaungith & rotithe bi y semer, *id est*, that is to say contynuelly be on only seede.' Plainly Scrope misunderstood the passage although it is not clear why, for the French is perfectly simple: ' . . . aussi comment la terre se mue et corrupt par y semer continuellement vne meismes semente' (PML., MS. 10, fol. 32b). Fortunately, cases of this sort are comparatively rare.<sup>1</sup>

On the whole, Scrope<sup>2</sup> gives a fairly accurate translation of the French manuscript from which he worked and the large majority of his mistranslations can be traced back to his source rather than being shown to be his own fault. The same is no doubt true of the *Epistle of Othea*.

## XII

### PRINCIPLES OF EDITING

#### A. *The English Manuscripts*

THE texts of the English manuscripts have been printed in a manner approximating as closely as possible their appearance in the manuscripts. The typical fifteenth-century flourishes over the final consonants (chiefly *n*, *m*, *h*, and *r*) have been reproduced; in a great number of cases these seem to indicate a final *e*, but to have printed these with an italic character would have offered greater difficulties and more inconsistencies than by simply reproducing these flourishes. 'Saith' is doubtlessly meant to represent the usual 'sai<sup>th</sup>e', but one could hardly print the occasional 'sai<sup>th</sup>e' as 'sai<sup>th</sup>ee'. Again, the prepositional 'fo<sup>r</sup>' must be preferred to 'fore'; the pronoun 'he<sup>r</sup>' appearing as 'here' could easily be mistaken for the adverb; and the appearance of inorganic final *e* (as in *withe*, *ine*, *whene*, &c.) would have been greatly multiplied. As there is no apparent evidence to prove that these flourishes *invariably* were meant to stand for final *e* (on the contrary, they appear to have been used *either* to represent an omitted

<sup>1</sup> My thanks are due to Sir William Craigie for pointing out that one apparent mistranslation is actually the result of Scrope's misreading the French MS. Here (80.7) Scrope read the French 'chauue' (Latin 'calvus') as 'chanue'.

<sup>2</sup> For mistakes in the Helmingham Hall version the reader should compare the footnote to p. xlvii.

letter *or* purely for decoration, according to the scribe's artistic leanings or need for space), it seems better to transcribe these than to expand them with the use of italic characters.<sup>1</sup> In the relatively few cases where a flourish appears in place of a much needed *e*, the italic character has been used; in practice this is *almost exclusively* confined to 'tre', 'other', 'Alexander' and one or two similar words, which have been printed thus in preference to 'tṛ', 'othṛ', 'Alexandṛ', &c. All the familiar contractions have been expanded in the usual way, and the capitals and punctuation are editorial. The first word in each sentence and each proper name is, of course, capitalized; majuscule G is supplied for God, not that this always refers to the Christian deity and conforms to modern usage, but this is, apparently, the only convenient way to distinguish this word from the adjectival 'god' (good).<sup>2</sup> The punctuation is truly editorial; the involved style and the occasionally very long sentences (extending sometimes to over thirty lines of the manuscript) interspersed among the more usual short ones made the task of punctuation far from a simple one. The rules of modern usage were found inadequate for this text, and punctuation has been made use of solely to divide the passages into their component parts or to group together similar phrases. Sentences without a subject may be found, but fortunately not very frequently; these generally occur when a very long and disconnected sentence was broken up into its normal divisions, and the one subject common to a dozen verbs had to be left in the first sentence. For whatever drawbacks there may be in this, the editor takes full responsibility; but, in his opinion, even a dozen sentences without a subject are better than one long sentence *with* a subject, extending to some twenty-five lines, liberally peppered with commas, colons, semicolons, and dashes, and

<sup>1</sup> The only exception to this rule, apart from the one mentioned in the next sentence, is the question of the *ū* and *û*. When these appeared *at the end* of a word, the flourish has been printed; when, however, they occur *within* a word, they have been expanded to *un* and *un* or *ne* as the case may be. It was not thought advisable to print such words as 'coñtenaũce' instead of the obvious 'countenance'. In general, then, the flourishes have been retained when they occur finally and expanded when they occur internally.

<sup>2</sup> In the present text particularly, the noun 'God' and the adjective 'god' can be readily confused and give two quite different connotations to the text.

needing all the other paraphernalia of modern punctuation to make it at all understandable.

The two translations are printed on opposite pages so that a constant comparison is possible. The whole of the abbreviated Scrope version as preserved in MS. Rawl. Poet. 32 of the Bodleian Library will be found in Appendix A. It was decided to print this text separately not only because it was impossible to note the sentences preserved and the very considerable omissions in the lists of variants without swelling their number to undue proportions, but also because the separate printing of this text takes up little space and makes it possible to put into one volume all the unprinted English translations now known, based upon Scrope's work and the Helmingham Hall version. William Worcester's additions have been placed in the collations because they are not unduly numerous or extensive; so that the reader may pick them out at a glance, they have been printed in a heavier type.

No philological discussion of Scrope's language or of the Helmingham Hall MS. is included here. Perhaps the reasons for this are self-evident, but they may quite suitably be rehearsed. The first, though not the most important, point is that the texts are of a comparatively late date, when the dialectal peculiarities were no longer so definite. Secondly, it is obvious that whatsoever dialectal characteristics may be found in a prose work of the second half of the fifteenth century are very probably due to the scribe rather than to the author. Even such major changes as writing the present participle with an '-and' ending for the original '-ing' are conceivable. A scribe copying out a sentence would use the forms most familiar to him, without paying much heed to the spelling of his original.<sup>1</sup> The only criterion upon which any credence can be placed is the rhyme-test (provided, of course, that there is no holograph manuscript), and as Scrope's *Epistle of Othea* contains some 'verse', an examination of Scrope's language has been left for the present writer's edition of that

<sup>1</sup> The dialectal peculiarities *may*, of course, be due to the author, to the scribe of the manuscript used, or to the writer of the manuscript from which the last named made his copy. Not infrequently the copyists had the text *read* to them; in that case, the scribe would use the most familiar form. It is conceivable that if a passage from some English author is read to an American schoolboy, he might very well put down such Americanisms as 'gotten' and 'proven' for the original 'got' and 'proved'.

work. Without inquiring further into this matter, it may be presupposed that the step-son<sup>1</sup> of probably the most famous warrior of his day, an important personage at court, spoke and wrote the court language then current.

Of much greater importance than a dialectal examination is the list of words which make their first or final appearance in English literature in these texts. All such cases will be found in the glossary where they are marked by an asterisk. This is quite an impressive array of first usages for works written in this period, but the obvious explanation for this is that these words are, to a great extent, merely the first anglicisms of the corresponding French words appearing in the *Dits Moraulx*. Some of these were previously credited to Earl Rivers for this same reason, but must now be placed a quarter of a century earlier to the translations that preceded the one printed by Caxton.

### B. The Notes

The cardinal principles used for the preparation of the notes to this edition may be listed in the following order of importance: (1) to explain all errors in Scrope's translation, with particular emphasis on the readings of the French manuscript from which the translation was made; (2) to note all passages where the Scrope version and the anonymous translation show *important* differences; (3) to quote an adequate number of corresponding passages from the Latin and French texts and from the remaining English translation for the sake of comparison; (4) to give occasional examples of the different groups of French manuscripts, and finally (5) to quote a number of passages from contemporary works *unquestionably* connected with the *Dits Moraulx* and its translations. Of these, only the first and fifth need any further explanations.

The French quotations are taken, except where specifically noted to the contrary, from MS. Royal 19 B IV of the British Museum (designated as 'F' in the notes, or as 'a' if compared with other manuscripts of the French text),<sup>2</sup> for reasons which

<sup>1</sup> It is interesting to note, also, that Scrope was at one time in the service of the Duke of Gloucester (Scrope, *op. cit.*, p. 266). The learned 'Good Duke Humphrey' was surely as particular in the matter of the English spoken at his court as in his patronage of men of letters.

<sup>2</sup> Compare the table of abbreviations which precedes the notes.

have already been discussed at length. The text represents, as far as is humanly possible, an exact transcription of the readings in this manuscript. No 'normalizing' of the text has been attempted and no corrections undertaken (unless it was apparent that Scrope had made similar emendations when he was at work on his translation), for this would have destroyed the very reason for which this manuscript was selected. The occasional dialectal characteristics (chiefly North-West French) have been faithfully retained: for example, 'prenge' for the third person singular of the present indicative of 'prendre' is so printed,<sup>1</sup> 'fai' is kept rather than printing the more usual 'foi', 'oi' (*ai* > *oi* particularly after a labial but also found elsewhere)<sup>2</sup> and 'con-' ('cou-') for 'co-' in various combinations<sup>3</sup> are retained. The importance of preserving such readings may be readily seen; to take but one example, the change of *ei* to *e* (written 'ai' or 'ay') which accounts for the reading 'fai' for 'foi'<sup>4</sup> and 'ray' for 'roi' is important, for Scrope once (p. 288, l. 4) misunderstood the 'fais' (fois) of the French manuscript, and on another occasion (p. 160, l. 18) took the French 'fay' (= foi) as some form of the verb 'faire'.<sup>5</sup> The French text is printed with apostrophes but without accents; the former makes the reading of the French somewhat easier for the unpractised eye, while the latter conforms to contemporary usage and presents no difficulties to the reader.

For notes which illustrate proverbs or passages in the *Dicts*, only those have been chosen which could be traced back *without question* to this work. Because of the nature of this book, it would

<sup>1</sup> Voretzsch, op. cit., p. 343, note to line 3.

<sup>2</sup> Schwan, op. cit., p. 128, § 223, Anm.: 'Mundartlich ist auf noch näher zu bestimmendem Gebiet *ai* namentlich nach labialen Konsonanten in *oi* übergegangen . . . wonen *oi* auch nach anderen als labialen Konsonanten in *palois*, *Cambroi* usw. angetroffen wird.'

<sup>3</sup> It is sometimes impossible to tell whether the manuscript reading is 'con-' or 'cou-'. Both forms seem to have enjoyed current usage. Compare Paget Toynbee's examples in *Specimens of Old French*, Oxford, 1892.

<sup>4</sup> Compare Voretzsch, op. cit., p. 284, and Schwan, op. cit., p. 129, § 225, Anm.: 'In der normannischen und den anderen westfranzösischen Mundarten hat *ei* nicht *oi*, sondern *ei* *e* ergeben. Eine genaue Abgrenzung dieses *ei*-Gebietes fehlt zurzeit noch. . . . Die Tatsache, dass die Schriftsprache neben der gewöhnlichen Entwicklung von *ei* zu *oi* in mehreren Fällen diejenige zu *ei*, *e* (geschr. *ai*) aufweist, lässt es als möglich erscheinen, dass die Grenze jenes *ei*- und des östlichen *oi*-Gebietes die Hauptstadt berührte, &c.'

<sup>5</sup> For a similar case where *ei* appears for *oi*, see the note to 272.28.

be impossible to record in the notes all mere 'similarities', for this part of the work would have been swelled to a position incommensurate with its importance and no justifiable purpose would be achieved. In the notes may be found a number of quotations from contemporary English works which are definitely connected with or dependent on the *Liber Philosophorum Moraliū Antiquorum* in any of its various forms; in addition, a number of French and Italian lines are cited which, although connected with this work, escaped the notice of Franceschini. The quotations drawn from works of only doubtful connexion with the *Dicts* are few in number, being confined to two examples each from Christine de Pisan's *Les Enseignemens Moraux*<sup>1</sup> and from Thomas Hoccleve's *Regiment of Princes*, and a further number taken from the various English translations of the *Secreta Secretorum*.<sup>2</sup> The myriad of similar proverbs in other works of the Middle English period *not directly dependent* on the *Dicts* and *Sayings* or any of the antecedent versions, such as Burgh's *Cato*, *The Ratis Raving*, *The Proverbs of Hendyng*, *King Salomon and Marcolphus*, *The Proverbs of Prophets, Poets and Saints* (from the Vernon MS.), Earl Rivers's *The Morale Proverbs of Christine*, and a host of others, have been rigidly excluded. To have added such quotations in full might have been an interesting task, but this would have increased the portion of the work devoted to the notes inordinately and would have been of no value as far as the *Dicts* are concerned.<sup>3</sup>

The fact that the translations of the *Dits Moraulx* were made at a comparatively late date and had to compete with the early printed editions of the Classics and the Humanistic movement probably accounts for the very limited influence this work had on the subsequent literature.<sup>4</sup> That the sale of Earl Rivers's

<sup>1</sup> Edited by Maurice Roy, *Œuvres Poétiques de Christine de Pisan* (Société des Anciens Textes Français, Paris, 1886-96), vol. iii, pp. 27 and ff. Christine, of course, knew of the *Dits Moraulx* as she quoted from them in the *Épître d'Othéa*.

<sup>2</sup> In addition to the Lydgate-Burgh metrical translation (E.E.T.S., E.S. LXVI), Robert Steele edited three prose versions of this popular work (E.E.T.S., E.S. LXXIV).

<sup>3</sup> A very few other notes, chiefly classical, have been added where they appeared to be of more than passing interest.

<sup>4</sup> By 1500 the new learning and the study of the Classics had already gained a firm foothold in England, as the oft-quoted letter from Erasmus to



translation was sufficient to warrant the issue of three separate editions by William Caxton alone, and still another by Wynkyn de Worde early in the sixteenth century, attests the great popularity of this book, but these copies doubtlessly found their way into the libraries of the wealthy middle classes rather than into the possession of such writers as Sir Thomas More, John Fisher, Sir Thomas Elyot,<sup>1</sup> Sir David Lyndsay, Sir Thomas Wyatt, John Skelton, Alexander Barclay, or William Dunbar, if a varied list may be selected. We may presume that a considerable number of the proverbs in the *Dictes* became part and parcel of the common stock of such 'saws', but there are astonishingly few illustrations of the *direct* influence of the *Dictes and Sayings of the Philosophers* on contemporary literature, at least in as much of it as has been printed.<sup>2</sup>

Robert Fischer bears witness (cf. Hitchcock and Chambers, *Harpsfield's Life of More*, E.E.T.S., O.S. 186, p. clxix, note 3). Only eighty years before Erasmus's arrival, Poggio Bracciolini had visited England and formed quite a different opinion of the state of English scholarship.

<sup>1</sup> It is interesting to note that only three years after Wynkyn de Worde issued his edition of the *Dictes*, that 'aristocratic treatise' *The Boke named The Governour* by Sir Thomas Elyot made its first appearance (London: Berthelet, 1531). The many classical quotations are without exception taken from the original works and the book is completely independent of the similar medieval treatises, such as the *Secreta Secretorum*, *The Regiment of Princes*, &c. The difference in the attitude towards life represented, on the one hand, by the age which produced the translations of the *Dis Moraulx*, and that of Elizabethan England on the other, cannot be better expressed than by comparing Caxton's translation of Socrates's views on women (in the Epilogue to the *Dictes*) with William Bercher's *The Nobility of Women* (London: Roxburghe Club, 1904), written only thirty years after the appearance of de Worde's edition of the *Dictes*.

<sup>2</sup> The sayings found in William Baldwin's popular *Treatise of Morall Philosophie* (STC. 1253-69) appear to be fresh translations, made from the French or Latin texts.

THE HELMINGHAM HALL MS.  
THE SCROPE MS.  
[TRANSLATION]

## THE SCROPE TRANSLATION

Fol. 12 Here begynnythe a booke called in Frensch Les ditez de  
philosophurs and in Englisch for to sey The doctrine of wisdom  
of the wise auncient philosophurs, as of Aristotle, Plato, Socrates,  
Tholome and suche others, *translated* out of Latyn in-to Frensche  
5 to King Charles the vj<sup>e</sup> of Fraunce bi William Tyngnovile,  
knyght, late provost of the citee of Paris, and sith now late  
*translatid* out of Frensche tung[e] in-to Englisch tunge þe yere  
of Crist m<sup>l</sup> ccccl to John Fostalf, knyght, for his contemplacion  
and solace bi Stephen Scrope, esquier, soñ in lawe vn-to the said  
10 Fostalf.

**S**edechias was the first filosofer, bi whom, as it was  
the wille of God, lawe was founded and receyued and  
wisdom vndrestand. And the same Sedechias said that  
eueri creature of good bileue schulde haue in him xvj  
15 vertues: the first is to know God and his aungelles; the  
secunde to haue discrecion of good and euyle, of good for to do  
Fol. 16 it, and euille for to leue it; the |thridde to obey to kingis and  
to princes, the which God hathe set in erthe for to be lordes and  
for to haue power ouer the peple; the iiij to worschup his fader  
20 and his mooder; the v to do wele to eueri *persoone* aftir his possi-  
bilittee; the vj to yeve almus to the pore; the vij to kepe and to  
defend straungiers and pilgremes; the viij to habandoñ and yeue  
hym holy to the seruice of God; the ix is to eschewe and fle  
fornicacion; the x is to haue pacience; the xj to be iust & veri-  
25 table, vsinge trouthe; the xij to be iust & riȝtfull; the xiiij to be  
liberall; the xiiij to offre to God sacrifices for thingis that men  
receyue of him daily; the xv to thanke God and to put hym holy  
in his kepinge for diuers fortunes *pat* continually comyth in this  
worlde; the xvj is to be schamefast and peasible and wel tem-  
30 pered. And he saithe that liche as it longithe to the peple to be  
subget and obeissaunt to a kingly magestee, on the same wise it  
longithe to a king or *gouernour* to tente diligently to the gouer-  
naunce of his peple, and more than to his owne, for the king is  
with his peple as the sowle is with the body. And he saithe: if a  
35 king or eny other enforce him to assemble tresour bi [extorcion]

1-10 see also page 292 for the colophons in H and U 7 tung[e] worm-  
hole 11 first filosofer] furste philosophur of the vniuersite of Atthenys in

## THE HELMINGHAM HALL MS.

Zedechye was the first philisophre [by]<sup>1</sup> which, by the will of Fol. 1a  
 God, lawe was first resceiued and wisdam vndirstanden. And the  
 seide Zedechie seith that euery man that is of good beleve shulde  
 haue in him-self xvj vertues: the first is to knowe God and his  
 aungellis; the secunde is to haue discrecion of good and euell, of 5  
 the good for to do it and of the euell for to leue it; the thridde is for  
 to obeye to kinges and princes, that God hath sette on erthe for  
 to gouerne and reule and haue puissaunce ouer the people; the  
 fourth is for to honoure fader and moder; the fyueth is to do  
 euery man good aftir his power; the sixte is for to yeue almes 10  
 the poore people; the .vij. is to kepe & defende straungiers and  
 pilgrymes; the .viij. is to abaundon himself entierly to the seruice  
 of God; the .ix. is for to eschewe fornycacion; the .x. is to haue  
 pacience; the .xj. is to be true; the .xij. is to be iust; the .xiiij. is  
 to be liberall; the .xiiij. is to offre God his sacrefices for the grete 15  
 benefeti that he resceiueth of him euery daye; the .xv. is to  
 thanke God and put himself holly vnto his keping for the diuers  
 fortunes that contynuelly comen in this worlde; the .xvj. is to  
 be shamefast, peasible and wele attempred. And seithe that as  
 it apperteyneth to the people to be subiecte & obeissaunt to the 20  
 kinges mageste, in lyke wyse it longeth to a kinge to vndirstande  
 diligently the gouernaunce of his roialme and mo<sup>r</sup> | thanne to Fol. 1b  
 his owen propre, for in lyke wyse is the kinge with his peple as  
 the soulle is with the body. And seith that whanne a kinge  
 enforcepe himself to assemble tresoure by extorcio<sup>n</sup> or othirwise 25

*Scrope MS. cont.]*

Grece T	12 lawe]	lawe civile T	13 vndrestand]	vndurstondid T,	vnder-
stonden Ad	14 him]	om. T	15 first]	furste T	17 and eville]
of euill T Ad	18 princes]	princes ande to thei <sup>r</sup>	debitees and officers T		
19 worschup]	*worship T Ad	fader]	*fadur T, fadir Ad	21 pore]	
pore peple T	vij]	seyvnte is T Ad	to defend] to om. T	22 and	
pilgremes]	and pilgryme to haue no wronge T	habandon]	obey the		
chirche T	24 fornicacion]	lecherye ande fornicacion T	pacience]		
pacience in aduersite T	26 liberall]	liberall as in paynge ande			
departynge thi good to hym that hath labored therfore T	men . . .				
daily] men of hym daylye receyve T	29 wel tempered]	temperate in			
condicion T	32 tente]	attende T	33 owne]	owne singlarte T	
35 eny] *oni T	[extorcio <sup>n</sup> ],	extortacioun MS.			

<sup>1</sup> [by] om. MS.

or otherwise vnduely, he schulde knowe that it is evil doon, for  
 suche tresour may not be assembled bot that it is by *disparplyng*  
 his reame. And he saith: if a good king be slowe to serche and  
 to enquire of the dedis of his noblis, of his peple and of his enemyes,  
 Fol. 2a he | schall not be oo day suerly in his reame. And he saithe that  
 the peple is of good fortune and happy whenne thei haue a king,  
*gouernour* or *soueraigne* of discrecion, of good counsaile, and  
 wise in sciences; and the peple is fulle enfortuned and vnhappi  
 when̄ eany of thees forsaid thingis fautith and failith in their  
 10 king. And he saithe thus: whan their king or *gouernour* dis-  
 preisith or leueth eny litille thing that is ordeignede for him to  
 do, gladly he leueth the *gretter* and so he lesith alle, euen as a  
 litille sekenes growith the *grettir* and distroieth the bodie if  
 a good remedie be not set therefore bityme. And he saithe: if a  
 15 king or a *souerain* trust flateringe and feire wordis of his enemyes  
 with-out taking hede to thair dedis, he is in venture to take  
 harme sodenly; and it longith to a king to enfourme his son bi  
 konnyng howe he schalle gouerne his reame affir him, and how  
 to be euenly to his peple, and how he schuld loue & haunt his  
 20 knight-hode, and how he schulde not suffre them to muche to  
 vse huntinges ne other idilnesses, bot make them enfourmed to  
 haue good eloquence and make them to eschewe alle vanitees.  
 And he saithe: it longith to a prince, when he wille haue eny  
 seruauant, to knowe firste his maners and his condicions and how  
 25 he *gouerniþe* him in his hous and with his felowis; and if hee  
 perceiue that he is of good *gouernaunce* in thes thingis aforeseid  
 and that he be pacient in his aduersitees, witholde that seruauant  
 hardily and els not. & he saithe: if thou haue a verrei frende  
 that louethe the wele, thou schuldist haue him in *gretter* repu-  
 Fol. 2b tacion | than fader, mooder, brother, or eany othir kynne, desiring  
 thi dethe for to haue the succession of thi goodis. & he saithe  
 that comonly alle thingis desirith and sekiþe his liknes. And he  
 saithe: he that wille not be chastisid bi feire and soft wordis

2 not be] U *begins* assembled] assembled longe to-gether TU  
 disparplyng] disparplynge of Ad, *disparplynge* and *enpoverynge* TU  
 4 noblis] nobles and TU, nobylnes Ad 6 is] borne TU of good] of  
 a good TU 7 *soueraigne*] a *souereyne* TU discrecion] good dis-  
 crecion TU 11 ordeignede] ordened T, ordeyde Ad 16 venture]  
 aventure TU Ad 19 euenly] in equite TU 20 muche] \*myche U  
 21 enfourmed] be enfourmed TU 22 eloquence] ande eloquence and

vnduly, he shuld knowe that it were euel done, for suche tresoure  
 maye neuer be assembled but that it be the dispoilling of his  
 roialme. And seith that yf a kinge be slowe to serche and enquire  
 the deedis of the grete men of his people and of his enemyes, he  
 shal nat be oon daye ferme in his roialm. And seithe: O, seith 5  
 he, tho people bene passinge evreux whan there is a kinge of good  
 discrecion and of goode counseill and wise in science; and gretly  
 bene the people maleureux whanne any of thise thingis abouesaide  
 fauten in a kinge. And seithe: whanne a kinge dispreiset̃ or  
 leueth any of the litil thingis vndone that he is ordeyned for to 10  
 do, gladly he wole leue gretter thingis vndone; and it apperith  
 in lyke wise as a litil sekenesse with processe growith and dis-  
 troieth the body but yf remedye be founde. And seith: yf a  
 kinge beleue flaterers and the swete wordis of his enemye withoute  
 takinge heede to his werkis, he is in auenture to be soudeynly 15  
 taken. And seithe: it belongeth to a kinge that his sone be  
 enfourmed in connyng how he shal gouerne his people afti<sup>r</sup> him,  
 and how that he shal be rightwose to his people, and how that  
 he shulde haunte and loue his knyghtis; and he shulde nat lete  
 him vse moche huntyng ne ydelnesse, but lerne him and in- 20  
 structe him for to haue eloquence and make him to eschewe alle  
 vanitees. And seith that it longeth to a prince whan he wole  
 haue any seruauantis to knowe first he<sup>r</sup> maners & he<sup>r</sup> condicions,  
 and how thei bene gouerned in here houses and with theire  
 felaschippi<sup>s</sup>; and yf he vndirstande hem of goode gouernaunce in 25  
 all thees thingis aboueseide, and that thei be paciente in thei<sup>r</sup>  
 aduersitees, reiteigne hem hardily for seruauantis and othirwise  
 nat. And seith: yf thou haue a trewe frende that loueth the wel,  
 thou shuldeste take him betti<sup>r</sup> thanne fader, moder, brothe<sup>r</sup>, or  
 any othi<sup>r</sup> kynne, desieringe thi deth for successioun of thi goodes. 30  
 And seith: that comounly euery thinge seketh and wolde haue  
 his owen lykenesse. And seith: ho that wol nat be chastised with

[Scrope MS. cont.]

cherable countenaunce TU 23 prince] prince or a souereyne TU eny]  
 \*ony T, any U 24 firste] \*furste T his condicions] his om. T 25  
 him] om. T felowis] \*felawis U 27 and witholde MS. 29 repu-  
 tacion] reputacion ande chierte TU 30 fader] \*fadur T, fadir Ad  
 mooder] \*modur T, modir Ad 31 succesi[on] of thynne enheritaunce or  
 thi godis TU 32 his liknes as yonge men to yonge ande agid persones  
 to be conuersaunte with age TU

schulde be correctid bi foule and scharpe correccioun. And he  
 saithe that the grettist riches of this worlde is helthe of body  
 and the grettist gladnes is satisfieng of the hert. & he saithe:  
 obeisaunce doon for loue is more stedefast than that the whiche  
 5 is doon for lordschip or for drede. & he saithe that experiences  
 makith good chastising and the taking hede to the ende drauyth  
 to good trust. & he saithe that renome and good name is a thing  
 pat is [of] right feire grete price and good in this worlde, & also  
 it fordoeth the peine of the tothe. And he saithe: it is bettir  
 10 to be stille than to speke to oon that is ignoraunt, and to be  
 aloone than to be in company and felawship of eville peple.  
 And he saithe: when a king is eville condicioned and tacchid,  
 that is no bettir to him that is not knowen with him than to  
 him that is a grete maister in his hous. And he saithe that it is  
 15 bettir to a woman to be baraigne than to bere evil condicioned  
 childre. And he saithe that the companie and felawship of a  
 pore wiseman is bettir than a riche ignoraunt man þe whiche  
 wenethe to haue it bi othir habilitie. And he saithe: who-so dothe  
 a fault to his makere, bie strenger reson he dothe it to other.  
 20 And he saithe: be-leeue not in him that saithe he knowith þe  
 Fol. 3<sup>a</sup> trouthe and dothe the contrarie. And he saith | that ignoraunt  
 men that be yeouen to vices, wille nott absteyne thayme fro  
 bodely wille, for thei loue not their life bot alle-oonly for their  
 plesaunce; whate defence pat men do to theyme, thei fare euen  
 25 as childre that enforciþe thaym to ete swete thingis, and namely  
 suche thingis as is defended thaym; bot it is alle othe<sup>r</sup> wise in  
 wismen, for thei loue not their lyues aloonly for to [do wel]  
 bot for to leue the idille dilectacions and lustis of this worlde.  
 And he saithe: howe may a man thatt wille not do bot transitorie  
 30 delites compare to the dedis of tho that tentithe and besieth  
 hem perpetuelly to good dedis of perfeccione? And he saithe: he

2 of this] in the T worlde] \*warlde Ad 4 worth ande stedfaste  
 TU 6 ende of a thyng] TU 7 first good] a good TU second good]  
 a good TU Ad 8 [of] om. MS right feire] of faire right T, of right  
 faire U good] worthe goode tresour TU 9 tothe<sup>r</sup>] tother worlde TU  
 10 that] H begins 11 aloone] U breaks off 12 king] kynge or a  
 souereyne T tacchid] not well T 13 that is] it is T no] om. T Ad 14  
 saithe that] that om. T 15 bettir to] to om. T, for Ad bar-  
 aigne] \*bareign T, barayne H, bareyne Ad 16 felawship] \*felou-  
 ship T, the ferliship Ad 17 than] than of TH man] om. T Ad  
 whiche] om. T 18-19 And he ... to other] this follows the next sentence

feire wordis shulde be corrected with sharpe correccion. And  
 seith that the grettest richesse of this worlde is helth of body.  
 And seith that obeisaunce done by loue is mo<sup>r</sup> ferme thanne that  
 that is done by lordshipp<sup>o</sup> or cruelte. And seith that þe | experi- Fol 2a  
 ence<sup>3</sup> bene the verrey chastisinges and the forsight of the ende 5  
 of thingis that shulle come to goode ende. And seith that goode  
 renomme is right feire and goode in this worlde, and it putteth  
 away the peyne of the othi<sup>r</sup>. And seith that oon is betti<sup>r</sup> to  
 holde his peas thanne for to speke with an ignoraunt, and to be  
 alloone than to be fellashipped with eue<sup>l</sup> folke. And seith: 10  
 whanne a kinge hath eue<sup>l</sup> tecchis, betti<sup>r</sup> is to a man that knoweth  
 him nat thanne it is to him that is a gret maistr<sup>e</sup> in his housholde.  
 And seith that bettir it is to a womman for to be barey<sup>n</sup> than  
 bere a childe that hath eue<sup>l</sup> tacchis. And seith that the companye  
 of a poure wiseman is betti<sup>r</sup> than his that is a riche ma<sup>n</sup> & an 15  
 ignoraunt. And seith that by the wyse bene sought oute hum-  
 blesse, good wille, pite, and pryuacio<sup>n</sup> of synnes. And seith: he  
 that wole haue wisdame, he muste studie and reede in studieng;  
 and he is full ignoraunte that weneth to haue it by othi<sup>r</sup> abilite.  
 And seith: ho that maketh faulte to his creatou<sup>r</sup>, by grete[r]<sup>1</sup> 20  
 reasoun he muste do it to alle othi<sup>r</sup>. And seith: beleue nat him  
 that seith himself that he knoweth trouth and dothe the con-  
 trarye. And seith that ignorauntis wole nat absteyne hem from  
 thei<sup>r</sup> bodily will, and loue nat thei<sup>r</sup> lyfe but oonly for here  
 pleasaunce, what diffence that eue<sup>r</sup> thei haue in the contrary, 25  
 in lyke wise as childre<sup>n</sup> enforce hemself specially to eete swete  
 thingis whanne it is defended hem; neuertheles it is in a-nothi<sup>r</sup>  
 maner with wise me<sup>n</sup>, for thei loue nat he<sup>r</sup> lyffe but oonly in  
 doynge goode deedis and leeuynge alle slouthfull dilectacions of  
 the worlde. And seith: how maye a ma<sup>n</sup> parreye the werkis of 30  
 hem that attenden<sup>e</sup> to the goode ende of perpetue<sup>l</sup> perfeccion  
 with the werkis of hem that wole none othi<sup>r</sup> but the delytes

[Scrope MS. cont.]

in H 19 fault] \*fawte TH, falshede Ad makere] maister thanne T  
 22 yeouen] \*yoven T, yevyn H 24 defence or commaundement T  
 theyme] them be good exortacion T 25 childre] \*children T, childryn  
 H Ad 27 loue not . . . to do wel] loue not to leue the<sup>r</sup> lustis ande  
 likynges for to doo well T [do wel] dwel MS. 29 bot] after T



is not acomptide ne taken for wiseman, that laborithe in that the whiche may noy for to leue that the whiche may helpe. And he saithe: wise men occupiethe and werethe thingis scharpe and bitterliche as thoughe thei were swete as hony, for thei knowe  
 5 wele that the ende schalle be swete. And he saith that it is a good thinge and a profitable to do wele and profite to tho that desceruith it, and that it is right eville to do wele to tho that deserueth it not; for who-so dothe it, lesithe his labour and the thinge youen to theyme is lost,liche as the rayne is lost *pat*  
 10 fallithe vpon grauelle. And he saithe that he is right wele fortunied and happi that vsithe his daies and his nyghtis in doinge couenable thingis, and that in this worlde takithe bot as he schulde take, and *pat* emploiethe and occupiethe him bot to good dedis and  
 30 leuethe the eville. And he saithe: a man | schulde not iugee a  
 15 man bi his wordis bot bi his dedis, for comonly wordis be voide bot bi dedis is knowen bothe harme and profite, euylle and good. And he saithe: whanne almes is youen to the pore nedie, hitt profitithe alle and holy,liche as a medecine that ys duely youen to sikemen; and almes the whiche is youen to vnne die farithe as  
 20 a medecine that is yeve *without* cause. And he saithe: he is right happi that with-drawith ferre fro alle h[a]rlotries and vilanyes, & that turnethe his iee and his sight therfro. And he saithe that the moost couenable cost and despens that a man may make in his lyue is that the whiche is sette in Goddis seruice and in good  
 25 dedis and in thingis necessarie the whiche ought duely to be doon, as in meete and drinke and in slepe and in helyng sekenesses comynge on a man, and the worste coost and despens is that the whiche is occupied & spente in eville deedis.

Hermes was born in Egipte, and is as muche to say as [Mer-  
 30 curie], and in Ebrieu as Enoch, the which was the sonne of Jareth, the son of Mathalabel, the son of Quinoat, the son of  
 40 Enoy, the | son of Sethe, the son of Adam. And he was a-fore the grete flode, aftir the whiche was a-nothe<sup>r</sup> floode, the whiche

1 for a wiseman T, for wyse Ad      2 noye ande hurte T      3 weryth  
 and occupyeth H      thingis that is T      5 wele that] that om. T  
 8-9 dope yt be sure his laboure & the thyng yevyn to them is lost H  
 12 worlde] \*warlde Ad      15 wordis] mouth seyinge Ad      19 sikemen]  
 \*seke men T      the whiche] that TH      to] vnto T      20 yeve] \*yoven

transitories. And seith that he maye nat be taken for wise that laboureth in that that may noye and to leue that that he maye do good inne. And seith that wise men bere the thingis that bene sharpe and bitter aswele as thei were sweete as hony, for thei knowe thende shal be as swete as hony. And seith that it is good 5 and profitable thinge to do wele to hem that deserue it, and it is grete euyll to do wele to hem that deserue it nat, and ho that dothe it loseth his laboure and the thinge that is geuen, in lyke wise as the reyne that falleth on the grauelle. And seith: blessed is he that vseth his daies and his nyghtis in doynge couenable 10 thingis, and that taketh nat in this worlde but that that he maye excuse him inne, and that applieth himself to goode werkis and leueth the euell. And seith: a man shulde nat | iuge anothir by Fol. 2b his wordis but by his deedis, for wordes bene commounly veyne but the dedis maken knowe the hurtis and the profitis. And 15 seith that whanne the almesse is geuen to poure folkes, the almes profiteth in lyke wise as the medicyne that is couenably geuen to the seeke folkis; and the almes that is geuen to folkis that haue no neede, it is euen so as a medicyne that is yeuen withoute cause. And seith: he is right happy that kepith himself 20 from all vnclennesse and that turneth him away from the heringe and the seynge therof. And seith that the most couenable dispence that a man maye do in his lyfe is that that is done in the seruice of God and in goode werkis; and the lasse dispence is that þat a man spendith in thingis that bene necessarie whiche that 25 maye nat be excused, as for to eete, drynke, and slepe, in helinge of sekenesse commynge; and the worste dispence that is dispended is that that is done in euell werkis.

HERme3 was borne in Egipte, and is asmoche to seye in Greke as Mercury, and in Ebreu as Ennoch, that was the sone of 30 Jareth, the sone of Mathalabel, the sone of Quinart, the sone of Enoy, sone of Seth, sone of Adam; and was befor the grete flood, aftir the which was anothir floode that drowned all the cuntre of

[Scrope MS. cont.]

T Ad, yevyn H 21 h[a]rlotries] wormhole 22 iee] \*eyee T, eye  
Ad, eie H 23 despens] dispensis T 25 and in thingis] U begins  
again 26 in drinke T \*sekenes T, sykenes H, sykenesse Ad 27  
worste] \*wyrst Ad 29 Hermes the olde philisophur TU [Mer-  
curie], MS. reads Verriure [?] 31 Mathalabell TU, Mathalaueff H  
33 a-nothe] a-nother lesser TU

drowned the countre of Egipt al-oonly, and Hermes departide  
 from Egipte & went iiij<sup>xx</sup> yere and ij thorough alle contrees  
 with lxxij *persones* of diuers longagis, the whiche preched &  
 exorted the peple to obey to God. And he edifiede & bilded c  
 5 townes & viij, the whiche he stored and filled with konnynge  
 sciencis, and he was the firste that fonde the konnynge of scoles  
 and stabled theym to alle the peple of eueri climate & of euery  
 cost and set thaym in lawe due and longinge to their opinions.  
 To the whiche Hermes the kingis that were in that tyme obeide,  
 10 and alle their landis also, and alle the dwellers in the iles of the  
 see, and he constreined theyme to kepe the lawe of God, and to  
 say trouthe, and to dispise the worlde, and to kepe iustice, and  
 so to purchace and to gete the tothe<sup>r</sup> worlde. And he comaunded  
 orisons to bee and praiers to be maad, and in euery weke a day  
 15 to be fastede, and to distroie the enemyes of þe lawe and of the  
 feithe, and to yeue money to the pore Goddis peple, that is to  
 say to the feble impotent, and he comaunded to ete the flesche  
 of porke and of camelles and suche meetis like. And he comaunded  
 them expresly to kepe theyme from feblyng and empeiringe  
 20. 4b theym, and he ordeined | at certeyne tymes many halidaies. And  
 also he ordeigned certeyne *persones* to offre sacrifice or praiers in  
 þe reuerence of God at the begynnyng or at the comynge in or  
 entre of the sonne in-to the xij signes, att the first sight of the  
 moone, and in the coniunccion<sup>o</sup> and comperuccion of planetis,  
 25 and also whan the planetis entrede in-to their houses and in-to  
 their exaltacions, in whiche thei had her dignitees, or in-to þe  
 regardis of theyme; and thei offered sacrifices of alle thingis, that  
 is to say of floures, of rooses, of greynes of corn<sup>o</sup> and of barly,  
 of fruytes, of grapes, and of wyne, and of beuerage. And yit the  
 30 same Hermes said that it suffisithe not aloonly to him that maade  
 al for the goodnes that he dothe to vs. And he saith: O thou man,  
 if thou drediste wele God, thou schuldist neuer falle in the weies  
 that ledith a man to eville. And he saithe: makithe not your cries  
 to God as peple ignoraunt, vicious, fulle of corrupted wil; and  
 35 be not vnobedient to God, ne brekers of his lawe; ne noon of you  
 be in wille to do his felawe otherwise than he wolde a-nothir did  
 to him, bot be of oo acord; and eueri of yow loue other; vse



abstinence, fasting, and praiers in clene and pure wille; and bee  
 constrained to good dedis that be meke and without pride, in  
 suche wise that your dedis make good fruyte; and kepe yow fro  
 the felawship of theves and of tho that doo fornicacion and that  
 Fol. 5a vsith evil dedis. And he saithe: kepe yow that ye be nott | for-  
 sworne; and lete euer trouthe be in your mouthe; & kepe you  
 fro sweringe, bot if it be yea or nay; and enforce you not to make  
 hem swere that ye knowe wele wille spare the trouthe to say and  
 wille lye, that ye be not causers and *partiners* of their *periurie*;  
 10 trustithe in God whiche knowith alle secretis, and he schalle fuge  
 you with equitee and right at the *grete* day that he schalle remeue  
 the good sowlis to the good and schalle punysche schrewis of their  
 malice. And he saithe: be in certeyne that to doubte ou<sup>r</sup> lord,  
 it is the grettist wisdome and the grettist delite that man schulde  
 15 haue, fro whome alle good comith and bi whome the yatis of witt  
 and of vnderstandinge is oponed; and God whiche hathe loued  
 his seruau<sup>tis</sup> hathe yeuen theym discrecion and hathe sett  
 theyme verrey prophetis and mynisters, fillid with the Holy  
 Goste, bi the whiche hathe been opened to theyme the secretis  
 20 of the lawe and the trouthe of wisdome, to that entente that thei  
 schuld eschew erroures and enplie and yeue them to do wele.  
 And he saithe: vse wisdome and folowe þe lawe; be mercifulle  
 and dispose and array yow with good doctrine and techinge;  
 thinke wele on youre besines and thingis; hastie yow not to  
 25 muche to þem & especialle in ponischinge eville doers; if eny of  
 yow haue eny manere haunting and tendauce of synne, haue  
 Fol. 5b no schame to drawe yow therfro | and to take punysching for to  
 yeue good example to other, for if it be not ponyschede in this  
 worlde, it schalle be at the grete day of doome and where man  
 30 schalle be turmentide with grete peynes with-outen eny pitee.  
 And he saithe: correcte and amende you in your-silfe, and volowe  
 the wise man; lerne of theyme good vertues and lete alle your  
 desires be to gete a good name; and employe not, ne occupie not,  
 alle your tyme in your vndirstandinge, in malice, ne in falsenes.  
 35 And he saith: kepe yow fro tho that gouernethe thaym bi malice

1 fastynges TU

\*thefes Ad

11 at] om. TUH

14 it] om. T

4 \*felouship TU, feleship H, felowschipe Ad

8 spare to saye the trowth TUH

12 good] good soules TU . schalle] om. TU

15 good] \*goodis TU, goodnes H Ad

10 trustyng H

16 \*vnder-

vse fastinge and prayers in pure and clene wille; and *constreyn*  
 youre wille to do goode werkis, lowely and withoute pride, in  
 such maner that youre werkis maye make goode fruytes; and  
 drawe ye away fro the companye of euell folkis as theves and  
 such as vse fornycacions. And seith: bewar that ye be nat for- 5  
 sworne and þat alle tymes trouth maye be founden in youre  
 mouth; and beware that ye swere nat but outhir yee or naye;  
 and loke that ye enforce you nat to make hem swere that ye  
 knowe bene accustomed to lye, leste that ye be partyners of  
 theire periurye; trust ye in God that knoweth alle secretis, and 10  
 he shal iuge you in right at the grete daye of iugemente, that  
 shal geve his graces and rewardes to the goode people and shal  
 punyssh the euell people for here euell dedis. And seith: be ye  
 in certeyne that to doute oure Lorde is the gretteste wisdame,  
 and the gretteste dilectacion that oon shulde haue is in hym from 15  
 whens alle goodes comen, by thewhich the yatis of oure vndir-  
 standinge and wisdame bene opened; and God that loueth his  
 seruautis hath geuen hem discrecion, and hath geuen hem pro-  
 phetis and ministres fulfilled with the Holy Gooste, by thewhich  
 hath be shewed hem the secretis of the lawe and the trouth of 20  
 wisdame, to that entent | that thei shulde eschewe the euell deedis Fol. 3b  
 and applie himself to the goode dedis. And seith: vse wisdame  
 and sewe the lawe; be mercifull and arraye you with goode  
 techingis; thenke weel on youre thingis and haste you nat tomoche  
 in hem, and specially in punysshing of euell doers. And seith: yf 25  
 any of you vse any maners longinge to synne, be nat ashamed  
 to withdrawe you and for to resceiue punysshemente therfore in  
 schewinge good exsample to othir; and yf so be that he be nat  
 punysshed in this worlde, he shal be punysshed at the grete daye  
 of doome and shal be turmented with more gretter payne and 30  
 withoute pite. And seith: correcte youre-selfe and sewe the wise  
 men and lerne of hem goode vertues; and lete youre desire be for to  
 gete you good renowne, and employe nat youre vndirstandinge  
 in malice & subtilte. And seith: kepe you fro hem that gouerne

[Scrope MS. cont.]

standing U, vndurstondynge T, vndirstondyng H Ad \*opened U,  
 opynnyd H Ad 18 profites U 21 \*emplye Ad, applye TU,  
 emplye H 25 muche to] moche in H Ad TU 28 \*ensample H,  
 exsaumple U 31 correcte yow T \*folow TUH Ad 32 \*late  
 TU 33 \*employ T Ad 34 \*vndirstonding U

*without* vsinge of trouthe, and that aloonly herkeneye without  
 putting it in dede. And he saithe: tent not ne make snares to  
 noy with alle men, & seke not theire damages and harmes bi  
 soteltees & wiles, for suche thingis may not be hid bot that thei  
 5 schalle be *perceived* at the last. And he saith: knytt the loue of  
 feithe with wisdome and be constreined therto; and if ye doo so,  
 alle your tyme schalle be to yow grete wynnyng, and of this  
 noble vertue schalle come to you gretter profite than to assemble  
 and gader to-gader golde, siluer, or eny othir vndurable tresoure,  
 10 for that schall be to yow a tresour in the other worlde þe which  
 lastithe *without*e eende. And he saithe: bee ye of oon entent  
 bothe *without* and *within* in that the whiche ye speke, and looke  
 Fol. 6a that *your* wordis diuers | and varie not fro the thought of your  
 hert. And he saithe: meke yow and obey yow to your kingis and  
 15 to your princes, and worschup the grettist mynisters; loue God  
 and trouthe; and yeue true counsaile to þe entente that ye may  
 the more surely with your good penaunces be in way of saluacion.  
 & he saithe: yeue preisinge and thank God in tyme of a disease  
 and tribulacione and of prosperite, and also in tyme of pouerte  
 20 and of ritches. And he saithe: ye schalle not ete bot of your dedis;  
 and be-ware that ye yeue noo doome and iuge nott vniustly; and  
 haue better wille to haue pouerte in doinge good dedis thanne to  
 haue riches *with* synne and wikkidnes, for riches vanischithe  
 and lesithe, and good dedis abidithe; and kepe yow fro to muche  
 25 laughinge and mokking of other. And he saithe: if ye *perceive*  
 in oon othir eny foule spott, mokke and [jape] him not vnonestly,  
 bot thinke that God maade yow alle of oo substaunce and mater,  
 and that ye may come to the same, for the whiche [ye] schulde  
 thanke God that he hathe preserued and kept you fro myschief  
 30 in tymes that is past and that is now present, and pray that bi  
 his mercy he wille kepe yow in tymes that is to come. And he  
 saithe: whanne the ennemyes of the feithe schalle dispute with  
 Fol. 6b yow | bi diuers and scharpe wordes, aunswere softlye and mekely,  
 and pray to God that he wille redresse his creatures to good  
 35 bileue and to euer-lasting saluacion. And he saithe: be secrete

2 tent] \*tend H, attende TU

4 \*soche TU

5 he] *om.* T

9 \*gadre to-gither TU

\*ony T, any U

\*ondurable T

10 for

that . . . tresour] *om.* TU12 in] *om.* TU13 *your* thought T

15 mynisterers MS.

17 penaunces doyng TU

18 praisynges TU

himself by malice *withoute* trouth, and that oonly herken it with-  
 oute puttinge in dede. And seith: loke ye holde nat the cordes to  
 noye the people and seke nat thei<sup>r</sup> hurtis by cautelis, for thei can  
 nat be so hidde but that it shal be knowe in the ende. And seith:  
 sette togedi<sup>r</sup> the loue of feith with the loue of wisdame and 5  
 constreyne youreself therto; and yf ye do it, alle *your* tyme shal  
 be in wynnyng, and of this noble vertue shal come to you more  
 profite thanne to assemble golde, sylue<sup>r</sup>, or other tresours that  
 be nat durable, for it shal be to you a tresou<sup>r</sup> in anothi<sup>r</sup> werlde  
 that euer shal endure and neuer haue ende. And seith: bethe 10  
 all-oone withinne and withoute; and or that ye speke, loke that  
 ye speke in suche wise that youre language be nat contrary to  
 the wille of *your* herte. And seith: make you lowely and obbeye  
 youre lawes and youre princes; and honoureth youre grettest  
 ministrours; loue God and trouth; and geue true counseile to 15  
 that ende that ye maye more surely with youre goode penitence  
 be in the weye of saluacio<sup>n</sup>. And seith: yelde *your* thankes to  
 God in tyme of tribulacion and of prosperite, in tyme of pouerte  
 and of riches. And seith: ye shal nat eete but of you<sup>r</sup> dedis; and  
 kepe you that ye eete nat vniustely; and that ye be leue<sup>r</sup> to haue 20  
 pouerte in doyng goode dedis thanne ricches in synne, for  
 richesse<sup>3</sup> losen<sup>d</sup> and goode dedis abiden<sup>d</sup>; and kepe yourself from  
 moche laughyng and from mokking of othi<sup>r</sup>. And seithe: yf ye  
 perceyue anothi<sup>r</sup> in any tecche of lewednesse, yet mocke him nat  
 dishonestly, but loke *pat* ye thenke that God hath made vs alle 25  
 of oo<sup>n</sup> matie<sup>r</sup>, and he that mocketh is nat sure but in lyke wise  
 it might befall to him; wherfore ye shulde thanke God that he  
 hath kepte you from such mischefis in tyme passed and in tyme  
 presente, and beseche him of his mercy | that he wolde kepe you Fol. 4a  
 in tyme that is to come. And seith: wha<sup>n</sup> the enemyes of the 30  
 feithe disputer<sup>n</sup> with you with harde and sharpe wordis, answer<sup>t</sup>  
 ye hem aye<sup>n</sup> with swetnesse and humilite, and beseche God *pat*  
 he wolde redresse his creatures to good beleue and to euerlastinge  
 saluacio<sup>n</sup>. And seith: be nat to besy of language in counseile

[Scrope MS. cont.]

20 *your* labours ande good dedis TU 23 *with*] in T ande  
 wrecchidnes or wickidnes T 26 [jape] so TUH, MS. reads stone  
 by correction 28 [ye] so TUH Ad, om. MS. 29 \*myscheff T  
 34 creatu<sup>r</sup> TU 35 \*beleue U he] om. T



in counsaile and hold *your* tungis stille a-fore youre ennemys, as  
 he þat sekithe the rodde where-with he is beten. And he saith:  
 ye may not be iust and rightfull *without* the drede of God, bi  
 the whiche ye gete yift of the Holy Goost, þe whiche schalle open  
 5 you the yatis of Paradise, bi the whiche *your* soules schalle entir  
 in-to Paradise *with* the soules that haue deserued euerlasting life.  
 And he saithe: eschew the felawschip of shrewis, of enemyes, of  
 dronken peple, & ignoraunt peple; & when ye thinke to do a  
 good dede, do it a-noon *without* delay, or that ye be lettid or  
 10 *withdrawn* bi eny froward wille; and haue noo envie though  
 thou se eny good come to a schrewe, for he schalle not be stable  
 and his eende schalle be eville. And he saithe: make childe to  
 be doctined and lerned in their youthe and grene age or that  
 thei know or haue eny discrecion of eny malice, & so thou schalt  
 15 not synne in þem. & he saithe: worschup God, and pray *with* a  
 clene soule, & lete alle *your* corages & desires be set to him, & so  
 he schalle enhaunce & promote you where-so-euer [y]e be, and  
 schalle delyuer you fro alle synne, put & bow *your* enemyes  
 vnder *your* fete. And he saithe: when ye wille do abstinence and  
 Fol. 7a fast, clense first *your* | soules fro alle velanye & harlotry; and that  
 the fast come of clene hert, alle eville thoughtis put out, for God  
 setith hem foule and eville; and liche as ye do abstinence of mete,  
 ye schulde do it in like wise of synne, for he seteth not aloonly  
 bi abstinence of metis if his other dedis and willes be pliede vn-to  
 25 eville and occupide. And he saithe: visite in your yong age þe  
 churches & houses of our Lorde; be in praier *without* grete auaunte  
 or boost, bot lete it be in alle melodie, swetnes, & mekenes; and  
 when ye schalle be ioyous & glad in *your* hous & make your  
 feestis *with your* familier peple, haue remembraunce of the pore  
 30 peple of our Lord and depart *with* hem of *your* goodis. And he  
 saithe: conforte tho that be in anguysche, trouble, and in heuynes;  
 confort prisoners; heele sike peple; clothe nakid peple; fede tho  
 that haue hungre; yeue them a drinke that be a-thurst; harbrow  
 & logge pilgrimes and straungiers; make satisfaccion to tho that

1 *counsell T	*tounge T	2 *beton T, betyn UH Ad
4 *the yifte T, the yeft U, gyftis H	*opyn TH Ad	7 *felou- ship T, feleship H
8 *dronkyn TU, drunkyn Ad	whanne that T	
10 envie] om. U, thought T	11 thou] ye TU	12 *childryn H Ad
14 haue eny] eny om. TUH	15 *worship TH	16 *late TU
17 you to hym wheresomevir H	[y]e, MS. reads he	19 *vndur T,

and holde *your* tungis tyed before youre enemyes, as he that  
sekiſh the rodde to be betyñ. And seiſh: ye maye nat be iuste  
withoute that ye dreede God, by the which ye reſceiue the Holy  
Goost that ſhal open you the yatis of Paradise, by thewhich  
yoursoules ſhuſ ioyefully entre in with othiſ þat haue deſerued 5  
the euerlaſtinge lyfe. And seiſh: eſchewe the company of euel  
folke, from enemyes, from dronkeñ meñ, and ignorauntis; ande  
whanne ye thenke on any good deede, dothe it anone leſte it be  
lette or reſcowed by any wille of the contrary. And seiſh: loke  
thu haue none enuye yf thu ſee any good thinge come to him 10  
that hath an euel hert, for he ſhal nat be ſtable and his ende ſhal  
be euell. And seiſh: make children to be taught in theiſ childe-  
hode or thei knowe any gret euell, and ſo in hem thu ſhalt nat  
ſynne. And seiſh: honoureth and praieth God with good wille,  
and adreſſe alle youre deſires to God, and thanne he ſhal areiſe 15  
hem and helpe you where that eueſ ye be, and ſhal delyueſ you  
from alle perellis, and ſhal make meke alle youſ enemyes vndiſ  
yours goode praiers. And seiſh: whanne ye wole faſte, make  
clene youre ſoullis of alle filth; and that youre faſtinge come  
with a pure herte and euell thoughtis to be put oute therof, for 20  
God takith hem for foulle and euell; and lyke as ye do abſtinence  
of meetis, in lyke wiſe ſhulde ye abſteyne you from ſynnes, for  
it ſufficeth nat to God that a mañ dothe abſtinence of meetis  
and applieth himſelf to do euell deedis. And seiſh: in youre  
faſtinge, viſite the houſ of oure Lorde and beth in youre praiers 25  
withoute grete pompe but in ſwetneſſe & in lowelyneſſe; and  
whanne ye ſhul be gladd in youre houſes and make youre feetiſ  
to youre welewillers, haue remembraunce vponñ Goddis people  
and departe with hem of youre goodis. And seiſh: comferte the  
people that bene in anguyſſhe and in heuynesſe, and comferte 30  
prisoners, and heele the ſeeke, clothe the naked, feede hem that  
haue hungiſ, geue hem drynke that bene thirſty, herberowe the  
pilgrymes, make ſatisfaccioñ to youre creditours, and ſuffre youre

[*Scrope MS. cont.*]

vnder U	20	*furſte T	*vilanye TU	23 in] om. TU	25
occupied hem TU		26	*chirches TU	28	*ioieus U
*famyliar U	31	*comferte TH Ad	tho] om. T	32	*ſeke U,
ſeeke T	33	*hungur T Ad, honggyr H	haue thirſt Ad, thirſte TU		
*herbourgh T Ad, harberough U, harborogh H		34	*lodge T	*ſtraun-	
gers TH					

ye owe to; and suffre your wrongis paciently. And he saithe:  
 discomfort not tho þat be in heuynes, bot help them *with* soft  
 and myl[d]e wordis and plesaunt; and if thei be suche as hath  
 doon you harme, forgeue it theym benignely *with* a meke spirit  
 5 and lete the peynes that thei suffre suffice to yow. And he saithe:  
 enforce you to gete freendis, bot first prove theym or ye trust to  
 greetly, to þe entent that ye take no harme and that ye repent  
 you not. And he saithe: tho that God reisiþe, enhaunceth, &  
 Fol. 7b sett furthe in this worlde schulde set that exaltacion | for nought;  
 10 and he schulde holde him ne gretter than oon of his felowis for  
 alle that, for God hathe maad bothe riche and pore [alle] of oo  
 making to the whiche regarde alle be egalle. And he saithe: take  
 hede that in your angre or malice come no foule worde out of  
 your mouthe, for that is a dishoneste and a foule thinge and that  
 15 the whiche engendriþe & causith, peine. And he saithe: it  
 longithe not to him that wille haue konnyng to gete it bi couetice  
 of mede or for money, bot bi delite, bi-cause that it is moost  
 precious thinge of alle other. And he saithe: *verray* wisdomē is  
 a yifte of fortune,<sup>1</sup> and a *verray* sentence & iugement of alle  
 20 discipline, and dethe to al eville. And he saithe: he is a good  
 king and a noble that in his reame levith the euyl lawe for the  
 good. And he saithe: liberalitee is to be liberalle in tyme of  
 necessitee and in tyme of pouerte, and pacience is to foryeue  
 whanne a man hathe power for to deme other and to wenge him.  
 25 & he saithe: who-so worschippith wisemen, louith justice & dothe  
 good dedes and enforcethe thaym to konnyng & good condicionis,  
 and he findith that the which pleasith him bothe in this world &  
 in the tothe?. And he saithe that he is a wrecche, bothe in this  
 worlde & in the tother, þe whiche hath neither wit, wisdomē, ne  
 30 doctrine. And he saithe: who-so wille not teche suche good con-  
 Fol. 8a ditions and siche konnyng as he can, he shalle be *partiner* to the |  
 ignoraunce of shrewis; and who-so refusith to lerne of them that  
 thei schulde lerne, he ought to be prived of his benefice, for in  
 this worlde he schulde refuse noon bot the ignoraunt man, the  
 35 whiche is comonly envious and of eville wille. And he saithe þat

2 \*disconfort U      3 myle MS., mylde TUH      4 \*forgife U,  
 forgyf H    \*benyngly H Ad    \*spryte H      5 \*late TU      6 \*preve H  
 9 \*forthe U    10 holde] *interlineated* MS.    ne] no TUH Ad    11 [alle]

<sup>1</sup> *A marginal note in B reads 'is the gyfte of God'.*

wrongis paciently. And seith: loke that ye nat discomforte hem  
that bene in affliccion but helpe hem with swete and pleasaunte  
wordis; and yf it be suche that haue done you harme, forgeue it  
hem lowely and lete it suffice you the peyne that thei suffre.  
And seith: enforce you for to gete you frendis, and firste preueth 5  
hem or that ye put to grete truste | in hem lest ye shal haue Fol. 4b  
harme and repente you. And seith: ho that God higheth or lifteth  
vp in this worlde, shulde take that arisinge for nowt, and nat to  
take himself therefore more herre thanne oon of his fellowes, for  
God hath made the poure and the riche alle of oon creacion, to 10  
the regard of thewhiche alle bene egall. And seith: bewar that in  
yours hate ther go no lewed worde oute of yours mouth, for it  
is thinge that is dishoneste and shal engendre peyne. And seith:  
ho that refreyneth his angre and settith a bridell on his tunge  
and speketh attemprely and kepith his tunge clene, he surmoun- 15  
teth alle othir. And seith that it is nat conveniente for him that  
wolde haue connyng that he shulde seke it by merites ne for  
money, but oonly by dilectacion, for it is more precious than alle  
othir thingis. And seith: verry wisdame is yefte of fortune, true  
iugemente of discipline, and sleyng of alle euellis. And seith 20  
that kinge is noble and good that, in his realme, leueth the euel  
lawe for þe goode. And seith: to be libeall in tyme of pouerte  
and necessite is comendable, paciente to foryeue whanne a man  
maye avenge his wrongis. And seith: ho that honoureth wise  
men and loueth trouthe and doth goode dedis and enforceth him- 25  
self to lerne connyng and goode maners, shal fynde that maye  
please him in this worlde and in the othir. And seith: he is vn-  
happy in this worlde and in the othir that hath nothre wisdame  
ne doctrine. And seith: ho that will nat teche that he knowith  
in connyng and maners, he shal be partener in ignoraunce with 30  
the euell people; and ho that denyeth to teche connyng to him  
that it is couenable to, he ought to be depriued of his benefetis  
in this worlde; and of the seyenge naye to, he is wors than the  
ignoraunt which is of euel wille. And seith that liberalite is more

*Scrope MS. cont.]*

so TUH Ad, om. MS. 13 \*woorde U 18 of] above H 19 \*yefte TU Ad  
21 \*reame H 24 for to foryeue other and to venge hym UT 25 \*lufeth  
Ad 26 thaym] om. T 27 \*plesith H Ad. 28 a wrecche] a om. TU  
30 \*sich U condicions as he hathe T 31 \*soche U partener of T  
34 \*rufuse Ad 35 \*comynly H pat] om. T.

liberalitee is bettir in konnyng than in ricches, for the good name  
 and fame of a wiseman abidith whan riches is lost. And he saithe:  
 man schuld not offende ne hate him that hath offendid to him,  
 bot he schulde do good to him a-yens eville, for þe dedis of a  
 5 wisman is † knowen bi iij thingis, that is to say bi his enmy, bi  
 his frende, & bi him þat is vnknowynge; knoweng is the good fro  
 the eville. And he saithe: he is holden and taken for good whenne  
 othir behoueth to haue of his goodnes, and who-so couetithe  
 asmuche [the] goodnes of other as of his owne propre. And he  
 10 saithe that grete science & konnyng may litille availe in a couetous  
 man, bot litille konnyng profitithe muche to hem that drawen  
 here corage fro couetice. And he saithe that dethe is liche the  
 strooke of oon arowe, and life is liche thee arowe that meuethe  
 for to come. And he saithe: hit is grettir pite to haue merci on  
 15 folis & simple men than of wisemen. And he saithe: who-so is  
 not sufficed & holdith him not content with suche as he hath,  
 deserueth not to haue more. & he saithe: a reportour or a con-  
 treuer of wordis is fals, outhir he dissimulithe & liethe to him to  
 Fol. 8b whom he reportithe theym, or els he is fals to him of whom | he  
 20 sais them. And he saithe: scorne & mokyry fordoth looue liche  
 as fire brenneth wodde. And he saithe: oo envious man is a  
 freende to him that he sees in his presence & ennemye in his  
 absence, for he is a frende in name and oon enmy in dede. And  
 he saithe: oon envious man is not bot to dispice a-nother. And  
 25 he saithe: he is fulle sure [that is with-owte fawte or blame, ande  
 he is not sure] that knowith & felith him in blame. And he  
 saithe: be-ware that ye obey not to couetise, for it wol not obey  
 to yow. And he saithe: he that yeueth consaile to oon *oper*  
 beginnyth to profite him-silfe. And som men demaunded & askid  
 30 him whate that was that trembled and noide most & that lettid  
 a man; he aunswerede that it was ire, wrathe, & envie. Than þei  
 demaundid and askid him whie wisemen helde them & waitid  
 more at the yatis of riche men than riche men at the yatis of  
 wismen; he aunswerid: wisemen knowith wele the profite of riche  
 35 men, and riche men knowith not the profite of konnyng. And

4 \*but U doo to hym good ayenst TU  
 be knowyn H that is to say] *om.* T  
 Ad is] *om.* H Ad 7 eville] \*ille H  
 goodnes] *so* TUH Ad, of goodnes MS.

5 is to knowen MS., is to  
 6 \*frynd H vnkunynge  
 right good TU 9 [the]  
 11 draweth TU 12 \*hur

worthe in connynges thanne in riccheſ, for the renowne of the wiſe  
 abideth and the riches loſeth. And ſeith: man ſhulde nat offende  
 ne hate him that hath done him any offence, but ſhulde do him  
 good for euell, for the werkis of the wiſeman bene knowen in thre  
 maners, that is to ſeye: to make of his enemye his frende, and he  
 that knoweth nat to make him knowe, and of the euell to make  
 him good. And ſeith: he maye be taken for good whanne othi<sup>r</sup>  
 men reſceyuen of his goodneſſe, and he that loueth asmoche the  
 weele of othi<sup>r</sup> as of himſelf. And ſeith that grete connynges maye  
 litil auaille in a couetouſe man, but ſmal connynges profiteth in  
 him that withdrawith his corage from couetiſe. And ſeithe that  
 deth is lyke the ſtrooke of an arrowe, and the lyfe is lyke as the  
 arrowe is ſette for to come. And ſeith that pitee is more grete to  
 haue mercy vpon fooliſ thanne vppon wiſemen. And ſeith: ho  
 that holdeth hym | nat ſuffiſed with that that he hath, deſerueth  
 to haue nomore. And ſeith that a reportour othi<sup>r</sup> a contreuer  
 of talis, outhi<sup>r</sup> he menys euell to him that he tellith the tale, orellis  
 he is fals to him of whom he reporteth. And ſeithe that deriſion  
 and mockerye putten away feere, lyke as the fyre brenneth and  
 diſtroieth the woode. And ſeith that the enuiouſ man is frende  
 to a man in his preſence and enemye in his abſence, and is a  
 frende in worde and enemye in dede. And ſeith þat an enuiouſ  
 man is nat good but to diſpreiſinge of othi<sup>r</sup> men. And ſeith: he  
 is right ſure that is withoute blame, and he is ful euell enſured  
 that is in grete blame. And ſeith: beþ ware how ye obbey to  
 couetiſe, for couetiſe wole nat obbeye to you. And ſeith: ho that  
 asketh counſel of othi<sup>r</sup> begynneth to profite himſelf. And ſomme  
 asked him a queſtion, what it was that moſte troubleth and  
 hurteth a man; he aunſwered and ſeid: enuye and wrath. And  
 thanne was asked him a queſtion, whi the wiſemen helde hem  
 more at the yatis of riche men thanne the richemen helde hem  
 at the yatis of the wiſemen; and he aunſwered and ſeide that the  
 wiſemen ſewen the prouffite of connynges. And ſeith: ho that

[Scrope MS. cont.]

T, his Ad	13 come to the ſtroke [? ſtrike T] UT	17 he deſerueth
TU	20 ſais] ſeith T Ad, ſaith U	mokkrie leſſiſth ande for-
doth TU	*luf Ad	22 ſees] ſeith T, ſeis U
not ſure] ſo	TUH, om. MS.	25-6 [that is . . .
30 *tremled T, tremelyd H Ad	27 that] om. TU	wol] *wiſt TUH Ad
	34 knowen T	35 profite] pro-
fetiſ T		

he saithe: he that hathe witte and discrecioun and schewith it  
 not in dede farithe as a tree that is *without* fruyte. & he saithe:  
 he is wise that knowith ignoraunce and good fro ille, and whoo-so  
 knowith it not is ignorant; and who-so knowith not that vnnethe  
 5 may he knowe eny other. And he saithe: men be of ij maners  
 condicioned; the oon enquirith & sekethe and may not finde,  
 the tother findethe and it *profitith* theym not. And he saithe:  
 wisdomes farith as a thinge that is founde in the *profoundenesse*  
 Fol. 9a & bothom | of the see, whiche a man may not haue bot bi them  
 10 þat can descende and seke it at the bothome of thee water. And  
 he saithe: he may not be of depe and profounde wisdom and wit  
 þat hath not in him chastite, and he hathe no *perfit* konnyng that  
 hath no *perfit* wit. And he saithe: discipline & lernyng is arraienge  
 and auaunsing of wit, *with* þe which discrecion schulde be arraide  
 15 as muche as a man might. And he saithe: it is noo honeste to chas-  
 tice a man bi-fore a-nother if the tother *perceive* it. & he saithe:  
 whan a man excusith him ofte of his defautes, he makith his  
 errour to be remembered. And he saithe: a ignoraunt and a  
 vnkonnyng man i[s] litille all-though he be olde, and a wisman is  
 20 grete alle-though he be yong. And he saithe: þe worlde dis-  
 preisith daily him þat he was wont to worschip, and the erthe  
 etithe him that he was wont to yeve mete. And he saithe: men  
 knowith a foole bi his worde and a wiseman bi his dedis. And he  
 saithe: fewe peple hath enuye to a dede man bot moche peple  
 25 lieth of him. And he saithe: be meri and glad, and that is y-nowe  
 to angre envious men. And a man demaunded and askide him  
 whie he was not married; to whom he answered: him that the  
 se may drowne, howe schuld he bere a-nother on his nek, swym-  
 myng? And he saithe: kepe the fro the felawship of a jangler,  
 Fol. 9b the whiche is liche a thinge þat fro fer? | schineth and nere it is  
 nought. And he saithe: he that settithe him to do eville a-yens  
 a-nother for the, þe same he wille do to a-nother a-yens the. And  
 he saithe: who-so preisith the of eny vertues the whiche be not  
 in the, he may wel do the wrong of a vice þat he seethe in the.  
 35 And he saithe: ire and angree troubelithe reason so muche that

2 *frute T	3 ille] euiff TU	4 *onneth T	5 1st he] om. T
6 *inquireth TU	9 the whiche TU Ad	10 *bothum T	11 bee
of profounde ande depe witte that TU	13 no] not TU	arraiege] the	
ornement TU	15 noo honeste] not honest H Ad T	17 of his fawtis	
ofte T	18-19 ignoraunt and [an, T] vnkonnyng man UT	19 i MS.	

hath witte and discrecion and shewith it nat in dede, he is as a  
 tree withoute fruyte. And seith: ho that is wise knoweth igno-  
 raunce, and he that is ignoraunte knowith it nat; and he that  
 knoweth nat himself, with moche peyne he shulde knowe othi<sup>r</sup>.  
 And seithe that there be two maner<sup>e</sup> of people; that oon is that  
 sechith and can nat fynde, and that othi<sup>r</sup> that fyndeth and  
 profiteth nat. And seithe that wisdame is as the peerle that is  
 founde in the bottom of the see, which a man maye nat haue  
 but by hem that can dyve downe to the bottom of the see and  
 fynde it. And seith: he maye nat be of parfite connyng but he  
 be chaste in himself. And seithe that dissiplyne is the ornament  
 of witte by the which discrecion shulde be aovrned asmoche as  
 a man might. And seith: it is nat honest to chastice oon man  
 in presence of anothi<sup>r</sup>, and chastice the tothe<sup>r</sup> aparte. And  
 seith: whanne a man excuseth himself of his blame ofte, it  
 makith him recorde errou<sup>r</sup>. And seith: the ignoraunt is but litel  
 natwithstandinge that he be olde, and the wise is grete though  
 so be that he be yonge. And seith: the worlde dispreiseth euery  
 daye him that he was wonte for to worshi<sup>p</sup>, and the erthe etith  
 him thewhiche he was wonte for to yeue mete to. And seith:  
 me<sup>n</sup> maye knowe the foole by his wordis, and the wiseman by  
 his dedis. And seith that fewe folke haue enuye to a man whanne  
 he is deed, but he seith that many folke wole lye vpon him.  
 Ande | seith: beth gladde and mery, and that sufficeth to angre  
 the envious man. And thei asked him whi he wolde nat be  
 maryed; and he answered: ho wole swymme in the see and maye  
 nat, how wolde he swymme<sup>1</sup> and bere oon in his necke. And  
 seith: kepe the fro the company of a iangelle<sup>r</sup>, that ressemblith  
 suche a thinge that shyneth wha<sup>n</sup> a man is ferre from it and  
 wha<sup>n</sup> it is nygh, it is right nowt. And seith: ho that taketh vpon  
 him for to do euel to anothi<sup>r</sup> for the, in lyke wise wol he do for  
 anothi<sup>r</sup> ayenste the. And seith: ho þat preisith the in any vertue  
 that is nat founde in the, he maye wel noye the and make that  
 thu shalt nat vndirstande the vice that is in the. And seith: wrath  
 troubleth reasoun asmoche as it troubleth a man to do goode

[Scrope MS. cont.]

23 \*fole TH    wordis H Ad    24 hath] haue T    25 enough TU, ?a-  
 now H    29 seid T, saide Ad    30 a thinge] a thinge þe whiche MS.



it lettith good dedis to be doo & eville deedis to be left. And he  
 saithe: who-soo that laborith in that the whiche profitith not, he  
 lesethe therefore that the whiche profitithe. And he saithe: the  
 schaame that eueri man suffrithe bi the condicione of schrewis  
 5 troubelith and lettithe þe concupiscence of thaime. And he  
 saithe: whenne þi frende errithe or fautithe to the, departe not  
 fro his frendschip as longe as thou may finde eny man to redresse  
 him. And he saithe: he is good and trewe that lightlye foryetethe  
 that in the whiche his frende hathe erred or fautede to him. And  
 10 he saithe: to the it is betir to be correctede and chastised bi  
 thi-silf than bi oon oper. And he saithe: the goodnes of oon  
 ignoraunt man or vnkonnyng man farith as gresse growing on a  
 chimney. And he saithe: eville felawship farithe as a tree that  
 is on fire, as oo branche kindelith a-nother. And he saithe: the  
 15 aunswere in som thinge is to be stille. And he saithe: þe noblist  
 thinge that God hathe maad in this world is man, and the noblist  
 thinge [that is] in this worlde is reeson, bi the whiche he kepithe  
 iustice and departith him froo synne. And he saithe: a foole  
 Fol. 10a knowith no foule thinge in him-silfe, and oon ignoraunt man |  
 20 wenithe soon that oon thing is oon other, & a doutouse man  
 makithe many doutis in that the whiche hee knowithe. And he  
 saithe: a veritable and a true tunge is right commendable bothe  
 in heuen and in erthe. And he saithe: it longith not to kingis ne  
 to princes to yeue lordschip ne power bot to piteable peple, and  
 25 so he schalle loue thaym as the fader doth good childre. And he  
 saithe: the ende of a resonable soule is to knowe trouthe, and  
 the ende of sensualite and lust is life, and the ende of a correctable  
 soule is pees. And he saithe: he schulde suffice to be vengede of  
 his wronge whanne þe partie aduersarie requirithe & desirithe  
 30 for-yevenes. And som askid him: whate is freedome or libertee?  
 To the whiche he aunswerde: to be deliuerid of siluer. And he  
 said: yeve to vnknownen for the loue of knownen, & foryeve tho  
 that noy the and that it be not for the loue of thi helpers. And  
 he saithe: the life of this worlde is so schorte that noon in his  
 35 hert schulde [conceyue] hate to other. And he saithe: stable

1 yt makyth good dedis to be left & eville dedis to be done H  
 2 soo] om. T U H profitith] profite T U 6 \*fautith T U H  
 7 frome his frendeschippe, E begins 9 fautith U H 12 \*grasse T  
 13 \*chymey E, chemyney Ad, chymney that wil not abide T U W 14 on  
 fire] a-fire U W 16 maad] ordered T 17 [that is] so E T U H Ad, om.

werkis and the euell dedis at leyseþ. And seith: ho þat laboureth  
 in that that maye nat profite, he leueth for that the labour that  
 shulde profite him. And seith: the shame that men suffre for the  
 condicions of euel folk troubleth and empechith the concupiscence  
 of them. And seith: whanne thi frende hath erred ayenste the, 5  
 yet departe the nat from his loue as longe as thu mayste fynde  
 any maner that it myght be redressed. And seith: good and true  
 is he that foryetith lightly that thinge whiche that his frend hath  
 trespassed inne. And seithe: it is bettir thou chastice thiself thanne  
 be chasticed by othir. And seith: the goodis that bene of igno- 10  
 rauntis, bene lyke the herbes that growen vpon dongehilles. And  
 seith þat euell fellashippes bene lyke as a tree sette on fyre, where  
 oon bough settith a-fyre anothiþ. And seith: the aunswere of  
 somme thingis is a man for to holde his peas. And seith: the  
 noblest thinge in this worlde is man, and the moste noble thinge 15  
 that is in man is reason, by thewhiche he vndirstondeth iustice  
 and departeth himself fro synne. And seith: the foole knowith  
 nat himself lightly. And seith: an ignoraunt troueth lightly that  
 oon thinge is anothiþ, and he that is douteþ makith many doutes  
 or he maye vndirstande it. And seith that it is right comendable 20  
 bothe in heuen and in erthe to haue a true tunge. And seith: it  
 apperteigneth nat to kinges ne princes to geue lordship and might  
 but to people that bene petevous, and for that thei shulde loue  
 him as the fadir loueth the children. And seith that the ende  
 of a resonable soule is for to knowe troupe, and the ende of 25  
 sensualite is lyf, and the ende of corrupte lyfe is peas. And seith:  
 it ought suffice to be venged of his annoye whan the aduersary  
 partie askith foryeuenesse. And somme asked him what was  
 fraunchise; and he aunswered: delyueringe of silueþ. And seide:  
 yeue to hem that bene vnknown for the loue of hem that | bene Fol. 6a  
 known; and foryeue to hem that haue bene ayenste the, for  
 hem that haue holpen the. And seith that the lyffe of this worlde  
 is so shorte that no man ought conceive in his herte any enemyte

Scrope MS. cont.]

MS.	in the worlde ETU	18 him] om.	TU	22 *tonge ETU,
tonggid H	23 in] om.	T	25 *luff E	*chyldryn H, childer TU
E Ad	27 sensualiteis TU	*corretable T	28 *schold E	vengede]
fengid H	29 *aduersive Ad.	31 siluer as he thatte vsith gladde		
pouertee TUW	33 *helpars TH, helparis U	35 [conceyue] so		
ETUH Ad, conteyne MS.		hatefulnes TU W.		

thine iree nere thi pacience, and thine ignoraunce nere thi pacience, and thi foryetefulnes nere thi right way. And he saithe: it is a good signe to se a childe schamefaste, for it schewith that he schalle haue a good wit. And he saithe: it is good that thou  
 5 do wel whilis thou art in good prosperitee, for perauenture þou schalt not haue thi power in thine aduersite. & he saithe: who  
 Fol. 10b so dwellith in a prouince where no lord is vengeur of iuge, right as a wise leche, of habundaunt [market], and of rennyng floode, perauenture it puttith out [both] him and his loue. And he  
 10 saithe: Hermes chastied Hamon saieing thus: the first thinge that y comaunde the to do is to drede God and to obey him. And he saithe that euery man that hathe lordschip ouer men schulde of necescite haue euer in mynde iij þingis, first the peple that is subiet to him, the secunde though thei be vnder his lordschippe  
 15 he schulde to his power kepe theyme in freedome and nott in seruage, the thridde that his lordschippe may dure with him bot a while. And he saide to him: O Hamon, it longithe to the to kepe thi soule in right trouthe bi wille, bi dede, and bi worde; þou schuldist not be idille to distroy myscreantis ne to [con-  
 20 streyne] theym to obey to God; and wille to haue no ricches, if it be not duely goten. For wit welle that the peple obeiethe euer to a good doer; and hit may not happe wele to a reaume if þe peple [encreese] not, for whanne the peple is goon the prince abidith lord of him-silfe aloonly, and therefore conside to thi  
 25 dedis and first thinke on thi soule, and make it a garison of that the whiche is nedefulle to it in the tother worlde. And if it happen that thou must in thi persone goo to the werre, take hede þat thyne enemyes come not vpon the soiournyng; and whenne thou  
 Fol. 11a offriste bataile, first lete thi peple bee | set therfore and alle þi  
 30 abilmentis redi; and take hede þat þou be not with thine ennemys sodenly [surprised] and multiplie þi spies and thi herkenyng to

1 *second* pacience] remembraunce TUV 7 vengeour or T, vengeouf  
 ne H 7 right is T 8 \*haboundaunt U [market] so ETUH Ad,  
 markep MS. \*rynnynge ETU, a rynnynge Ad 9 [both] so ETUH  
 Ad, om. MS. 10 \*chastised TH Hamon his disciple TUV 11 to do]  
 om. ETUH Ad. 12 saithe that] that om. T 12 lordship or  
 souereyntee TUV 14 \*subget ETU, sugget H, suget Ad 15 power  
 kepe theyme in] om. T 19 \*scholdest E 19-20 constreyne  
 ETUH, costreyne MS. 20 wille] willynge TUV \*ritchesse E  
 21 welle that] that om. T 23 encreese ETUH Ad, encrec MS.  
 25 garison ande a castel TUV 27 thou in thi persone moste goo T

to ano<sup>per</sup>. And seith: stablisshe thine angre with thi pacience,  
 and thyne ignoraunce with thi prouidence and wisdame. And  
 seith that it is a good token in a childe to be good whanne that  
 he is shamefaste, for he shewith himself that he shal haue good  
 tyme. And seith: it is good to do wel whanne thu arte in good  
 prosperite, for perauenture thu shalt haue no power whanne thu  
 arte in aduersite. And seith: ho that dwellith in a prouynce that  
 hath [no]<sup>1</sup> vengeable lorde, no rightwi<sup>s</sup> iustice, ne good leech,  
 nor plenteuous market, ne no rennyng<sup>g</sup> reuer<sup>e</sup>, he putteth in grete  
 auenture him and his goodis. And the seid Hermez charged 10  
 kinge Amon, seyeng: the first thinge that I commaund the is to  
 drede God and obbeye him. And seith that alle men that haue  
 lordship<sup>o</sup> ouer the people shulde haue thre thingis in her mynde:  
 firste of the people that bene his subiectis; the secunde, though  
 so be that thei be vnder his lordship<sup>o</sup>, yet shulde he to his power<sup>e</sup> 15  
 kepe hem in fredame and nat in bondage; the thridde is that  
 lordship<sup>o</sup> maye nat longe endure. And seide: O Amon, it behoueth  
 the to kepe thi soule in pure trouth by wille and worde; and  
 thou shuldest nat be sloughthfull to distroie the euell beleuers<sup>s</sup>  
 and to constreyne hem to obbeye God; and coueite nat to treete 20  
 with hem that bene of mysbeleue for no good, by thewhich thu  
 maiste make hem to disobbeye God; and loke thu gadre no  
 ricchesses but yf thei be truly goten. And knowe it wel that the  
 people wolde alweies obbeye to good rule; and the realme maye  
 nat fare wel but yf the people encre<sup>s</sup>, for whanne the people bene 25  
 loste and gone, the prince shal regne oonly ouer himself, and  
 therefore conside oonly to thi soule; and make the store of that,  
 that maye be helpinge therto in anothi<sup>r</sup> worlde. And yf it fortune  
 so to the that thu shalt go to the wer<sup>e</sup> in thyne owen persone,  
 loke thu bewar<sup>e</sup> that thyne enemyes take the nat dispourueied; 30  
 and whanne thu shalt shewe the to bataille, loke firste *pat* thi  
 people bene wele enfourmed and comforted and alle thi fighting<sup>g</sup>  
 men that thei be wele araied and at alle tymes redy; and beware  
 that thy<sup>n</sup> enemyes ouercome the not sodeinly, but encrece thi  
 wacche and thyne espies, to that entente that thu shalt knowe 35

[Scrope MS. cont.]

28 \*opon TU  
 withynne TUW

\*whanne E

30 abillementis and ordenaunces UTW

31 surprised ETU Ad, surprises MS.

the entent that thou maiste euer knowe þi gouernaunce of thine  
 enmyes and look that thei disceiue the not. And if thou schalt  
 commaunde thi meyne to doo eny thinge, avise the secretly if  
 thei doo liche as thou hast commaunded thayme, and therbi thei  
 5 schalle drede the the more; and whenne thou commaundist thi  
 clerke to make eny *lettres*, seall hem not tille þou hast seen theyme,  
 for many hathe been disceived. And take hede that thou be not  
 to famuliar *with sommen* þat thou knowist not, and schewe not  
 the secretis of thine herte bot to thi-nowne frende that thou hast  
 10 wele prevede and in whome that thou trististe. And gouerne the  
 soo wisely that thi peple and þi chyualry may take grete plesier  
 to see the and to be *with* the and to delite theime in thi trewe  
 gouernaunce. And lete thi slepe be suche that it may suffice  
 aloonly to the rest of thine herte; and medle the not bot *with*  
 15 trewe thingis; and lete thi hert be groundid vpon trouthe with-  
 outen scorne; and make not long a-bidinge in the execucion of  
 that the whiche thou must doo. Look that ye be a debonnaire  
 foryeuer. Also be vnder konnyng and loue tho that wirkith *with*  
 the grete getyng, *id est* acquemie, that is to say laborers of erthes,  
 20 for ther is noone othir getinge bot to labour erthes *with* plente  
 Fol. 11b of sedes and other | dedis of labour, bi the whiche the peple is  
 gouerned, chiuallrie encreced, houses encread and fillid with riches,  
 and reaumes sustenede and gouernede, wherefore it longithe wele  
 to kepe suche thingis oponly, *id est* publiquement. And it longithe  
 25 to the oponly to worschippe men eueri aftir his discrecion, his con-  
 dicion, and his konnyng, to that entent þat the peple may knowe  
 the good and doo wele to al tho that sekith konnyng, to the  
 entent that thei may haue the grettir wille to lerne, and that  
 alle their vndrestanding may be to stodie that þe province may

1 þi] the TH Ad. thine] thi TH 2 \*deceyue ETU Ad 3 \*meyne]  
 meynne T, meyny H, meny E Ad, menyne U 6 seallen U 7 de-  
 ceuyed ETU 8 \*familiar E, famylyar TU 9 thine] thyn owne ETU  
 10 \*proved T 11 \*trustest ETUH Ad. 12 \*cheualry ETU,  
 chiuallerie Ad 14 thine] thi TH 16 scorne or iapyng T UW abid-  
 ynge in that the whiche thou most doo execucion of T 17 second that] om.  
 ETUH Ad 18 loue] wisdome ande loue T UW \*werkethe ETU, workyth  
 H, 19 the] om. T 19-p. 30, 2 grete getyng of the riches that comyth  
 of the erth-tyllynge, that is to seye laborers of erthes, for ther is of noo labour  
 soo good getyng but to labour erthes with plente of bestis, cornes, wyne,  
 ande fruytes, oyles, herbes, ande seedis, ande other dedis of labour in tyllynge  
 the erthe; bi the whiche the peple is gouerned ande susteyned, chiuallrie is

the gouernaunce of thyn enemyes; and loke ye bewar that youre enemyes deceyue you not. And yf so be that thu commaunde thi people to do any thinge, loke thu serche secretly whedir thei do it lyke as thu haste commaunded hem; and yf thu so do, thei wole drede the more; and yf thu commaunde thi secretaire to make a lettre, loke thu seale it nat vnto the tyme that thu haste | Fol. 6b  
 sene it, for many oon haue bene deceyued therby. And bewar that thu be nat to familie with alle that thu knowest, and shewe nat alle the gouernaunce of thi people, but to theim oonly that thu haste wel preued, and that thu knowest and vndirstandest hem for true men. And loke thu gouerne the so wisely that thi knightis and thi people mowe be reioissed of thi companye; and that thei maye haue a ioie and allowe þe in thi good gouernaunce; and that thei maye ioie and delite in thi good rule. And loke thi sleep be suche as maye be sufficient to thyne hert; and entre-  
 mete the not but of true thingis; and alle thingis þat thu doste maye be founded vpon trouth withoute skornynge; and loke thu tary nat longe vpon suche execucion that thu muste nedis do. And loke thu be debonair and gracious to foryeue. Susteyne and loue hem, also, that laboure in the grete alquemie, that is to seye  
 the labourers of the erth, suche as sowen the seedis and plante fruytes and alle oper labourers, by thewhiche is proufite vnto the people, and knighthode multiplied, and the houses full of riches, and the realmes susteyned, by thewhiche alle suche thingis is necessarie to be wel saued & kepte. And it is a commowne wele  
 to worship euery man aftir his discrecion, condicion, and science, to that entente that the people maye knowe the goode and to do good to hem that sechen connyng, for this cause that thei shulde haue greetti wille to lerne, and that thei wil entende to thei studie, and that alle the prouynce that thei be inne maye

Scrope MS. cont.]

encreased, howses & bernes filled with riches, and reaumes susteyned and gouerned, wherfore it longith well to kepe soche thynges [oponlie U], *id est* publicquement, that is called the comon profite. And itt longith opynlie to worship soche men euery after his discrecion, degree, his condicion, and his connyng, to that entent that the peple may knowe the good and be couraged to doo well to alle thoo that sekith connyng, to the entente that thei may haue the gretter wille to lerne, and that alle theire vndurstondynge may be to stody that the province or the shir or towne may be the better bi them. And delyue the to ponyshe euill doers also sone as to the shall appeer thei delite TUV. 22 encread and] om. EH

be the bettir bi thayme. And delyuer the to ponische eville doers  
 also soone as to the schalle appere their delite. And who-so set-  
 tithe eny trouble in thi reaume or in thi lordschippe, make him  
 to be heded oponly, *id est* publiquement, to that entente *pat* other  
 5 may take example; a theefe, lete his hande be smeten of; robbers  
 in the waies, hangen, that *pe* waies may be sure; sodomites,  
 brent; men & wemen taken in fornicacion, ponysched after the  
 state of *pei* persones. Kepe the fro the wordis of lyers bot  
 ponysche thayme openly; and make thine hert reest in excercise  
 10 of trouthe. See the prisoners eueri monethe onys, and deliuer  
 tho that is to delyuer, and doo thayme good, and ponysche  
 [anoone tho] that haue deserued punyschement, and make other  
 to be kept to that thou knowiste the trouthe of the dede. And  
 Fol. 12a kepe the fro fer of *pi* counsaile alle oonly, and be | counsailede bi  
 15 peple of good discrecion and of age *pe* which be experte in many  
 thingis. And whanne thou findist oon *pat* is iuste & rightwisse, be  
 counsailede bi him; and els reporte the to oon hole<sup>r</sup> counsaile, and  
 God schalle helpe the. And he saithe: he is noble that vsithe  
 bountes, and the grettist bountees is iustice, chastite, & to yeue  
 20 liberally *without* asking. And he saith: it longipe to eueri man  
 to seke konnyng and to fortifie it in *hym*, *without* to muche  
 doubtinge the commynge on of enmys; and to kepe him that he  
 be not reised in pride bi riches or bi lordschi<sup>p</sup>; and lete his wille,  
 his wordis, his dedis, & his werkis be egalle; and thus God schalle  
 25 loue him and his successours. And he saithe: noon may escape  
 at the day of doome bot bi iij thingis, that is to say bi his dis-  
 crecio<sup>n</sup>, bi his chastite, and bi his good dedis; al thingis *perischen*  
 saue good dedis; alle thingis maye be meued saue nature; al  
 thingis may be redressid saue eville dedis; and althingis may be  
 30 eschewid saue the iugementis of God. And he saithe: hit is no  
 mervaile though he be good *pat* leuethe couetise, bot it were grete  
 mervaile *pat* a couetous man schulde be good. And he saithe:

4 to be heded] so E, to be behedid or punysshed TUW	4 entente]
eende ETU Ad.	5 example as TU *smyten ETU Ad
EU, more sure <sup>r</sup> T	sodomites] heretiques WTU [see Note]
ande men TUW	*women ETUH
9 *oponly EU	12 [anoone
tho] so ETUH Ad, tho anoone MS.	*ponysshement E
13-14 And	19 is]
kepe . . . alle oonly] om. TU, cancelled in E	fer] ser <i>id. est</i> [?] E
ar T, er U	20 askynge where itt ought be doo TUW
21 *myche E,	moche U
27 perissbeth T Ad	28 thingis] thing ETUH Ad
29	thingis] thing ETUH Ad
althingis] alle thyng TH Ad	30 iuge-

be the bettir for hem. And also that ye make diligence to pun-  
 nysshe the euell doers as soone as ye goodly maye. And ho that  
 wol do myscheue in thi realme or in thi lordship, anone make  
 smyte of his hede openly afore the people, to that entente that  
 the people maye take example; to the thief, kutte of his hande; 5  
 the robbours of high weyes, lete hem be hanged to that entente  
 that the weyes maye be more sure; the sodomytes, lete hem be  
 brente; and the meñ that bene taken in fornycacion, lete hem  
 be punysshed aftir the state of þer personys, and the wyfes that  
 bene founden in like wise aftir the same fourme. Also kepe the 10  
 fro the talis of lyers but punysshem openly; and lete thyne  
 herte reste in excercise of trouthe. Also visite the prisoners oones  
 in a moneth, and delyuer hem that owt to be deliuerd and do  
 hem good. And tary nat longe for to punysshem suche as haue  
 deserued punycion; and make kepe wele the tothi<sup>r</sup> vnto the tyme 15  
 that thu knowe the trouthe of he<sup>r</sup> werkis. And kepe the wele that  
 thu vse nat tomoche for to do aftir thyñ owen counsell oonly,  
 but be counselled by meñ of good discrecion and age whiche bene  
 experte in many thingis. And whanne | thu fyndest a treue man Fol. 7a  
 and a rightwo<sup>s</sup>, take thi counsel of him; and othirwise reporte 20  
 the to the moste holsom counsell, and God wil helpe the. And  
 seith: he is a noble man that vseth goode dedis; and the<sup>s</sup> dedis  
 bene iustice, chastite, and to yeue frely withoute askinge. And  
 seith: it longeth to euery man for to seche connyng; and to  
 fortifie it in himself withoute doutinge of auentures that bene for 25  
 to come; and kepe himself that he be nat lifte vp in pride nothir  
 by ricchesse nor by lordship; and loke his will, his seyengis, and  
 his dedis maye be founde true; and thanne shal God loue him  
 and his successours. And seith that no man maye escape at the  
 daie of doome but by thre maner thingis, that is to seye: for his  
 discrecion, for his chastite, or for his goode dedis. And seith that  
 alle thingis perissheñ saulf goode dedis, and all thingis maye be  
 hidde but nature. And seith that alle thingis maye be better  
 redressed thanne euell maners, and alle thingis maye bene acheued  
 but the commaundemente of God. And seith: it is no merueille 35  
 though he be good that loueth no couetyse, but it were grete  
 merueille to see a couetouse man good. And seith: putte nat an



put not oon eville doer so shortly [to] execucion bot *pat* he may  
 haue som space to repent him. And he saithe: the *errour* of  
 wismen farithe as a broken ship, *pe* whiche drouneth *pe* self &  
 makith many other to be drounede. And he saithe: *fiaunce* is a  
 5 maner of thraldome & defiaunce is [*liberte*]. And he saithe:  
 Fol. 12b whenne a kinge | may not refreyne his *evill* couetises, how maye  
 he reprove his *seruauntis*; and whan he can not correct ne snybbe  
 his owne *seruauntis*, how may he redresse his peple and tho that  
 be ferre fro him; a kinge than first must be lord of him-silf and  
 10 after that of *oper* bi ordre. And he saithe: a verrai king schuld  
 not be suspicious, for suspencion makithe *pe* peplee to drawe fro  
 him; and also he schulde no suspicious peple haue in his house,  
 and in especial non accusers, contreuours, ne reporters of wordis  
 bihinde a mannes bakke, for if the kinge suffre suche patiently,  
 15 he schall vnnethe haue in his hous sufficiant *seruauntes* ne good  
 counsaillours.

TAC saithe: who-so hathe no power ouer his wit, hath no power  
 ouer his ire. And he saithe: a wise *prince* schulde not to his  
 power be in discrecion *with* *gretter* ne *myztier* than he is. And he  
 20 saithe: when a king hathe wonne and conquered his ennemyes, he  
 schulde mentene hem in good custumes, in iustice, & in liberalitee,  
 Fol. 13a in pacience, in foryefnes, & | in other goodnes, for so a man  
 makith of his enemy his frend. And he saithe: if a kinge gadere  
 to-gader on outeragious tresour and despendith it not where it  
 25 schulde be spente, he schalle lese his tresour and his reaume.  
 And he saithe: *pe* subiettis of a king is *with* him as *pe* winde is  
 with the fire; whan a fire is kindeled wher *pere* is no wynde, it  
 tariethe lenger of brennyng. & he saithe: a king schulde knowe  
 po *pat* seruith him & set thayme to him-warde, eueri *persone*  
 30 after his discrecion, his wit, and his trouthe; and he schulde yeue  
 to thayme aftir their desertes, for of wil if he yeue to myshappy  
 peple that not deseruith it, he schal put fro *pe* good *seruauntis* *pe*

1 shortly [to] so ETUH Ad, shortly in MS. 5 liberte ETUH Ad,  
 liberaltee MS. 7 snybbe] reprove T, repreve UW 10 king] kyng  
 nouthur souereyne TUW 14 a kyng T 16 counsaillours but as  
 men discouraged to doo hur maister any good service TUW [UW om. any]  
 17 ouer] of ETUH Ad 18 ouer] of ETUH Ad 19 discencion Ad  
 21 \*maintene ETUH Ad 22 in pacience] om. T in foryefnes] ande  
 foryevnes TU goodenesses ETU 26 \*subgettis ETU Ad, sug-

euel doeſ to execucion to hastily, but that he haue some leyseſ  
to repente him. And seith that the erringe of wisemeñ is like  
the bothum of a shippe that is nat drowned himself, and maketh  
othiſ for to be drowned. And seith that fyaunce is a maner of  
bondage, and diffiaunce is libertee. And seith: whanne that a 5  
kinge maye nat refreyne his voluntary wille and his coueytises,  
how maye he reproue his seruauntis; and whañ he maye nat  
repreue his oweñ seruauntis, how maye he redresse his owen  
people, and namely them that bene ferre fro him; thanne it is  
conueniente to a kinge firste to be maistiſ ouer himself, and aftir- 10  
warde in due ordre ouer alle othiſ. And seith that a kinge ought  
nat to be fulle of suspessioñ, for suspessioñ makith the people to  
withdrawe hem fro him; and also he shulde nat haue no suspes-  
sious man in his housholde, and specially suche as bene accusours,  
contryvers, and reportours of talis behinde a man, for yf the kinge 15  
suffre suche patiently in his hous, with grete peyne shal he haue  
any sufficient seruaunt or true counsellouſ.

Zac seith: ho that hath no power ouer his witte, he hath no Fol. 7b  
power ouer his anger. And seith that a wise prince shulde nat by  
his wille be at debate with oon that is gretter and of more power 20  
thañ he is himself. And seith: whañ a kinge hath conquered and  
ouercomeñ his enemye, he shulde kepe him and mayntene him in  
goode custumes, in iustices, and in fredame, in pacience, in par-  
douns, and in othiſ goodnesses, for in suche wise a man makith  
him that was his enemye, his frende. And seith: yf a kinge 25  
assemble an outeragious thresour and dispendith it nat vpon thes  
thingis whiche thei were ordeigned to, he shal lose bothe his  
thresoure and his realme. And seith that the kingis subiectis  
bene to him as the wynde is with the fyre, for whañ the fyre is  
light in that place where that there is no wynde, he laboureth 30  
himself to brenne the faster. And seith: a kinge shuld knowe  
hem that seruyñ him and establisse euery man aftir his degree,  
firste aftir his wisdom, his discrecion, and his trouthe; and he  
shulde yeue hem aftir her deseruyng, for oftentymes thei yeue  
to the mysruled people whiche neuer deserued it, and thañ it 35

*Scrope MS. cont.]*

gettis H 27 for whanne TUW 29 set thayme to him] *om.* T.  
warde] rewarde T, rewarde warde U, and so by interpolator in E [should be  
warde rewarde ?]. 31 wil] wilfulnes TUW 32 deserued ETU Ad

corage of good seruice and in schort tyme he schall be so fulle of noughti peple þat he schal not canne delyuer hym of thayme. And he saithe þat a prince schulde not lerne al thingis, for ther be many þingis þat a prince schulde not knowe.

5 **S**aquanwin saithe: who-so knowith the day, he risethe the  
 10 **S**erlier. & he saithe: men, alle-though thei do synne, reseivithe  
 Fol. 13b goodnes of theire creature; thei be than holden to thanke God  
 for þe yift of his goodnes and to require him | of foryefnes of their  
 mysdedis. And he saithe: many thingis schewith good and is  
 15 fulle eville the whiche after be gretly blamed, and many thingis  
 displeisith at þe begynnyng þe whiche afterward is desired. &  
 he saithe: thou were bettir haue grete nede þanne to speke to  
 borowe of him in whom þou hast no truste. And he saithe: if  
 thou wenest to teche a foole, þou dust alle folie. And he saithe:  
 20 [y] mervaille of þem þat absteine theime fro metis þat greuith þe  
 body and absteinethe hem not fro synne þat greuith þe soule.  
 And he saith: multiplie scilence for that is voidans of perilles, &  
 vse trouthe whiche is discipline of wordis. And he saithe: he þat  
 wille kepe wel þe lawe schulde leue of his good to his frend, be  
 25 gracious to tho þat knowe it, deny not iustice to his ennemy, &  
 kepe him fro al thingis þat touchith disworshippe.

**O**mer was a auncient versifier in Grece & of the grettist estat  
 a-monge þe Grekis, and he was after Moises v<sup>c</sup> yere & lx,  
 þe whiche did many good þingis, and al þe versifier[s] of Grekis  
 Fol. 14a folowid | his techinge. þe whiche Homer was solde to be en-  
 prisoned and youen as a seruaunt cast in the wynde. Oon þat  
 wolde haue had him askid him wherof he was; he aunswered that  
 he was of stone. Thanne he askid him: wilt thou that y bie the?  
 And he aunswered: whie askist thou me counsaile of þi siluer?  
 30 And than he askid him wherto that he was good; and he aunswerd  
 him: to be delyuerid. And yit he dwelt long in prisoñ and at the  
 last thei deliuerid him. And he was a man of feire stature and

5 Zaqunwin E, Zaquannin H, Zalquinus TUW. 7 thei] the U  
 8 \*yefte TU, yeftis H 9 mysdedis in — T 12 to haue TU  
 12-13 to borowe] om. TU, boldlye W 14 \*doost ETU, dost Ad, doist H  
 15 [i] so ETUH Ad, yo MS. 16 not] om. T 23 Moyses EH, Moyseys  
 Ad fyve hundred and sixti yef TUW 24 versifier E and MS 25  
 Omer ETUH Ad 26 casten TU 27 answerde hym TU Ad  
 30 than] om. TU 31 \*yet U, yutt T dwellid T

shal withdrawe the courages of hem that haue bene his true seruauntis; and so in short tyme he shal haue so many of theſe noughty people that it shal nat lye in his power for to delyuer hem fro him. [A]<sup>1</sup>nd seith: that a prince shulde nat lerne alle thingis, for theſe be<sup>n</sup> many thingis that a prince shulde nat knowe.

Zalquaquine seith: ho that knowith the daye, he wol aryse Fol. 8a more erly. And seith that men resceyuen theiſe goodis that thei haue in erthe of her creatour natwithstandi<sup>ng</sup> that thei do synne, yet bene thei bounden to thanke God of the goodes that he hath sente hem and to aske foryeueneſe of her euell dedis. And seith: many thingis semy<sup>n</sup> goode and be<sup>n</sup> moche preysed that aftir be moche blamed, and many thingis be<sup>n</sup> displeasaunte at the begynnyng whiche aftirwarde bene gretly desired. [A]<sup>1</sup>nd seith: it is bettir to the to haue grete nede thanne for to borow at him whiche 15 thu haste no truste inne. And seith: yf thu woldeste teche a foole, thu shalt make him more fool than he was before. And seith: I haue grete merueile of hem that done abstynence of mete whiche that noyeth the body, and absteyneth nat himself fro synne whiche noyeth the soule. And seith: lete scilence be multi- 20 plied in you for it shal put away periles, and vse trouthe whiche is the lernyng of talis. And seith: ho that wole kepe wele the lawe, shulde leue of his good to his frende, and to be gracious to him that he knowith that wil nat denye iustice to his enemye, and to kepe from alle thingis that touchith his dishonour. 25

Omer was a vercifiour in the olde tyme. And was of the land Fol. 8b of Grece and of the grettest estate of the Grekis, and was aftir Moyses fyue hundred and thre skore yer, whiche made many goode thingis and alle the vercifiours of Grece followed his discipline. The whiche Omer was taken and solde lyke a bonde-man 30 and put in to pryson. And oon came to him that wold haue bought him, and asked him of whens he was; he aunswered & seide that he was of fadir and modir. And eft he asked him & seide: wilt thou that I shal bye the? And he aunswered him and seide: what entente doste thou aske me counseill of thi money? 35 And than he asked him ayen: to what thinge arte thou good? He aunswered him ayen: for to be deliuerd. And laye longe aftir in prison and at the laste he was deliuerd. And was a man of faire

of feire schappe, and he lyued c yere and viij; and here-aftir  
 volowith his wordis: he is discrete that canne refrayne his tunge.  
 & he saithe: for to vse counsaile, it is [rest] to the & labour to other.  
 And he saithe: frendely life is to lyue *with-out* fraude and *without*  
 5 disceite. And he saithe: felaschip *with* good peple and thou  
 schalt be oon of þem, and felawship *with* euylle and thou schalt  
 be oon of theyme. And he saithe: he is libérale *þat* plieth him  
 to pure and clene businesses and *þat* settith him to perfeccion, or  
 that ther come eny cause of letting. & he saithe: whanne the  
 10 hert is sure, it is in wisdom and schynethe of vertue; disceite  
 is the fruyte of oon eville thought. And he saithe: the [mouþ]  
 shewith that the whiche is in the hert. And he saithe: a man that  
 is to stille ys comunely of litille knowing. And he saithe: the  
 looke sumtyme schewith, or the worde come furthe, that the  
 15 whiche is in the herte. And he saithe: he that in his dedis  
 Fol. 14b purueieth him in tyme is þe moore sure. And he saithe: | it  
 is mervaille that man may be like to God *þat* enforcethe hym to  
 be like to bestis. And he saithe: be-ware that thou take ne doo  
 no thinge of the whiche thou maist be accused; for if thou doo,  
 20 thou schalt be accused of thi-silf. And he saithe: do thi deuour  
 to gete bountees, for bi thayme yuelles schalle be lost. And he  
 saithe: ther was som tyme a wiseman brought in-to oon ile of  
 the see and escaped a-lyue out of a broken schip, and in his  
 perille beinge aloone he wrote in the sande a figure of gemetry;  
 25 and ther certeyne mariners founde him and ladde him to the  
 kinge of the saide place and tolde him the auenture, for the whiche  
 the king sent ouer alle his prouince that thei schulde enforce  
 theyme to gete þingis that myght abide with thayme that their  
 ship-crafte brake not in the see, that is to say, konnyng and good  
 30 deedis. And he saithe that a man berith vpon hym ij vessels,  
 oon bi-fore and a-nother bihinde; in that bi-fore is the errour[s]  
 and the vices of other, and in that bihinde is his owne. And he

1 an hundred and viij yeris TUW      2 \*folowethe E, folowithe TUH Ad,  
 2 he seith he is T      3 [rest] so ETUH Ad, yifte MS.      4 lyue] \*leve Ad  
 6-7 and felawship . . . of theyme] om. TUH      7 applieth TUW      8 be-  
 sines UT Ad, busynes H      11 [mouþ] so TU Ad, many H, money E and  
 MS.      13 \*comonlie U      14 \*somtyme TU      \*forthe ETUH Ad  
 17 a man T      18 yn condicion to beestis UTW      20 schalt] maist T  
 21 evelles ande wickednes TUW      23 \*brokyn EH      24 \*sonde EUH Ad  
 \*geometrie T      25 \*led TUH Ad E      26 aduentu? T      28 to gete . . .

stature and wel shapen and leued an hundred and .viij. yeris;  
 and heraftir followe his seyengis, that is to seye: he may be called  
 wise that can refreyne his tunge. And seith: yf thou wilt vse coun-  
 sell, it shal be to the grete reste, and laboure to othir. And seith  
 that the lyfe of frendeship is to leue withoute fraude or baret. 5  
 And seith: be conuersaunte with goode men, and thou shalt be  
 oon of hem; and yf thou be in felaship of euell men, thou shalt  
 folowe her fellaship. And seith: he is a liberal man that applieth  
 himself to goode and clene werkis and that doth hem in dede  
 before or he haue any occasion to be lette. And seith: whanne 10  
 the herte is hool in connyng, it shyneth in vertues. And seith  
 that debate is the fruyte of euell thought. And seith: a man that  
 is to stille of his speche, he is comounly a man that hath but litil  
 vnderstandinge. And seith: the mouthe shewith that that lyth  
 in the herte. And seith: man shewith by his semblaunt that that 15  
 lyth in his herte, before or he speke it. And seith: it is merueile  
 that a man maye be likened to God, and doth his payne to make  
 himself lyke a beeste. And seith: beware that thou take nat vpon  
 the suche thingis whiche thou mayste be accused of, for yf thou  
 do it, thou shal be the cause of thyne owen accusacion. And seith: 20  
 payne thiself for to gete goode thingis, for by hem thou shalt lose  
 the euell thingis. And seith: there was somtyme a wiseman  
 whiche was in the see in a shippe and by fortune the ship per-  
 ysshed; and this wiseman eskaped with gret payne in-to a litil  
 ylonde and there, beyng allone vpon the brynke of the see, 25  
 drough a fygure | of geometry; and there come certaigne maryners Fol. 9a  
 and fonde him there; and there thei toke him and brought him  
 to the kinge of the same cuntre and tolde him of the auenture,  
 how he eskaped and what he had made vpon the seabrynke; wher-  
 fore the kinge commaunded in alle his cuntre that euery man 30  
 shulde enforce himself for to gete hem thingis that myght abyde  
 though their navire were broken in the see, that is for to seye,  
 for to lerne connyng and to do goode dedis. And seith that man  
 berith vpon himself two byrdons, oon before and another behinde;  
 and thes that bene before him, bene the errors and the vices of 35  
 othir folkis; and these that bene behinde him, bene his owe

[Scrope MS. cont.]

with thayne] om. T      30 berith] C begins      30 vessell T      31 in]  
 ande in TUW      error[s] so ECTUH Ad, error MS.

saithe to his son: kepe the fro couetice; for if thou be couetouse,  
 þou schalt be pore. And he saithe: if thou be pacient, thou schalte  
 be preised; and if thou be proude, thou shalte be dispreised.  
 And he saithe that a man is bettir than alle other beestis of the  
 5 erthe. And he saith that wisdom is the myghti worker of  
 konnyng. And he saithe: knowinge is bettir þan ignorance, for  
 bi knowinge a man may eschewe to falle in the fire and bi igno-  
 raunce no *perile* ne hurt may bee eschewide. And he saithe: this  
 Fol. 154 worlde is oon house | of marchaundise, for som bi theire feire  
 10 dedis *departith* them in wynnyng and other *inpartithe* bi their  
 litille *gouvernaunce*. And he saithe: bi grete diligence men may  
 come to their entent, and þe delite of hert is a swete instrument,  
 a soft worde puttith a-way grete ennoy, & to promysse is  
 punischment of frendeship. And he saithe: who-so hathe grete  
 15 power in this worlde may not be mery, and who-so hathe it not  
 is dispreisid. And he saithe: ther is no thinge fouler than to lie,  
 and ther is no goodnes in a lier.

Zalon set the lawis at Athenes & composed many bookis of  
*predicacions*. And he was of þe saide place of Athenes, the  
 20 whiche is a citee filled with many wisemen in that tyme, and he  
 maad manye *verses* bi the whiche he taught selfe-willes to be  
 fledde. And he saithe: when þou wilt do eny thinge, folowe not  
 aloonly thi wille bot seke counsaile, for bi counsaile thou shalt  
 Fol. 15b knowe þe trouthe | of thingis. And sum askid him whate was  
 25 hardist þinge to do in man; he aunswered: to know him-silf, to  
 kepe his fredome, to speke in place where he shulde not, to angre  
 him *with* þat þe whiche may not be a-mendid, and not to coueite  
 þat þe whiche he may not haue. And he saithe: the thingis þan  
 of this worlde not stablithe, the lawis susteinethe them vpon ij  
 30 þingis, that is to say, vpon the swerde and vpon þe baniere. And

2 schalte] schalt T      3 dispreised] dispised T      9 U reads merchan  
 11 litille] litille ande feille T U W      13 puttith] \*pittith C      ennoy] envie  
 ande malice T U W, enemy H      13-14 to promysse is the ponysshement  
 and lessynge of frendeschipp, if it be not kepte T U W.      15-16 not is] not  
 he is ECUH      18 Zalon Ad, Solon on of the vij wise men T U W      at] in  
 T composed many] compowned ande drawen of many T U W      19 predi-  
 cations of meter ande of moralitees T U W      20 citee ande an vniuersite  
 T U W      20 wisemen] wise clerkis T U W      21 selfe] him added  
*interlinearly in MS.*      willes ande hedynes T U W      22 \*ony T      24 was]

propre viciis. And seide to his sone: kepe the from vices and  
 couetyses, for and thu be couetous̃ thu shalt be poure. And  
 seith: yf thu be paciente, thu shal be preysed; and yf thu be  
 proude, thu shalt be dispreysed. And seith: a good man is bettir  
 thanne alle maner beestis, and in lyke wise an euēl man is wors 5  
 and more foule thanne any beest of the erthe. And seith that  
 wisdame is thinge of grete power, whiche causeth euery man to  
 do their craftes by good reason. And seith that knowelech is  
 bettir pan ignoraunce, for by knowelech a man maye eschewe to  
 falle in the fyre, and by ignoraunce there may no man eschewe 10  
 no perell ne hurte. And seith that this werlde is the hous of  
 tempeste and of marchaundyse, for somme by their goode dedis  
 departyⁿ with wynnyng and the tothir departen in losse for  
 their symple gouernaunce. And seith: by grete diligence a man  
 cometh to haue his entente, and dilectacion is a swete instru- 15  
 mente; the swete wordis putte awaye grete noyaunce; and to  
 promyse a thinge and nat fulfille it, it is þe puttyng awaye of  
 loue. And seith: ho that hath grete power in this werlde maye  
 nat reioyse it longe; and ho that hath noon, he is dispreysed.  
 And seith: there maye nat be a fouler thinge than for to be a 20  
 lyer, and there maye no good thinge be in a lyer.

Zalon establisshed the lawe in Athenes and compyled many Fol. 9b  
 bokis of goode predicacions; and was of the same cite of Athenes,  
 whiche was replenysshed of many wyse men in tho dayes; and  
 made certaigne versis by whiche he taught a man that he shulde 25  
 flee from his owen propre wille. And seith: whan thu wilt do  
 any thinge, sewe nat in alle thinge thyne owen wille but seche  
 counsell, for by counsell thu shalt vnderstande the trouthe of  
 thingis. Somme asked him a question, whiche was the moste  
 dyffuse thinge to a man; and he aunsuered and seide: to knowe 30  
 himself, and to kepe him in fredom, and that he speke nat in  
 placis where that he aught nat to speke inne, and to kepe himself  
 from that anger that he maye nat be amended by, and coueyte  
 nat that thinge that he maye nat haue. And seith: the thingis  
 of this werlde, lawes and othir, bene susteyned by two maner of 35  
 thingis, that is to seye, vnder the swerde and vnder baner. And

[Scrope MS. cont.]

the added by late hand in C  
 29 not] that TUW

28 thoo thyngis TU  
 30 \*bayner T, baner H

pan] om. T.



he said to oon of his disciples: be-ware þou be no mokker, for  
 mokkery engendrithe hate. And he saith: the vertues of a man  
 be not thoo that he yeueth him-self, bot tho that bi his dedis  
 be youen to hym. And som men askid him whate man shulde be  
 5 holde liberalle; and he aunswered: he that vsithe of liberalte,  
 and nott couetous of other mennes goodis. And thenñ thei askid  
 him whate was sharper than a spere; and he aunswerede: the  
 tunge of oon eville man. And a riche man askid hym whate was  
 his goodes and hes tresours; and he aunswered: my tresour is  
 10 suche þat noon may haue it without my wille, and it lessithe  
 neuer for no thinge that y yeue, bot thou maist not yeue of thyne  
 without menushinge or lessing it. And he saithe: yif thou wolt  
 that the loue of thi frende a-bide stedefaste, be wel set to him  
 and yeue place to his errour. & he saithe: men schulde not preise  
 15 a man of gretter goodnes than he hathe in him, for him-silfe  
 knowith þe trouthe. And som askid him howe a man getithe a  
 Fol. 16a frend; in worschipping theyme in their absence. And | he saithe:  
 a good sowle neither sorowith ne ioieth; for it ioyethe not bot  
 whanne hit biholdith good thingis & none eville, ne it hathe no  
 20 sorowe bot in biholding evil þing without good; and a good soule  
 þat biholdith wele all þe worlde seethe bothe bountees & malices  
 so medlid simplily, it shulde nethir ioy ne angre. & Zalon lost  
 his son and bi-gan to wepe, for þe which men askid him whate  
 .profited him þe weping; and he aunswerd: I wepe þat whiche  
 25 profitith. A king that dothe right & iustice regneth & gouerneth  
 his peple, and he þat dothe [in]iustice and violence sekith  
 a-nother to regne for him. And he saithe: it behoueþe to a lord  
 first to dres him-silf and after othir, or els he farith as he þat  
 wold dresse his shadowe a-fore hym-silf. And sum askid him  
 30 howe be townes wele gouerned; & he aunswerd: when princes  
 werkith after the lawe.

2 engendeth C

4 \*yofen Ad

5 \*holden CETUH Ad

6 and is not UTW

8 \*tonge CTH Ad

9 hes] his CETUH Ad

10 \*soch TU, sich Ad

12 \*menysshyng T, muneshyng H

13

\*lofe C

13 set to him] om. U, avised to him T

14 errorr] desir T

17 \*worschipping EH

20 good] good thingis TUV

21 bothe]

but T

22 mellid C

\*angur T

Salon H

24 wepe for TUV

26 pepulle C

26 [in]iustice] iustice MS. and CEH Ad, no iustice

TUV [in Scrope's French MS., f. 12a, 'Justice' is corrected to 'Injustice']

seith to oon of his disciples: kepe the fro mocking, for mockinge engendreth hate. And seith that the vertues of man bene nat of his owen yefte but these that bene yeue him by his werkis. And somme asked him what thinge shulde be holde liberal; and he aunsuered and seide: he that vsith liberalite and coueyteth nat 5 othiʒ mennys goodis. And somme asked him what thinge was sharpeʒ þan a spere; and he aunsuered: the tunge of an euel man. And a riche man asked him what maneʒ goodis were thei that he hadde; and he aunsuered and seide: my thresour is suche that no man maye haue it but yf it be by my wil, and it is nat 10 the lasse for no thing that I geue away therof, but thu mayste geue away none of thi richesse but it wole be the lasse. And seith: yf thu wilt haue þe loue of thi frende, be stedfaste and true to him; and yf he erre, suffre hym. And seith: oon aught nat to preyse a man of gretter goodnesse than is in him, for himself 15 knoweth wel the trouthe whedir he sey soth or nat. Anothir asked him how a man shulde gete him frendis; and he aunsuered: in seynge worship of meñ behinde here backis. And seith: a good soulle sorowith not ne reioissith, [for she reioissith]<sup>1</sup> nat but whanne she maye see goode thingis and none euell thingis, nor 20 she soroweth nat but whan she seth alle euell thingis ande noone goode; and the good soulle that seth all the worlde seeth the good thingis and the euell thingis so entremedled, that she owepe nat gretly to reioisse nor gretly to make sorowe. And Zalon loste his sone and beganne to wepe; and oon asked him a question, | Fol. 10a what it dede profite him for to wepe; and he aunsuered and seide: I wepe that that profiteth. And seith: a kinge that dothe right and iustyce shal regne and gouerne his people, and ho that dothe wrong and violence sekith anothir kinge for to regne for him. And seith: it longeth to a lord firste to redresse himself and 30 thanne othiʒ meñ aftir him, and ellis it were lyke as he wolde redresse his owen schadowe before himself. And thei asked him how were townes and citees wel gouerned; he aunsuered and seide: whan that princes workeñ aftir þe lawes.

[Scrope MS. cont.]

by a later interlinear correction]

ande vsith violence TUV

28 \*dressen

T

29 schadowe EU

\*som C

<sup>1</sup> omitted in MS.

Zabion was a gret defensour of his good and of his neigh-  
 boures, and he had *certeyn* frendes whiche wende for to haue  
 killed a king. & whenne Zabion knewe it, he sett hym with  
 Fol. 16b thayme for to help theyme | ayenst the said king. And than *pat*  
 5 king assembled so grete cheualry *pat* he discomfited theyme, and  
 toke the said Zabion and comaunded *pat* he schuld be gretely  
 tormented o-lesse *pan* he accused al tho *pat* were consenting to  
 make werre a-yens hym. The which Zabion aunswerd *pat*, for  
 whate payne that eny did to hym, he wolde neuer say thinge that  
 10 shulde noy his frendis; and, in dede, he standinge in age, he cutte  
 his owne tunge with his tethe to that entent that he shulde haue  
 no power to accuse his felawis. The same Zabion lyuede xlviii  
 yere and here folowith his wordis. Zabion saide to his disciples:  
 if ye lese eny thinge, say not *pat* ye haue lost it, bot saithe *pat*  
 15 ye hath restored *pat* *pe* whiche was not youris. & he saithe to  
 oon of his disciples: encrease frendis the whiche to the shalle be  
 swaging of thoughtis. & he saithe: a wise man schulde not marie  
 him to a feire woman, for many wolde haue her love, & thorough  
 that sche myght dispreise her husbond. And he saithe: alle evil  
 20 is in delite of money. And oon of his seruauentis come and tolde  
 him that o son aloonly *pat* he had was dede; the whiche aunswerd  
*pat* he wiste wele *pat* his son was deedly and not vndedely. & he  
 saide *pat* a man shulde not doubte the dethe of [the] bodye bot  
 of the soule. It was aunswered to him: how saist thou this sayinge  
 25 *pat* a resonable soule may not die? He aunswerid: when a  
 resonable soule is turnede to the nature of a beeste and vsithe  
 Fol. 17a noo reson, alle-though it be incorruptible substaunce, yit | it is  
 namede for deede for it lesith the intellectuie life. And he sawe  
 a pore yong man sitting vpon *pe* see-side, sighinge and weping  
 30 for [the aduersitees] of *pis* worlde; Zabion said to him: son,  
 dispeire the not; *pou* *3* *pou* were riche & *pat* *pou* were in *pe* myddis  
 of *pat* see in *perille* of thi bodi and of thi membres & of *pi* goodis  
 also, thou shuldist aloonly desire noon othir thing bot *pat* thi  
 bodi were saufe; & if thou were taken & eny kept the in prison

1 of his good and] *om.* TU      3 whenne] *U breaks off, one folio wanting*  
 10 noy] a-noye C      he cutte] he *om.* T      13 \*volowith C      17 of heuy  
 thoytis TW      18 \*luffe TE, louffe Ad      19 her] *om.* T      21 o sonne *pat*  
 he had alle oonly H Ad      23 saide] seith T      [the] bodi] so TCEH  
 Ad, his bodye MS.      25-6 may not . . . soule] *om.* C but added in margin  
 28 sawe] say C      29 \*apon C      30 [the aduersitees] so TCE Ad, *om.* H,

Zabyon was a grete defensour of his frendis, and he had suche frendis whiche a kinge hadde thought for to slee. And whan Zabyon knewe therof, he wente vnto hem for to helpe hem ayenste the same kinge. And than the king assembled grete people and discomfited hem, and there was Zabyon taken. And the kinge commaunded that he shulde be gretly turmented in caas that he wolde nat telle ho were thei that were consentynge for to make him werre. And Zabyon aunsuered and seide: for no peyne that myght be done vnto him, he wolde neuer telle any thinge that shulde hurte his frendis. And eyn forthwithall he, beyng in an engyne, boote of his owen tunge to that entente that he shulde haue no powe for to accuse his frendys. That same Zabyon leued .xlviij. yer, and heraftir folowe his seyengis. Zabyon seide to his dissiples: yf ye leese any thinge, loke ye seye nat that ye haue loste it but seye that ye haue made restitution of that that was nat your̃. And seide to oon of his dyssiples: geete the many freendys, and thei shull aswage thi thoughtis. And seith: a wyseman shulde kepe him from weddyng of a feyre wyffe, for many oon wolde haue her loue, and by that the wyf might sette the lasse by here husbnde. And seith that alle euell is in dilectacion of money. And oon of his men came to him and seid that he hadde but oon soone and he was deed; to thewhiche he seid that he knewe wel that he was mortall, and nat immortal. [A]nde seith that a man aught nat to doute ne feere the deeth of the bodye, but oonly the deeth of the soulle. Thanne it was aunsuered him, seyñ thus: wilt thou seye that a resonable soulle maye deye? And he aunsuerd and seide: loke whanne a resonable soulle is conuerted in-to the natu of a beest withoute vsynge reason, notwithstandinge that it is a substaunce incorruptible, yet it is taken for deed, for it losith the lyffe of vnderstandinge. And as he wente by the see-syde, he sawe a yong man syttinge on the stronde, weepynge and sigheñ for the aduercitees of this worlde. And this Zabyon came vnto him and seide: soone, be nat in dyspeire; for and thou were neuer so riche and thou were in the myddes of the see in peryle of thi body and of thi goodis, yet woldest thou wysshe no goodis but that thi body myght oonly be saued; and yf thou were a kinge and taken in-to pryson and thyne enemyes wolde slee the and depryue the of alle thi goodis

[Scrope MS. cont.]

diuersitees MS.

31 þe] om. T

34 \*safe CE

\*prisoun C

and wolde kille the and priue the of thi reaume, thou  
 shuldist aloonly desire bot bodeli delyueraunce. The yong man  
 aunswerd him *pat* he saide trouthe; than, Zabion said to him,  
 think now *pat* alle these *periles* be come to the and *pat* thi  
 5 persone aloonly is scaped fre; thou shuldist be content with  
 þe state *pat* þou art in. & þus þe yong man went furthe weele  
 confortid.

**I**pocras was Esculapius disciple the secound, and was the first  
 of the lyne, of the whiche lyne were ij kingis. And of þis  
 10 man leche-crafte began first, the whiche he shewid and taught to  
 Fol. 17b his children, and commaunded theyme | that it shulde not be  
 schewide to no straungere, bot aloonly fro þe fader to þe sonne,  
 and thus þe said konnyng bood alwey in theyme. And he  
 comaunded thayme to dwelle in the myddis of the habitacione of  
 15 Grece, in thre iles, and Ipocras was of the ile of Thau, and the  
 stodie *pat* was in the tother ij iles was lost in his tyme. And the  
 opynion of that first Esculapius was that men shold vse lechecraft  
 bi experience aloonly [and] that lechecraft was neuer knowen bot  
 bi experience. In this maner theie used it xiiij<sup>e</sup> yere to that a  
 20 leche come and apperide callid Marcius, and he was of the opinion  
*pat* experience with-out reason was like to hurte. And thei used  
 of boþe these opinionis vij<sup>e</sup> yere, vn-to the tyme that a-nother  
 leche come called Bramardes, the whiche dispreisede experience  
 saying that to many errours come therof and that in leche crafte  
 25 men schulde aloonly vse reson. And aftir him he lefte iij disciples  
 the whiche were al iij of diuers opinions; for on vsid aloonly  
 experience, þe tother reason aloonly, þe thrid wiles of subtilitee  
 & of enchauntementis. And thus in this point thei vsid vij<sup>e</sup> yere,  
 vn-to the tyme that ther come a leche callidde Plato, the whiche  
 30 haunted deligently the seyng[is] of his predecessours in this  
 konnyng, and he knewe clerely that experience aloonly was  
 perilous and also *pat* reson aloonly sufficithe not. And thanne  
 he toke the bookis of alle the opiniones a-foresaid, & brenned the

1 reame as of thi life TW	3 Zabio T	6-7 weele confortid]
om. T confortid] C breaks off, two folios wanting		8 Ypocras
so TH Ad, and later U	9 lyne] lynage T	12 schewide] swevted
Ad fadur T	14 comaunded] U begins again	15 iles] yellis
Ad 17 1st that] this T	18 [and] so TUEH Ad, om. MS.	20
Macius TUEH, Mecius Ad	29 leche] philosophur TUW	30 seyng

and thy realme, thu woldest nat desire noon erthely thinge but  
 oonly the deliuerance of thi body. The yonge man aunswered  
 him and seide that he seide true; and þaⁿ seide Zabyon to  
 him: loke that thu thenke that and alle thes perilles hadde  
 come to the and thu haddest eskaped hem, thu woldest haue 5  
 bene wele contente of the state that thu standiste inne at this  
 tyme. And so departed the yonge maⁿ from Zabyon, gretly  
 comforted.

Ipocras was dyssiple to Esculapius the secunde, and was of the  
 lynage of Esculapius the firste, of thewhiche lynage were two 10  
 kingis. And of the seid Ypocras began firste the science of medi-  
 cyne, thewhiche he shewed and taught to his children, and  
 commaunded hem that thei shulde nat shewe it to no straungiers  
 but oonly fro the fadir to the sone, and so it shulde alweies abide  
 in hem. And commaunded hem that thei shulde dwelle alwey 15  
 in the myddes of Greece, in .iiij. yles, and Ypocras was of the ile  
 of Chau, for thanne was loste the studye of the | tother two iles Fol. 11a  
 in his tyme. And the oppynyōn of the first Esculapius was that  
 meⁿ shulde vse fysyk by experience oonly; and seide þat fesyk  
 was neuer founden but by experience. And in that wyse, fesyk 20  
 was vsed .xiiij<sup>e</sup> yere, vnto the tyme that there came anothir  
 fesisian, whiche was called Ancyas, and helde an oppynyōn that  
 experience withoute reason shulde do grete harme. And were  
 vsed bothe thei two oppynyons .vij<sup>e</sup>. yeȝ, vnto the tyme that  
 there came anothir fesyssyan, whiche was named Bramaydes, 25  
 whiche dispreised experience, seyenge: tomoche harme myght  
 come therof. And seide that as in the feete of medycyne, men  
 shulde vse by reason oonly. And lefte behynde him .iiij. dyssiples,  
 whiche .iiij. werⁿ of diuerse oppynyons; for the toon vsed his  
 crafte by experience oonly, and the tothir vsed by reason oonly, 30  
 and the thridde by subtilte and enchauntement. And this was  
 vsed .vij<sup>e</sup>. yere vnto the tyme that there came anothir fesyssyan,  
 whiche was named Platon, whiche serched diligently the seyengis  
 of his predecessours in that science, and knewe wele and cleerly  
 that experience oonly was nat good and also that reason oonly 35  
 suffysed nat. And thanne he toke the bookis of alle the oppynyons  
 aboueseide, and brente hem that were made of subtilte and en-

[Scrope MS. cont.]

MS. and E

31 aonly] a-loon UEH Ad, alleonlie T

bookis of wiles and of enchaumentis, and the bookis þat were  
aloonly made of experience, and also that *withouten* more were  
Fol. 18a maad of reson. But tho that were made vpon reson | and experi-  
ence to-giddir, he helde and kepte & comaunded theyme to be  
5 vsede. And aftir þat he deide and þe craft of leches a-boode in  
his disciples of the whiche were v, of [whom] he ordeigned on for  
medicines to the bodi, the ij<sup>e</sup> to lete [blode] and to garsse, the  
iij<sup>e</sup> to hele woundis, the iiij<sup>e</sup> to hele ien, the v to sett boones, and  
to knytt to-geder brooken boones and brused or defouled. After  
10 that appered Esculapius the second, the whiche vsed diligently  
diuers opiniones and in especialle þo of Platon, of the whiche he  
vsed and named theyme to be moost true and resonable. And  
left after him iij disciples, that is to say Ypocras and ij other,  
the whiche ij deide and Ypocras a-bood aloone throwgh dedis of  
15 vertu and vsing experience and reson. The whiche Ypocras,  
seyng that the konnyng of lechecraft was in weye of *perdiccione*,  
seyng that alle his felawis were now dede that were wont to  
dwelle in the ij iles aforesaid and that he was abiding aloon in  
the ile of Thau, [chose] for the tyme profitable that his konnyng  
20 were reised and shewid notte aloonly to his childe and to his  
kynne bot generali to alle tho that were able to lerne it. And  
he dampned certeyne opinions of the saide science, and he put  
þerto som thingis compiled in schort wordis. & he comaundid  
his ij sonnes whiche were than maisters in the said konnyng that  
25 thei schulde comune it in general, saieng that it was more lefulle  
Fol. 18b to shewe þe saide | science to straungiers able than to his owne  
kyñ vnable. And thus as he ordeigned, it was don so that hit  
hathe durede in-to this day. And in his life he set many straungers  
maisters in þe said science, takynge othe of thayme. It bifille  
30 that a kinge of Perce callide Desfour sent to þe king of the ile of  
Thau callid Pilate, prayng hym that he wolde send Ipocras to  
him; and he sent him worde þat he wolde yeue him c<sup>xx</sup> pecis of  
golde. That tyme the countrey of Grece was deuiddid in many  
reaumes, of the whiche some yaue to the kinge of Perce trowage,

2 aloonly made] made alleonlie T  
whiche MS.

6 [whom] so TUEH Ad, the  
7 [blode] so WTU Ad, it MS. and E, yt corrected to  
blod H 7 gerse H, grase Ad 9 gether bones broken, brused, or  
defouled ande after T 19 [chose] chosen MS. and E 27 vnable]  
onhable T 30 Deffour ? TU 32 þat] om. T yeue him] sende T  
34 reaumes] remenes Ad trowage to the kyng of Perse ETUH Ad

chauntementes and the bookis that were made of experience only; and the bookis that were made of reason and experience togedre, [he]<sup>1</sup> withhelde hem and kepte hem and commaunded that thei shulde be vsed. And aftir that, this Platon dyed and lefte the crafte of medycyne with .v. of his dyssiples, of thewhich 5 he ordeigned oon for to heele men that had seeknesse in the body, and anothir he taught for to leete blood and for to seere, and the thirde he taught for to heele woundys and clense hem, and the fourth he taught for to heele soore yghen, and the fyfte he taught to sette togedir boonyes whanne thei were broken. And 10 aftir these men came the secunde Esculapius, whiche serched diligently alle these oppynyons and in especial the oppynyons of Platon, thewhiche he vsed and helde for true and resonable. And lefte aftir him thre dyssiples, that is for to seye Ypocras and .ij. othir, of thewhich tweyne of hem deyed and lefte noone 15 alyue but Ypocras, whiche was in his tyme a parfite man in vertues and vsed experience & reason togedir. Thewhiche Ypocras, whanne he sawe that the science of medecyne was lyke to haue be loste, in asmoche as his two fellows wef deede whiche were wonte to dwelle in the .ij. iles aboueseide and that he was 20 lefte al aloone in the ile of Chau, chase for the moste profitable thinge the connyng of experience and reason togedir and wolde that it were shewed and taught nat oonly to his children and frendis, but generally to alle these that were apte for to lerne it. And dampned certaigne oppynyons of the same science, and he 25 compiled certaigne thingis therto in shorte wordes. And commaunded his two soonys, whiche were at that tyme maistres of the same science, that thei shulde teche it generally, seyenge that it were more couenable thinge to shewe the same science to straungiers that were able, thanne to her frendys that wef vnable. 30 And as he commaunded hem, so was it done and that hath dured vnto this daye. And duryng his lyfe, he taught many straungiers that same cunnynge, takinge their assuraunce. It happened vpon a tyme that a kinge of Perce, whos name was Dasser, sente to the kinge of the ile of Chau, whos name was Pillate, praynge him 35 that he wolde sende him Ypocras; and sente him worde that he wolde yeue him an c besauntes of golde. And at that tyme the cuntre of Greece was deuyded in-to many realmes, of thewhiche

<sup>1</sup> omitted in MS.



and nameli thei of Thau, the whiche sent to Ipocras that he schulde go toward the king of Perse for to hele and put a-way certeyne pestilences that ranne that tyme in his land, and þat if he went not, to grete *perile* myght come therof to thayme of that  
 5 ile, seying þat Pilate was not of power to resist a-gayne that king of Perse. To whome Ipocras aunswered that he wold neuer goo to hele the ennemyes of Grece. And also the dwellers in the towne where he dwelt sent worde to that Pilate that thei had leuer die than that Ipocras schulde departe fro thayme. And  
 10 Ypocras was cxlvj<sup>ti</sup> yere aftir Nabugodonosor. And he made bookis of medicines, of the whiche we haue xxx<sup>ti</sup> and xij of þem be moost studiede bi ordre; other bookis we haue that Galien compouned. And Ipocras was litille of bodie, corbe, & grete heded, thinkinge muche, litille of speche, and gladly lokinge in  
 15 the erthe, haldinge euer in his hande a flobotome of minucion  
 Fol. 19a *id est* or a branch | profitable for the ien. And he lyued iijj<sup>xx</sup> and vj yere, of the whiche he emploide xvij in studie & þe remanent he lyued a maister. And here folowith a part of his saiengis: suerte in pouerte is better þan fere in riches. And  
 20 he saide that lif is schort, [peyne] longe, experience *perilus*, & iugement daungerus. And he saide: felling is not to the slowe, to exercise & fille not his bodie with wyne and metis. And he said: it is bettir to lesse that the whiche noyeth than to encrece that whiche helpithe. And he said: the hert is turmentid with ij  
 25 thingis & passions, that is to sey with heuynes and sorowe; of heuynes comyth dremes & fantasies, and of sorowe comyth agidnes; & heuynes is a passion touching thingis passid and sorowe is a fere of thingis for to come. And he saithe: the soule is lost that tentithe bot to worldely thingis, that is to say to  
 30 worldely couetises. And he saithe: who-so wille haue the [life] of his frende, turment & mortifie him here in this worlde. And he saithe: ther may wele be loue bi-twene ij wisemen bot not  
 5 resist] make resistance T that] the T Ad 7 ennemyes  
 MS. and Ad, ennemy EUH 9 than that] than TU 10 a  
 cxlvi after EU 11 2nd of] om. TU, erased in E 12 that that  
 Galien E 13 compilid Ad curbe Ad 15 minucion for lating [of T]  
 bloode or halding a grene braunche UTW 17 emploied and occupied  
 xvij yez in studie TUW 18-19 a parte of his doctrine and [his]T sayngis  
 UTW surete ETU Ad, suyrt H 20 [peyne] so ETUH Ad, &  
 peyne is MS. 20 experience is TUW 21 iugement of sekenes  
 ben daungerous TUW seith T 24 that the whiche TH Ad 25

somme of hem payed trewage to the kinge of Perce and namely  
 the ile of Chau; for thewhich the seide Pillate commaunded  
 Ypocras that he shulde go to the king of Perce for to heele the  
 people of the pestilence that regned amonge hem, ande also for  
 the grete hurte that myght falle to him and to his ile in caas that 5  
 he wente nat, and also that the seid Pillate had no power to  
 withstande the kinge of Perce. To thewhiche Ypocras aunsuered  
 that he wolde neuer goo to heele the enemyes of Grece. And also  
 the people of the towne that he dwelled inne seyden to the kinge  
 Pillate that thei hadde leuer dye thanne Ypocras shulde go from 10  
 hem. And Ypocras was aftir Nabugodonosor an cxlvi yere. And  
 made many bookis of fesyk, of thewhiche we haue xxx<sup>ti</sup> and  
 thei muste be studied by ordre; we haue othir bookis, also, that  
 Galyen compiled. And Ypocras was but litil of body, croke-  
 backed, and had a grete hed, and was passinge pensyf, and of 15  
 litil language, and loked moche downewarde to the erthe, and  
 helde allweys in his hande a fleeme for to lete blood or ellis a  
 braunche which was holsome for the yghe-sight. And leued  
 iiii<sup>xx</sup> .xv. yere, of thewhiche he emplied in studye xvii ye<sup>r</sup> and  
 alle the remanent of his yeris he was maistir. And heraftir fol- 20  
 lowen a partie of his seyengis. Ande seith: suretee in pouerte is  
 more worth thanne feere in riches. And seith that the lyffe is  
 shorte and the peyne is longe, experience is perylous and iuge-  
 ment is daungerous. And seith that the helthe of body is in hem  
 that wole nat be ydell but putte himself in excercyse of doynge 25  
 goode dedis, and that he shulde nat fylle his body with super-  
 fluyte of meetis and drynkes. And seith: a man is bettir | to make Fol. 12a  
 lasse a thinge that noyeth than to encrese a thinge that helpith.  
 And seith that the herte is turmented with .ij. passyons, that is  
 to seye with sorowe and thought, for sorowe is a passyon that 30  
 toucheth thingis that bene passed and thought is dreede of thingis  
 that bene for to come. And seith: that soule is loste that hath  
 none othir ioye but vpon þe couetyses of this worlde. And seith:  
 ho that wol haue the lyffe of his soule, he muste turmente it and  
 slee it in this worlde. And seith that true loue maye be wel 35  
 betwen .ij. wysemen but neuer betwene .ij. foolys, natwithstand-

[Scrope MS. cont.]

thingis &] maner TUV, om. Ad 26 of heynes] so ETUH Ad, and of  
 heynes MS 30-1 [life] so EH Ad, love MS., life of his soule saued,  
 turment etc. TUV

bi-twene two folis, though that thei be like in folie; for witt  
gothe bi ordre and in oo felinge it may accorde, bot in folie is  
noon ordinaunce and therefore folis may not accorde in loue;  
And men shulde not swere bi thingis bot it is soo or it is not. And  
5 he saith: be ye content with that whiche shulde suffice yow and  
so ye shalle haue no nede; and than *with* þe lesse that ye be  
Fol. 19<sup>b</sup> content, the ferther ye shalle drawe & fle | fro shrewednes &  
malice; *with*drawe yow fro synnes & seke the ende of vertues  
and bountees. And he saithe: who wille be free, coueite not that  
10 he may not haue and ellis he shalle be thralle. And he saithe:  
it bihoueth to a man to be shamefast as at a grete diner; the  
whiche whanne men yeueth him the cuppe, he takith it; who-so  
yeueth hit him not, he receivith [it not] ne askith it not. And  
he saith: if thou wolt haue that thou couetist, coueite that the  
15 whiche thou maist haue. And ther was askid him a demaunde  
of eville thingis & foule; to the whiche he aunswered not. Som  
askid him: whie aunswerist þow not? And he aunswered to  
theyme: for the aunswere of suche thingis is to be stille. And he  
saithe: the worlde is not *perpetuel*; defferre not than as long as  
20 ye may to do wele & namelie in getinge a good name. And he  
saithe: he that knowith not trouthe is better, though he do it not,  
than he that is enfourmed therof & dothe it not. And he saithe:  
konnyng is as a spirite, and dede is as the bodie; & konnyng  
farith as the roote of a tree, and dede as the braunches; & konnyng  
25 farith as a thinge engendring, & dede as a thinge engendrede.  
And he saithe: take a litille konnyng at ones, to thentent that  
thou maiste come to the more; for if thou wilte at the first lerne  
more þan þi wit may suffice, it maye let the.

Fol. 20<sup>a</sup> PItagoras saithe that it were a goode thing to serue God  
30 and to halowe al his saintis of mankinde; to dispreise the  
worlde & to vse iustice and alle other bountees; to abstene hym  
fro synne. & also it were good to haue konnyng for to knowe the  
trouthe of thingis; to drawe him mucche to fastingis; & to stodie;  
to lerne and to teche men & women; and he ordeigned also to

8 malices ETU    9 that] *om.* T    12 who] *ande who* TUW    13 [it  
not] *so* ETUH, *om.* MS.    18 aunswere of] answer to TUEH    21 trouthe]  
*om.* E, *interpolated by third hand*    23 1st as] *om.* TU Ad    spryte H  
Ad    24 farith] C *begins again*    25 dede] dede is T    29 Pytagoras

inge that thei be lyke in folye, for the wysdame goth by ordre  
and maye accorde in oon maner of seurte but in foly is none  
ordenaunce, and therefore fooles maye neuer accorde in loue. And  
seith: a man shulde nat swere for thingis but by ye and by naye.  
And seith: holde you contente with that that aught suffyce you, 5  
and so shal ye neuer haue surfeete; for by that maner thu shalt  
be the nerre vnto God, for God hath no surfeet; and thanne the  
more that thu holdeste the content, themore thu shalt be with-  
drawen from malices and euell dedis; also withdrawe you fro  
synne and seche the ende of vertues and goodnesses. And seith: 10  
ho that will be free, coueyte nat that thu mayste nat haue orellis  
thu shalt be bonde. And seith that a man shulde be in this worlde  
as a shamefaste man at a grete feste, of thewhich whan a man  
offreth him the cuppe, he resceiueth it, and yf it be nat geuen  
him, he taketh it not ne askith it not. And seith: yf thu wilt 15  
haue þat that thu coueytest, loke thu coueyte nat that thinge  
that thu mayste nat haue. And oon asked him a questyoñ of  
euell and foulle thingis; to thewhich he aunsuerd no thinge.  
And thanne it was asked him whi he aunsuerd nat; and he seide  
that the aunsue? of suche thingis is not ellis but holde his peas. 20  
And seith that this worlde is nat perpetuel and abidyng, and  
therefore loke ye deferre not in any wyse for to do goode dedis,  
and in lyke wyse for to gete you a good name. And seith: he  
that knoweth nat trouth is bettir excused yf he do it not, thanne  
he that is wel enfourmed of trouth. And seith that cunnyng is 25  
lyke a speryte and werke is lyke the body; and cunnyng is lyke  
the roote of a tree and the deede is lyke the braunchis; and  
cunnyng is lyke a thinge that is engendred. And seith: take a  
litell cunnyng at a tyme, to that entente that thu mayste come  
to more, for yf thu woldest take more at the firste than thy witte 30  
wolde suffyce, it myght gretly hurte the.

Pythagoras seide that it was a passinge good thinge for to serue Fol. 12b  
God and to make holy alle his humanytees; to preye the worlde  
and vse iustice and other goode dedis; to absteyne himself fro  
synne. And also he seith: it is good for to haue cunnyng, for to 35  
knowe the trouthe of thingis; and euery man for to loue othir;  
and also to vse fastingis; and men shulde studye for to lerne and

[Scrope MS. cont.]

H 32 also] om. T

34 wemmen C

preche and to speke ordinatly. And he saithe þat it longith to  
 a soule to receyue perpetuelle medes & peynes. & he tempered his  
 mete in suche wise þat he was no tyme fatter, smaller, ne lener  
 o tyme þan on othir. He was fulle subtil & he loued muche more  
 5 to do wele to his frendis þan to him-silf, seying þat the goodes  
 of freendes ought to be comune. & he compouned cc & iiij<sup>xx</sup>  
 volumes of bookis and he was borne of Samie. And he saide that  
 euil not lasting was better þanne goodnes not lasting; and that  
 Fol. 20b was writen in his sele | and in his gurdille. And as the bigynnyng  
 10 of oure creacione come of God, soo atte the ende must our soules  
 turne to him. And he saide: if thou wilt knowe God, enforce the  
 not to knowe man. And he saide: the wiseman desires not to  
 worschup God bi worde bot bi dedis. And he saide: wisdomes  
 is to loue God; and who-so louethe God dothe the workis that  
 15 God louythe; and he that dothe the workis þat God louithe is  
 toward God; and who-so is toward God, he is right nere. And  
 he saithe: God is not worshippid bi sacrifices and other thingis  
 that be offrid to him bot aloonly for their acceptable willes. &  
 he saithe: who-so spekithe muche, it is a signe that he hathe  
 20 litille konnyng. And he saithe: haue euer in mynde that whate  
 euer thou do, that at al houres God is nere the and seithe whate  
 thou doost, and bi reson thou shuldist be a-shamed to do euille.  
 And he saithe: God allone knowith the wisman dredinge God,  
 and therefore mervaille the not though men knowe the not. And  
 25 he saithe: God hath not in erthe a more couenable place for him  
 than a soule pure and cleene. And he saithe: a man shulde speke  
 of thingis cleene and good; and if it be not lefful to him to speke  
 therof, at the lest he schulde here hem that spekithe therof.  
 And he saithe: eschewe al harlotrie aswele of thi-silue as of other,  
 30 and in especialle of thi-silf. And he saithe: gete þe goodis of this  
 Fol. 21a worlde in lowable and worschupfulle maner | and despende  
 thaim in like wise. And he saith: whanne thou shalte here a  
 lye, be pacient in hering of it; do dedis so that men ought not to  
 speke euille of theyme. And he saithe: tente to the helthe of the

1 pat] *om* TU, *but in* W      4 loued] *om* well T      5-6 silfe gevyng  
 his goodis to his fryndis in comune H      9 sealle CET, seele Ad      \*girdiff  
 ETU Ad, gyrdylle H      as] at C      12 desireth TU Ad.      13 wordis  
 TC Ad      14 to loue Godde ande knowe Godde T      \*lufe Ad      \*luffethe  
 E, \*lofith C      15 \*werkis TUH Ad      16 he] *om*. T      19  
 that he hathe] of C      21 owres C, tymys H      he seith TUW      27

to teche the men and the wymmen, and also he ordeigned for to speke congruly; and seide that the soule is euerlastyng, and couenable for to resceiue meritis and peynes. And he was so attentre in his diete that he was neuer gretter, ne smaller, ne more leene, oon tyme than anothi. And he was right subtile & 5 loued bettir to do wele to his frendis thanne to himself, seyenge that the goodnesse of a frende shulde be knowen. And compiled iij<sup>e</sup> volumes of bookis, and was borne in Fanus. And seide that the euē nat durable is bettir than the good nat durable; and that was wretyn in his signet and on his girdel. And seide also 10 that oure creacion cometh of God; also it is conueniente that oure soules retourne to him. And seith: yf thou wilt knowe God, enforce the nat to moche for to knowe men. And seith that the wiseman takith none heede to serue God with wordis oonly but with dedis. And seith that it is wisdom for to loue God. And 15 seith: ho that loueth God, wole do the dedis that God loueth; and he that loueth to do the werkis that God loueth, he is of God; and he that is of God, is nygh his neyghbour. And seith: God is nat worshipped by sacrefices and othir thingis as bene offred vnto him, but oonly by acceptable wille. And seith: ho 20 that spekith moche, it is a token that he hath but litil knowelech. And seith: loke thou haue alweye remembraunce, in euery thing | Fol. 13a that thou doste or makeste, that God is by the and seith what thou dost; and by that thou shalt be shamefaste for to do amys; and God allone knoweth man that is wise and dredith him; and 25 therefore merueille the nat though men knowe nat the. And seith that God hath nomore couenable thinge vpon the erth than the soule that is pure and clene. And seith that a man shulde speke of noble and goode thingis; and yf it be not his ease for to speke, at the leest lete him heere hem that speken of goode thingis. 30 And seith: loke thou eschewe alle fylthes aswel of thiself as of othir persones, and specially of thyn owen self. And seith: loke thou gete thi goodis of this worlde truly and in worshipfull maner, and loke thou dispende hem in lyke wise. And seith: whanne thou herest any lesingis, loke thou be paciente in the heryng of hem; 35

[Scrope MS. cont.]

lefolle E 29 aswele] as U 32 And he seith Diogenes whanne  
 [with Diogenes apparently crossed out] T 33 dedis] good dedis TUV  
 34 attente TUV

bodie; and ~~be~~ temperat in etinge and drinking, in lieng *with*  
 wommen and in alle other labours. And he saithe: do to thi power  
 so muche that *oper* may haue advie to the. And he saithe: be  
 not to envious & outeragious despende, and be not suche a  
 5 caitife that þow be seruaunt to thi good; bot be temperat &  
 mesurede, þe whiche to alle thingis is profitable. And he saiþe:  
 be waker to thi counsale, for the slepe may make þe *partiner* with  
 dethe. And he saithe: medle not *with* that whiche that longithe  
 not to the. And he saiþe: the wordis of a iangler, is praier and  
 10 his *sacrifices*, be displeasinge and contrarie to God. And he  
 saithe: it is bettir to blame him-silfe than to blame his frendes.  
 And he saithe: who-so is not content, may not atteyne the  
 trouthe. And he saithe: he *pat* hathe no konnyng had as lefe  
 be preised as blamed. And he saithe: name for thi cosines ger-  
 15 maines tho *pat* tarieth for to lerne. And he saithe: the iuge *pat*  
 iuggithe not rightfully *deserueth* alle euille. And he saithe:  
 beware that thi tunge speke no vilons thinge and also here theime  
 not. And he saithe: stabled conscience is *gouernour* of thi lif.  
 And he saithe: a man shulde not enforce him in this worlde to  
 Fol. 21b make grete beildingis | ne grete getingis, the whiche aftir his  
 dethe is left too serue other, bot he shulde enforce him to gete &  
 to wynne thingis *pat* may profite him aftir his dethe. And he  
 saithe: it is bettir to lye in a bedde of wodde & to beleue stede-  
 fastly in God than to lye in a bedde alle of golde and make eny  
 25 doubtis of God. And he saithe: make þi marchaundise goostly &  
 not bodily, and so thi wynnyng shall be good. And he saithe  
 that pitee is the grounde of þe fere of God. And he saithe: whenne  
 thou woldist renne vpon eny *persoone*, thinke that if eny ranne  
 vpon the, thou woldiste defende the. And he saith: array thi  
 30 soule to resceiue thingis *pat* may be couenable & longinge to the,  
 be it good or eville. And he saith: putte fro the the vanitees of  
 þis worlde, for thei lette reason. And he saithe: thou shuldist not

2 \*wemmen C, wymen U in] om. C labour C 3 avie C 9 second the]  
 in the MS. and E iangler his E, so CTUH Ad 14 nameth T  
 cosyn germaines CETUH Ad 15 *pat* tarieth for] that abideth in scoles  
 for TUW 17 \*velous CETU 18 conscience] om. T 20  
 bieldyng C, byldyng H, beildingis UE, byldynges T getingis the  
 whiche] getyngis of good whiche after etc. TUW 23 bettir] better for a  
 man Ad 27 grunde Ad 28 rynne TUEH beginning if eny to  
 end of sentence, TU read: if any owterageous wynnyng ranne vpon thee, thou

and do suche deedis that the people aught nat to seye euell.  
 And seith: attende to the helth of thi body, and loke thu tempre  
 thiself in etynge and drynkyng, of lyenge with wommen and in  
 alle othir labours; and do so with thi power that othir folkis  
 shulde haue no cause to enuye the. And seith: be nat to oute- 5  
 ragious a spende, and be nat suche a negarde that thu shalt be  
 seruauant to thi good, but loke thu haue attemperaunce and  
 mesure, whiche that bene profitable to alle thingis. And seith:  
 loke thu be wakinge in thi counceil, for thi slepinge shal make  
 the partener with the deth. And seith: medle nat with that 10  
 thinge that thu haste nat adoo of. And seiþe that the talis of a  
 iangeller, his preyers and his sacrefices, bene displeasaunte and  
 contrarie vnto God. And seith: it is bettir a man to blame him-  
 self thanne to blame his frendis. And seith: he that holdeth  
 himself nat contente, maye nat abide trouthe. And seith: he that 15  
 hath no cunnyng, he hadde as leef be blamed as preised. And  
 seith: take hem for thi garmeynes that helpen the to lernynge.  
 And seith: the iuge that dothe nat his iugementis rightwosly  
 deserueth to haue all euell. And seith: kepe thi tunge and speke  
 no vileynous thingis, nor also that thu here hem not. And seith: 20  
 stablisse thiself that thu maiste gouerne thi lyffe by wysedom.  
 And seith: a man shulde nat enforce himself in this worlde to  
 make grete bildingis, ne that he shulde leue grete goodis behynde  
 him aftir his deth to the seruyce of othir folke, but he shulde  
 enforce himself to gete and gadre suche thingis as maye proufyte 25  
 him aftir his deth. [A]nd seith: it is bettir for a man to lye in a  
 woode and to beleue stedfastly on God, thanne for to lye in a  
 bedde of cloth of golde and | make any doutes of God. And seith: Fol. 13b  
 make thi marchaundises that thei maye be spirituall and nat  
 corporall, and vnder that fourme thi wynnyng shal be good. And 30  
 seith that pitee is the fundacion of þe feere and drede of God.  
 And seith: and thu woldeste renne in any thought that cometh  
 vpon the, thu muste defende the. And seith: make redy thi soule  
 to resceiue thingis whiche that bene couenable and longynge to  
 the, be it good or euell. And seith: put out fro the the vanytees of 35  
 this worlde, for thei hurte the reasoun. And seith: thu shuldest

[Scrope MS. cont.]

wold[ist] defende as to take ouer moche wonnyng TUV  
 C 32 lette] lettith TUV

31 or] other



slepe at even vnto that thou hast considered þe dedis þat thou  
 hast doon on the day; if thou haue errid or in whate thou hast  
 doon eny thinge that thou shuldist not doon; and if thou haste  
 mysdoon, be repentaunt and aske foryeuenes of God; [and if thou  
 5 hast doon wele, be gladde & thank God] þerof; and thus doinge  
 þou maist come to him. And he saithe: whenne þou shalte begyn  
 eny werke, first be-seche God that he wille helpe the to perfourme  
 it. And he saithe: if thou haast hauntede eny felewship and thou  
 seist þat thei bee not likly to be thi verray frendis and þi felawis,  
 10 take heede at the leeste that thei be not þi ennemyes. Preve, he  
 Fol. 22a saithe, men bi their workis and not bi þeiʒ | wordes, for þou shalt  
 finde many that saithe wele & doothe euille. And he saithe: a  
 man shulde not erre; & if he erred, he shulde knowe it and kepe  
 hym fro fallinge therto a-yen. And he saithe: wyne is ennemye  
 15 to þe soule and corruppethe his dedis; & [to] take it outrageously,  
 it is as to ioyne fire to fire. And he saithe: a man shulde be  
 obeissaunt to his lord & yet not so bondly that the freedome were  
 alle hooly lettide. And he saithe: it is more bihouynge to wilne  
 to die than to set his soule in perpetuel derkenes. And he saithe:  
 20 lett not to do good deedis, though that thei please not þe worlde.  
 And he saithe: do vn-to thi power euer þat thi soule may be in  
 noble staate, whate that euer be of þe bodie. And he saithe: a  
 soule pure and cleen doutith not in erthely thingis. And he  
 saithe: go not in the way where haate growethe. And he saithe:  
 25 thou muste gete thi frendis bothe for thi-silf and for þi goodes.  
 And he saithe: that shulde not be doon that a man coueitethe, bot  
 that whiche longithe to hym; a man shulde knowe the tyme of  
 speking and þe tyme to be stille. And he saithe: who refreyneth  
 not and restreinethe þe soule within his bodie, the bodie shalle be  
 30 a diche therto. And he saithe: he is refreinede that letethe for  
 no couetise to do his deuour as to his soule. And he saithe: putte  
 alle couetise fro þi wille, and than alle trouthe shalle shewe to the.  
 And he saithe: a man may not knowe so wele as bi wele serchinge.

4-5 [and . . . God] so ECTUH, om. MS. and Ad 7 to] om. T 9  
 pi] om. T 10 pi] thin CETU Ad 14 therto] there-in ECTUH  
 Ad 15 [to] om. MS. to outerageouslie T 18 alle] al alle EC  
 alle hooly] allonlie T 19 \*dirkenes E Ad, dyrkenes H 20 do] om.  
 E and interpolated by the third hand 24 \*wey C 28 who] who-so T  
 Ad 29 restreyneth not TH 30 he is] interpolated in E 31 soule]  
 hele is added by a later hand in the MS. 33 And he . . . wele serchinge]

nat sleepe in the nyght vnto the tyme that thu haste remembred  
 the of alle the dedis that thu haste done in the daye; yf thu haue  
 erred and wherinne; and yf thu haue done any thinge that  
 thu oughtest nat for to haue done, orellis that thu haste nat  
 done thingis that thu shuldest haue done; and yf thu fynde 5  
 that thu haste done any euel thinge, repente the and beseche  
 God of mercy; and yf thu haue done any good thinge, loke thu  
 be glad and thanke God hertily; and this wise doyng, thu maiste  
 come to his grace. And seith: whanne thu wilt begynne to do  
 any thinge, firste beseche God that he wole helpe the to per- 10  
 fourme it. And seith: yf thu haue be in fellashiþ with any man  
 whiche was nat couenable to be thi felawe and true frende, yet  
 kepe alwaies that he be nat thyne enemy. And seith: preve men  
 by her werkis and nat by her seyengis, for thu shalt fynde many  
 that wole do euel and speke faire wordis. And seith: a man shulde 15  
 nat erre; and yf he erred, he shulde knowe his erreure and kepe  
 himself from dronkenesse. And seith þat wyne is enemye to  
 the soule, for yf he take tomoche it shal corrupt his dedis, in  
 suche wise as a man shulde ioynne fyre and fyre togedre. And  
 seith: a man shulde be obeisaunt to his lord and nat oonly so- 20  
 moche that his liberte shulde be vttyrly empeched. And seith þat  
 it is more couenable thinge for a man to dye, thanne for to put  
 his soule in euerlastinge derknesse. And seith: lette nat for to  
 do goode dedis, though so be that thei be nat pleasinge to the  
 worlde. And seith: loke thu do thi power that thu maiste alwaye 25  
 kepe thi soule in good estate, how-soeuer it falle of thi body.  
 And seith that the pure and clene soule hath no delite in erthely  
 thingis. And seipe: go nat the weyes where soules growen. And  
 seith: it behoueth the to seche for thiself and nat for thi good.  
 And seith that it is nat conuenyente for to do all that a man 30  
 coueiteth but do that þat longeth vnto him, and a man shulde  
 knowe the tyme for to holde | his peas and the tyme for to speke. Fol. 14a  
 And seith: ho that restreyneth not and kepith nat his soule  
 withinne his body, that place shal be as a pitte. And seith: he is  
 free that lettith for no maner of coueytise to do his deuoir to the 35  
 sauynge of his soule. And seith: put oute of thi will alle couei-  
 tyses, and thanne trouthe shal be shewed vnto þe. And seith: a

[Scrope MS. cont.]

*this sentence precedes the previous one in MS only*

- Fol. 22b And sum askid him whom hym | thought free; he aunswerede:  
 he that is free of honeste. And he saithe: he is not verrai pacient  
*pat* enduriþe as longe as he may, bot he is verrai pacient that  
 susteinethe and endurithe ouer his possibilite. & he saithe: euen  
 5 as a leche is holden not good *pat* can hele other and not him-silue,  
 euen so he is not a goode *gouernour* that commaundethe other to  
 eschewe vices and may not wele kepe him-silue therfroo. And  
 he saithe: the worlde variethe oo tyme withe the, a-nother tyme  
 ayens the; and than if thou be lord ouer it, thinke to do wele;  
 10 and if it be lord ouer the, meeke the. And he saithe: muche  
 harme commethe to dum beestis bicause that thei speke not, and  
 to men bicause *pat* thei speke. And he saithe: vnnethe may he  
 be greued *pat* may abstayne him of iiij thingis, that is to say of  
 to grete hastynes, of vnbehauyng, of [ouer-] wenyng, and of  
 15 wanhope; for þe deede & þe ende of hastines is to repente; of  
 vnbehauyng comythe hate; of ouerwenyng lost; and of wanhope  
 commyth mystakinge. And he sawe a man that spake to foule,  
 clothed fulle nobely & rechelye; to whome he saide: nowe speke  
 aftir þi clothis or clothe the aftir thi speche. And the kinge of  
 20 Secile praide him for to dwelle *with* him; to whome he aun-  
 swerede: thi workis be alle contrarie to *profite*, and thine office  
 destroyethe the grounde of þi feithe; therefore y wolle not dwelle  
*with* the, for the leche is not sure *pat with* sike peple bicomythe  
 sike. And he saide to his disciples: coueite not thingis *pat* men |  
 Fol. 23a. hathe not for their qualite or for their fauour, bot seke suche as  
 be loued of thayme-silfe; and if þou wolt *pat* thi son or thi  
 seruauunt doo no defautes, thou desiriste *pat* whiche is out of  
 nature. And he saithe: a soule a-monge good soules, he is in  
 delite and in ioye, and amonge euille is in sorowe and in woo.  
 30 And he saithe: a wiseman thinkithe on his soule as [besily] as  
 a-nother dothe on his bodie. And he saithe: take tho for thi  
 frendis the whiche þou seiste folowe trouthe. And he saithe:  
 thinke a-fore or þou werk. And he saithe: like as a leche may nott

1 hym] he C	he aunswerede] om. T	6 a goode] as a goode T
7 may not wele] may ne wille CETUH Ad	13 of iiij] fro iiij C	14
[ouer-] so TU Ad W, [other] MS. and CE	15 repente] repentaunce	
TUW	16 lost] losse CE, commyth losse WTU	18 richely CEU
20 Cecile T Ad, Cezile H	20-1 aunswerede] seid T	23 *seke CETU
24 no thing TU, not <i>pat</i> thing H, not thing E	26 loued] vsed TUW	
[? E]	27 whiche] the whiche CETUH Ad	29 and in] in om. T

man maye nat knowe so wel as for to enquire. And somme asked him ho him seemed that was free; he aunsuerd and seide: he that was boonde to honestee. And seith: he is nat verry pacient that endureth asmeche as he maye, but he is pacient that susteyneth and endureth ouer possibilite. And seith: in like wise as a leech 5 is nat holden for good where that othir men healynd and can nat heale himself, in like wise he maye be called no good gouernour þat commaundeth odir for to eschewe vices and can nat kepe himself therfro. And seith: the worlde varieth oon tyme with the, anothir tyme fro the; thanne, yf thu maye rule it, thenke 10 that thu wilt reule it wele; and yf it reule the, thu muste meeke thiself. And seith: moch euel cometh to doome beestis for thei speke not, and to men for thei haue tomoche language. And seith: with grete payne maye he be greued that maye withstande himself from .iiij. thingis, that is for to seye: from to grete hasty- 15 nesse, and he repente himself; from pride, for it shal cause him to haue hate; from parreyng with his bettir, for he shal be depressed; from pertinence, perdition. And sawe a man spekinge lewedly, and wele and ryally arraied, to whome he seide: outhir speke aftir thyne arraye, orellis clothe the aftir thi language. And the 20 king of Cecile preied him that he wolde dwelle with him; to whome he aunsuerd and seide: thi dedis bene contrarye to proufite and thyne office distroieth the foundement of the feithe, and for that cause I wole nat dwelle with the, for that leech is nat seure that amonge his seeke men wexeth seek himself. And seide to his 25 dissiples: coueite nomaner of thingis that oon hath for the qualite or for the knowelech, but gete hem that bene loued of hemself. And seith: yf thu wilt that thi soone or thi seruauant make nomaner faulte, thu secheste that thinge that is oute of nature. And seith: the soulle is in dilectacion and ioie amonge 30 the goode men, and in sorowe and heynesse among the badde men. And seith: the wiseman thenkith vpon his soulle as diligently as doth anothir vpon his body. And seith: take suche to thi frendis as that thu seest followe trouthe. And seith: thenke before or thu werche. And seith: in lyke wise as the leech maye 35

[Scrope MS. cont.]

29 amonge euille is] amonge euy l soules he is TUV 30 [besily] so  
 CETUH Ad, besye MS. 32 \*volowe C 33 thinke| om. T or]  
 or that CETUH

hele a sike man bot if he telle him the trouthe of his sikenes, on  
the same wise a man may not be welle counsailede of his frende  
ne longe to haue his loue, bot if he telle him the trouthe of his  
dede. And he saithe: in many enmyes surete lyethe for defaute,  
5 for the toon waitithe vpon the tother. And whan Pitagoras sat  
in his sege, he vsid suche chastiementis and saide: dresse your  
feete and mesure your pacis, & ye shalle goo hoolely; temper  
couetice and *your* helthe shalle endure; vse iustice and ye shalle  
be bilouyd; yeue not to grete delitis to *your* bodie for aftirward  
10 ye shalle haue no power to endure aduersitees whenne thei come  
to yowe. And he saithe: I preise not riches whanne thei be  
liberally lost, ne tho that be goten and kepte bi couetise & bi  
Fol. 23b wrecchidnes. And he sawe oon olde man whiche waas a-shaamed  
to lerne; to whomme he saide: whie art þou aschaamed? Kon-  
15 nyng is bettir to the at the ende of þi tyme than at the begynnyng.  
And he saithe: if thou wolt dispreise thine enmye, shewe no  
contenaunce that he is þine enmye. And he saithe: a kinge shulde  
diligently thinke on the staate of his reame and visite it as often  
as a good gardiner doothe his gardeyne. And he saithe: a king  
20 ought to be þe first to kepe his lawe, and aftir him his next and  
his preuiest frendis schulde do the same. And he saithe: it  
longethe not to a king to enpride him-silfe; ne to vse his owne  
counsaile; ne to put him in noo place bot if he knowe it wele; ne  
ride in a dirke nyȝt; bot he may be gladd to haue a visage saluyng  
25 and beholdinge gladely men, to conuerse graciously with theyme  
with-out to greete familiarite, for þe peple can wele considre suche  
thingis and thingis like; and women that shalle serue the quene  
þat thei be of 1 winter or more, and her seruauentis of men that  
thei be olde, foule, and vnlikly; and whan the kyng shalle slepe,  
30 lete him haue euer of his peple aboute him for to kepe him, the  
whiche he shulde ponynsche if thei failed; and be-ware the mete  
þat iolouse women yeue him, or eny othir suspicious persone.  
And he saithe: tho that desirith bodely couetise makithe

4 \*suertee C    lieth ande erreth TUW    5 Petagoras CETU H  
6 cauntemmentis Ad    10 haue ~~no~~] not haue TUCE    aduersitees] U  
breaks off, one folio wanting.    12 be] be bigoten C    13 man] the T  
15 tyme] life-tyme TW    17 þine] þi T Ad    18 visite it] visitth T  
19 a king] so by correction in E    20 lawes CTEH Ad    21 do] om. T  
23-4 ne ride] ne to ride T    24 \*derke CH Ad    26 \*famulieritee C  
28 more in age TW    30 of his peple] om. T    for] om. T    31-2

nat | goodely heele the seek man withoute that he telle him the **Fol. 14b**  
 trouthe of his seeknesse, in lyke wise a man maye nat be wel  
 counsellid of his frend but yf he telle him the trouthe of his  
 matier, nor he shal nat longe haue his loue. And seith: in many  
 enemyes lithe parfite truste, for oon takith heed to the tother. 5  
 And whanne Pictagoras sate in his chayer, he spake of suche  
 chastisingis and seide: dresse youre feete and also youre paas and  
 gothe wisely; attempre youre coueityses & youre helth shal dure;  
 vse iustice and ye shal haue loue; and yeue nat togrete dilecta-  
 cions to youre body, for ye shal nat suffre aftir the aduercites 10  
 whan̄ thei come. And seith: I allowe nat the ricchesse that bene  
 lightly and freely loste, nor the ricchesse that bene goten̄ and  
 holden by fals coueityse and by caytifenesse. And he sawe an  
 olde man that was ashamed for to lerne, to whome he seide: whi  
 hast thu shame for to lerne? Cunnyng is more worth to the in 15  
 the ende of thi dayes thanne it was in the begynnyng. And  
 seith: yf thu wilt dispreyse thyne enemye, loke it appere nat by  
 thi countenaunce that he is thyne enemye. And seith: a kinge  
 ought to thenk diligently vpon the estate of his realme and to  
 visite it as ofte as the good gardener dothe his gardeyne. And 20  
 seith: the kinge shulde be the firste man that shulde kepe the  
 lawes, and aftir him thei that bene moste nexste him and moste  
 priue frendis. And seith: it belongith nat to a kinge for to be  
 proude; nor vse nat oonly his owen counsell; nor to put himself  
 in no place but he knowe it wele; nor to ryde in derke nyghtis; 25  
 but he shulde be gladde of visage, in loking and salewinge goodely  
 the people, and be conuersaunte goodely among hem but nat to  
 famylie, for the people can conside right wel suche thingis; and  
 the wommen̄ that shulde serue the quene shulde be of .l. yeris or  
 aboue; and his men̄ and seruautis shulde nat be to olde, to lewde, 30  
 ne mavgracious; and whanne the kinge wol sleepe, leete him  
 haue alweies somme of his men aboute him for to kepe him,  
 whiche he shulde punysse and thei made faute of their atten-  
 daunce; and that he bewar that he eete nat of the meete that a  
 iellous womman̄ yeueth him, ne of no suspecte persone. And 35  
 seith: thei that desiren the coueityse of their bodies, thei arne

[Scrope MS. cont.]

beware that he ete no mete that Ad the] he ECT \*ielous TH,  
 ialouse E Ad persone] om. T 33 desirith] desire T



boonde to her witte, and thei that desiren spirituall thingis bene boonde to reasoun. And seith: a good man thenketh ofte vpon his synnes, and an euell man thenkith moche vpon his vertues. And for his wyfe was deed in a straunge cuntre, somme came to him and asked him whedi? | there were any difference for to deye Fol. 15a in a mannes owen cuntree or in another cuntrey; he aunsuerd and seide: where that euer a man dwell, alle is oon weye in-to anothi? werlde. And thei asked him what was the moste delectable thinge to man; and he aunsuerd: that thinge þat man desireth. And seide to a yonge man that wolde nat lerne: childe, 10 yf thou wilt nat lerne, thou shalt haue the payne of no cunningg. And seith: God loueth him that wol nat obbeie to his euell thoughtis. And seith that goode wordis bene the beste messis that God maye be presented with. And seith: loke, before or thou desire any thinge of God, that thou do suche dedis as God maye 15 be pleased with.

Dyogenes was called of somme folke chyennyne, that is to seye he hauynge a condicion of an hownde. And was the wisest man that was in his tyme, and dispreised gretly the worlde, and laye alwaies in a tunne whiche had nat but oon bothum, thewhiche he 20 wolde alwey turne aboute whanne him luste to saue him from the grete heete of the sonne & fro the wynde. And he wolde haue none othir hous, and whereuer þat he wente he hadde this tunne with him, and alwey where that þe nyght felle vpon him there wolde he reste in his tunne. And eete & dranke at alle tymes 25 whanne he hadde any hunger, were it nyght othir daye, were it in the streete or in any othir place, withoute hauynge any shame. And so he leuyd, and he helde him wel content with two gownes of wollen cloth, and in suche wise was he gouerned vnto the tyme that he decessed. And somme asked him a question whi his 30 surname was called chyennyne; and he aunsuerd and seide for he abbayed to fooles and worshipped and pleased wisme. And the grete Alisaundi? came to this Diogenes vpon a tyme for to | Fol. 15b speke with him, and Diogenes sette but litil by him. And so kinge Alisaundir asked him whi he sette so litil by him, seenge 35 that he was a mighty kinge and no thinge withstode him; to whome he aunsuered and seide: what haue I to done with my seruauntis seruaunte? Thanne seide Alisaundre: how maye I be seruaunt to thi seruaunte? Diogenes seide: yes, for I am lorde



holdithe þit vnder my fete as my seruauant, bot couetise is þi maistres & þou art her seruauant, and þan seruist thou þat þe which serueth me. Than said Alexaunder: if þou wolt aske me eny thing þat may helpe the in this world, I schall yeue it the.

- 5 Diogenes aunswered: for nought shulde y aske the eny thing whenne y am richer than thou, for this litille that y haue sufficithe me better þan alle þe grete quantite of good that thou hast dothe  
 Fol. 25a to the. Thanñ Alexaunder saide | to him: who shall put the in the erthe whan þou art dede? Truly, saithe he, he that wille not  
 10 fele the stinke of my carayne. And Diogenes said: he is not good þat kepithe him aloonly from evil dedis. And he sawe a yonge man of right feire and good condicions, þe whiche hadde right a foule face; to whom he said: the greete bounte þat is in the hathe gretly emblemysshed thi visage. And som askid him when it  
 15 was tyme to ete; and he aunswerd: to him þat hathe mete whenñ he hathe apetite, and to him that hathe noon whenne he may haue it. Thenñ thei askid hym whate peple shulde be cald freendis; he aunswered: thoo that hath bot o ladye in diuers bodies. And he sawe a man þat weddid him; to whome he saide:  
 20 a litille rest engendrithe muche labour. And thei askid him frome whom shuld men kepe theyme; he aunswerid: fro þe enuye of his spouse and fro the disceite of his enmye. And thei askid him whie he dispreisid men so muche; he aunswered: I dispreise shrewis for þeir shrewednes, and the good peple bicause þei leue  
 25 with shrewis. And he sawe a maiden childe þat men buried; to whomme he said: thou art delyuered of grete payne. And he said: euen as bodies shewith gretter in tyme of mystis & of thik  
 Fol. 25b wedir than other tymes, euen so errour shewith gretter in a | man whanne he is wrothe. And he sawe a man on foote þat folowid a  
 30 thef for to take him; to whom he saide: y mervaille þat þe priue pefe pursueethe the named theef. And thei askid him: whie biest thou not oon house to rest the in? He aunswered: I reste me,

1 fete] fotte Ad	2 þan] om. T	7 alle þe grete] alle the worlde
ande þe grete TUV	goodis TUV	10 *caren U, caryon Ad, careyne
CET	12-13 a right foule TUEH	16 noon] no mete T
18 ladye] so all MSS., oo ladi in dyuerse	bodies, that is to understonde	21 whom]
a vertuose soule TUV [see note]	20 engendris CETUH	25 with
so by correction in MS and C, whate by correction in E, whate corrected to whom	in H, om. U	men kepe] om. T
24 *schrowidnes C	25 with	the schrewes ETUC
26 of] fro Ad	28 a man] so by correction	in U
30 for] om. T	30 *preue CE, prevy H Ad	31 the named]

aboue all couetise and holde him vnder my feete as my seruaunt,  
 but couetise is thi maister and thu arte his seruaunte, wherfore  
 thu seruest him that is my seruaunt. Thanne seide Alisaundi:  
 yf there be any thinge that thu wilt aske me that maye helpe the  
 in this worlde, I wole yeue it the. Diogenes aunswerd: it were no  
 reasoun that I shulde aske the any thinge where that I am ricche  
 thanne thu arte, for that good that I haue sufficeth bettir vnto  
 me thanne alle the grete quantite of ricchesse that thu haste.  
 Thanne Alisaundi asked him a questyon how shulde putte him  
 in-to the erth whanne he was deed; forsothe, *quod* he, he *pat* 10  
 wolde nat sauer the stynke of my careyn. And than seide  
 Diogenes: he is nat good that kepith himself fro euell dedis, but  
 he is good that doth goode dedis. He sawe a yonge man that was  
 of right goode maners, to whome he seide: the grete goodnesse  
 that is in the hath made right faire thi visage. And somme asked 15  
 him whanne it was tyme to eete; and he aunswerd: what tyme  
 that a man hath his appetite and hath meete; and also he that  
 hath nat wherof, whanne-soeuer he maye haue it. Thanne it was  
 asked him what maner of men shulde be called frendis; he aun-  
 swerd and seide: thei that haue but oon soule in diuers bodies. 20  
 And thanne he sawe a yonge man whiche shulde be married, to  
 whome he seide that a litil reste engendred grete labour. And it  
 was asked him a question, from what maner thinge a man shulde  
 kepe him fro; and he aunswerd and seide that a man shulde kepe  
 him fro the enemyte of his frende and fro the begilinge of his 25  
 enemye. And men asked him whi that he dispreised so the people;  
 and he aunswerd: I dispreise the euell peple for thei euell  
 leuyng, and the good people for thei leue amonge the euell  
 people. And he sawe a childe whiche was ledde to be buryed; to  
 whome he seide: thu arte deliuerd of grete payne. And seith: in 30  
 lyke wise as the body empeieth in the colde wynter whan it is  
 froste and snowe, in lyke wise the errour apperith in a man  
 whanne he is angry and wroth. And as he stode, he sawe a man  
 that pursued a thief for to haue taken him; to thewhiche he  
 seid: | I haue grete merueil how the pryue thief pursuweth the  
 open thief. And thanne it was asked him whi he wolde nat bye  
 him an hous for to reste him inne; and he aunswerd ayen and

Fol. 16a

[Scrope MS. cont.]

the grete named TUW

for y haue no house. And he said to Alexaundre: wene to be  
 neuer the bettir for thi beaute and for thie fayre clothis ne for  
 thi grete ridinge meyne, bot aloonly for þi bountee and for thi  
 liberalitee. And he saithe: whanne thou for malice rehercest that  
 5 the whiche thou seist in a-nother, be welle ware that thou haue  
 it not in the. And he saithe: whanne thou seist that oon hounde  
 hathe lefte his maister for to folowe the, cast stoonys at him and  
 dryue him a-way, for euen so wille he leue the for to goo with  
 oon other mañ. & thei askid him whie he ete in the strete; he  
 10 aunswerd: bi-cause y haue hungre in the strete. And he saw a  
 man þat praide to God that he myght haue wisdom; to whome  
 he saide: thi praiers sufficithe not bot if thou labour for to lerne  
 it. And he saithe: in alle vertues the kinde of man is best and  
 moost profitable saue in wordis. And he saithe: it is a foule  
 15 thinge and a dishonest to preise a-nother of that the whiche he  
 hathe not. And in his tyme ther was a peyntour that bi-come a  
 fisician; [to] whome he saide: thow knewe wele that when thou  
 Fol. 26a were a peyntour men sawe at [ie] clerly | thi defautes, bot nowe  
 men may not se hem, for thei hide hem vnder erthe. And he  
 20 sawe a riȝt feire man þat was a fole; [of] whome he saide: see  
 there a right feire hous wherin is loggid a fulle eville hoste. And  
 he sawe a fole sit on a wyndowe; to whome he saide it was a  
 stoone a-pon a stoone. And thei askid him whate loue was; and  
 he aunswered thayme that it was a sikenes that come to the peple  
 25 bi to grete idilnes and bi litille exercisinge other workis. And þei  
 askid hym whate thinge riches was; and he aunswered: to ab-  
 steyne him froo couetice. Diogenes was seke and his frende  
 visited him and saide to him that he shulde not doubtte, for it  
 come of the wille of God; he aunswered that so muche had he  
 30 the grettir fere. And he sawe oon olde man that touched his owne  
 heres; to whome he saide: thou maiste wele hide thi white heres,  
 bot not thyne age. And he sawe a fole that hadde a ringe of

1 wene thou WTU      3 meyne] so CH Ad, meyne E, with many  
 peple TUV      6 that] whenne TU, not in W      7 folow to the CEU  
 8 for to] and C, for om. T      9 mañ] om Ad      him] om. T      11  
 to whome] om. C      13-14 and moost profitable] om. T      15 the  
 whiche] om. C      17 [to], MS. reads tho      18 [ie] so CEU, the  
 MS., atte T, eye W      20 of whome] so CEUH Ad, to whome MS. see  
 there] H breaks off, one folio wanting      22 on] in C      25 too litille  
 T      26 he answerde [hym U] hem TU      27 him] hem T      \*riches E  
 27 freendes C      30 that touched] that teynted and died blakke TUV

seide: I reste me for that *pat* I haue none houȝ. And seide to Alisaundiȝ: loke thu thenke nat thiself the bettir for thi grete beaute, for thi faiȝ clothingis, nor for thi faire ridinge, but oonly for thi goodnesse and thi fredome; and whan that thu takest for euel that that thu seest in othiȝ meñ, loke thu bewaȝ that thu 5 haue nat that same euel in the; and whanne thu seest an hounde that hath forsake his maistiȝ for to sewe the, caste stonys at him and chaase him away, for in lyke wise he wole forsake the for to go with anothiȝ. And it was asked him whi he eete so in the streete; and he aunsuerd and seide for he was hungry in the 10 streete. And he sawe a man whiche preyed God for to sende him wisedame; to whom he aunsuerd and seide: his preyers sufficed nat in lasse thanne he wolde labouȝ himself for to lerne firste. And seith: the moste profitable thinge that longeth vnto man is for to speeke but litil. And seith: it is dishoneste and lewdnesse 15 to geue laude to a man of a thinge that he neuer dede. And in the tyme of Diogenes theȝ was a peyntouȝ whiche had lefte his crafte and was becomeñ a phesician; to whome he seide: thu knoweste wele that a man might see at his yghe cleerly thi fautes whanne thu were a peyntouȝ, but now thei maye nat be knoweñ 20 for thei bene hidde vndiȝ erthe. And he sawe a faire man whiche was a foole, of whome he seide: see ye there a faire houȝ wherinne is herborowed an euel hooste. Anothiȝ tyme he sawe a fool sittinge vpon a wyndowe of stone, of whome he seid: there sittes oon stone vpon anothiȝ. And it was asked him whatmaner thinge was 25 loue; and he aunsuerd and seide: it was a maladie that came to the people by togrete ydelnesse, and for to be excercised in othiȝ thingis. And it was asked him whatmaner thinge was riccheȝ; and he aunsuerd: a man to absteyne himself from couetise. And it fortun-ed that Diogenes was taken with seeknesse, and his 30 frendis came to him and vesited him and bade him [not]<sup>1</sup> to be douteful, and that it come to him by the sonde of God; and he aunsuerd hem and seide that it was to him the gretter feere and doute. Vpon a tyme he sawe an olde man that dyed his heeris of his hed, whiche were white, and made hem black; to whome he 35 seide: thu maiste wel hide thi white heeris, but thu maist nat hide thyne age. Also he sawe a foole that ware a rynge of golde,

<sup>1</sup> omitted in MS.

golde; to whome he saide: golde makith the fouler than it makithe  
 the feire. And he saithe: it is bettir that thou go to the leche than  
 to a-bide to the leche come to the; on the same wise I say of the  
 leche of the soule. And he saithe: whenne thou wolt correcte  
 5 a-nother, shewe not that thou wil do it bi vengeance, bot do  
 Fol. 26b as the | leche dothe to the seke man, that is to say softly; bot  
 whenne thou wolt correcte [thi-self], expose the as the sike man  
 dothe to the leche. And thei askid hym whate a man myght do  
 to kepe him fro angre; he aunswered: a man shulde alwey haue  
 10 in mynd that he shalle not euer be serued, bot sumtyme he muste  
 serue; and that men shalle not alwey obey to him, bot him must  
 obey sumtyme; and also þat other shalle not longe or contynually  
 a-bide and endure *with* him, bot him must suffre and forbere  
 other; in remembrance [this] it shalle pease his ire. And ther  
 15 came to-fore Alexaundre at his diner a gestoure, the whiche  
 outeragiously preisede him in a geeste that he rehercid a-fore þe  
 borde, and there were othir did grete diligence to here the geest.  
 Diogenes bi-ganne to ete faster than a-fore; than<sup>n</sup> sum askid  
 him whie he herkened not that good geste; the whiche aunswered:  
 20 I doo [a] more profitable thinge than to hire lyes; whaate availithe  
 to the thi preising whan<sup>n</sup> þou shalte neuer be the bettir? And  
 he saithe: speke not to-fore a straungiere to thou hast first  
 hurde him speke, and make comparison of his konnyng & thyne;  
 and þan if thou see that he speke wislier than thou, holde thi  
 25 peas and lerne of him; & if he do not, thou maiste the suerlier  
 Fol. 27a speke. & he saide to his disciples: obeieþ louyngly to tho | that  
 for loue yeuethe the their good counsale. And thei askid him:  
 who is he that is best to his soule? He aunswered: he that is not  
 ouercome bi couetise. & some that were delicious blamed his lif;  
 30 to whom he aunswered: it is wele in my power to lyve *your* lif,  
 if it pleasid me, and it is not in *your* power to lyue myne. And  
 some said to him þat a certeyn persone had said of him right  
 2-3 than to] to *om.* T 3 on] in C of] on T 5 bot do  
 it C 7 [thi-self] *om.* MS. and E 8 And] And then Ad 11  
 2nd him] he WTU Ad 14 [this], MS. reads thus 15 came]  
 come CE Ad to-fore] before T Ad 17 boorde CU, lorde T 18  
 than<sup>n</sup>] and thanne CETU, and Ad 19 that] to that TU geeste CE,  
 cheste U 19 he answerde T UW 20 [a], *om.* MS. 22  
 \*straunger CE ferste C 23 \*herde CE 24 that] *om.* T  
 25 suerlier] so C, \*suerlier ETU 26 \*luffyngly CEU 30 lyve]  
 life after WTU 31 lyue myne] live after my *lyrynge* T UW

to whome he | seide: it makith the more fool thanne it makith **Fol. 168**  
the fai<sup>r</sup>. And seith: it is bettir and thu be diseased that thu go  
to the leech thanne to abide til the leech come to the; and in  
like wise I seye of the leech of the soulle. And seith: whanne  
thu wilte correcte any man, shewe nat *pat* thu doest it by ven- 5  
geaunce, but do lyke as the leech dothe to the seek man, that is  
to seye softly and easily; but whanne thu wilt correcte thiself,  
dispose thiself as the seek man dothe to the leech. And it was  
asked him a question how a man myght do for to kepe himself  
from anger; and he aunsuerd and seide that a man shulde haue 10  
alwey in his remembraunce that he shal nat be serued himself at  
alle tymes, but *pat* he muste nedis serue othi<sup>r</sup> me<sup>n</sup> somtymes;  
and that at alle tymes men wil nat obbeye him, but it is conue-  
nyente to him for to obbeye otherwhiles; and as othi<sup>r</sup> maye nat  
a<sup>l</sup>lwaies endure with him, but he must suffir and endure of othi<sup>r</sup>; 15  
and so remembre himself and it shal appese his ire. Vpon a tyme  
he sawe a gestou<sup>r</sup> before kinge Alisaundi<sup>r</sup> as he was at his meete,  
and this gestoure in his seyenge gaue outeragiou<sup>s</sup> grete laude vnto  
kinge Alisaundre; and where as the people gaue gretly here  
entente for to here his geest, this Diogenes began for to eete 20  
faster tha<sup>n</sup> he dede before. And thanne me<sup>n</sup> asked him whi he  
herkened nat that songe and those fai<sup>r</sup> wordis; Diogenes aunsuered  
& seide: forsothe, *quod* he, I do more profitable thinge thanne  
for to here lesingis. And seide: what is worthe to the alle thi  
thankingis for thu shalt neuer be the bettir for hem. And seith: 25  
speke nat before a straungie<sup>r</sup> vnto the tyme that thu haste herde  
him speke firste, that thu maiste vndirstande whedi<sup>r</sup> his lernynge  
be bettir thanne thyne; and yf thu see that he speke bettir and  
wiselie<sup>r</sup> thanne thiself, holde thi peas & lerne of him; and yf it  
be nat so, thu maiste speeke the more surely. And seith to his 30  
dissiples: loke ye obbeye you amyably to hem that wille, with  
good will, yeue you here counsell. And somme asked him what  
was beste thinge for his soulle; and he aunsuerd and seide: that  
thinge that maye nat be ouercome<sup>n</sup> with couetyse. The<sup>r</sup> were  
somme delicious men that blamed him for his leuyng, to whome 35  
he aunsuerd and seide: it is wele in my power for to lefe aftir  
you<sup>r</sup> lyffe yf it pleased me, and it is nat in youre power to leue  
afti<sup>r</sup> my leuyng. And somme seide vnto him that thei herde  
diuerse *persones* speke right vngoodely wordis in his absence; to

dishonest wordis in his absence ; to whome he aunswerd : whoo-soo  
 had beten me in myne absence, yit he had no-thing doon to me.  
 And he sawe some that sought þe loue of women bi yiftis, bi  
 gounes, bi money, & by iewelx; to whome he said: ye lerne  
 5 women to loue ritches, alle-though that thei be not worthy. And  
 he saithe: he is veleyns that answerith dishonestly to him that  
 spekith foule to him, and he is noble that aunswerithe paciently.  
 And he saithe: ther is no better tresour than witt & discrecion,  
 gretter pouerte than ignorance, better freendes þan good con-  
 10 ditions, better gouernour than be fortune, ne better bileue than  
 good techingis. And he saide: sekenes is poison to the body and  
 heuynes prison to the soule. And he dispreised a man of grete  
 lynage for his defaultis; to whome he said: þe gretenes [and] the  
 highnes of my lynage is bigonne in me, and thine is ended in the.  
 Fol. 27b And Diogenes | was fulle stille, yit men askid him whie he spake  
 not; and he aunswerd that the vertu of man is in his eris. And  
 thei saide to hym: colte wil octure, *id est* dethe wille dethe; and  
 he aunswerd: if it be doon, it shalle make the grettir hate. And  
 a man spake vilonously to hym; to whome he aunswered not. It  
 20 was askid him whie he aunswered not; he said: y may nott dis-  
 worshuppe him more than he is disworshupped, for he hathe  
 controued a blame and said vilonysly to hym that trespacede not  
 to him. And a man askid him counsaile howe he myght angre his  
 enemy; and he aunswerd to hym: doo soo that thou may be right  
 25 good. And he saithe: if thou wilt that thi bountees schewe grete  
 to straungers, noise thye bountees for litille as in the; and if  
 thou ȝif thi wife power aloonly to set her fete vpon thyne, on  
 the next day sche wille sett theyme on thyne hede. And he  
 saithe: women is oon harme þe whiche may not be eschewid.  
 30 And he saithe: who-so-euer dothe wele aloonly for the bounte of  
 wele, he shulde do it a-fore euery persooone, without drede, preise,  
 or blame. And thei askid him whenne he knewe his frendis; and

3 sought] had sought C, soft U      4 iowelx EU, jewellis Ad      5  
 worthy] wordie TU      And] And so Ad      6 veleyns] a veleyn UTW,  
 wilenes Ad      10 2nd than] than be T      11 saide] seith T      13  
 [and], MS. reads of      14 thine] þat of thyne Ad      ended] ende T  
 16 he] om. Ad, *interlineated in* T      that] om. C      17 colte  
 wil octure, *id. est*] om. TU      22 controued] so all MSS.      24 to  
 hym] om. T      right] ride TU      26 noise] nyse Ad      27 ȝif] wil  
 yeve T      29 women] woman ETU, the woman Ad      oon] *corrected to*  
 doing by W      þe] om. CTU Ad E      31 wele] *well* doynge TUW

whome he aunsuerd and seide: though othi<sup>r</sup> me<sup>n</sup> hadde beeten  
hem that seyden so oute of my presence, it shal be nothinge to  
me. And he sawe certaigne | folkis which soughte the loue of **Fol. 17a**  
wommen by yeftis, by gowne<sup>s</sup>, by silue<sup>r</sup>, and by iewellis; to  
whome he seide: ye teche the wommen for to loue ricchesse and  
thei be nat worthy therto. And seithe: he is a churle that aun-  
suereth dishonestly to him that speketh lewedly to him, and he  
is a noble man that aunsuerith him paciently. And seith: ther  
is no bettir thresoure thanne wisdame and discrecion, nor gretter  
pouerte thanne ignoraunce, ne betti<sup>r</sup> frendis thanne goode maner<sup>s</sup>, **10**  
nor bettir gouernaunce thanne fortune, nor bettir creaunce thanne  
good techinge. And seith that seeknesse is the pryson of the  
body, and heuynesse is the pryson of the soule. And a man that  
was of grete lynage dispreised him vpon a tyme, to whome he  
aunsuerd and seide: the gretenesse and the highnesse of my lynage **15**  
is begonne at me, and that of thyne is comen oute of the. And  
the seide Diogenes was a man of litil language, wherfore somme  
me<sup>n</sup> asked him whi he spake nomore than he dede; he aunsuerd  
and seide that the vertue of a good man was in his eerys. And  
somme seide vnto him that there was oon that wolde slee him; **20**  
and he aunsuerd and seide that the man shulde do more harme to  
himself thanne to me. There was a man that spake villeyuously to  
him, to thewhiche he wolde yeue none aunsue<sup>r</sup>; thanne it was asked  
him whi he wolde nat aunsue<sup>r</sup>; and he seide: I can nomo<sup>r</sup> dishon-  
noure him thanne he hath dishonoured himself, for he hath **25**  
contryuied blame and seide villany to him that neuer dede him  
trespa<sup>s</sup>. And there was a man that asked him counsell how he  
myghte wrath his enemye; he aunsuerd him and seide: loke thou  
be right good. And seide: yf thou wylte that thi goodnesse[s]<sup>1</sup> be  
gretely shewed to estraungiers, take hem for litil or nought to **30**  
thiself. And seith: if thou geue power to thi wyfe to sette oonly  
here feete vpon thyne, on the nexste daye she wole sette hem  
vpon thyne hed. And seith that womman is an harme that maye  
nat be eschewed. And seith: ho-someue<sup>r</sup> he be that doth good for  
the goodnesse of the good oonly, he shulde do it before euery man **35**  
withouthe thanke or blame. And me<sup>n</sup> asked him whanne a man

[Scrope MS. cont.]

drede] dredynge Ad

32 frendis] frende CETU Ad

<sup>1</sup> goodnesse MS.



he aunswered: in necessitee, for in prosperitee eueri man is a frende. And men saide him vilanye, for the whiche he angred him not; it was askid him howe he was so pacient and he aun-  
 Fol. 28a swerede: he that hathe spoken to me | hathe saide true or fals;  
 5 if he haue said true, y ought not to angre me *with* trouthe; yit I ought to be lesse greued with the tother, for he knowith not whate he saithe. And he sawe oon *pat* spake somuche that noon might make him be stille; to whome he saide: freende, he said, thou hast ij eris and thow hast bot oo mouthe, wherefore *pou*  
 10 shuldist bi the halfe more hire than speke. And Alexaunder askid him howe he myght gete the grace of God; he aunswered: in doynge good dedis. And he sawe a feire yonge man that did grete besynes to lerne; to whome he said: son, thou dost fulle wele for to wille to be like to thi beautee.

15 Socrates in Greece is to say *keper* of iustice, and he was maried ayens his custome, the whiche was suche that men put good to good to the entent *pat* the ligne sholde be the more durable, bot he weddide the worst woman that was in alle the  
 Fol. 28b cuntrey and he had iij childre. | And he [wolde] worshup konnyng  
 20 that he yave grete enpechement to his successours, for he wolde not lete his konnyng be wreten. And he said that konnyng was pure and cleen, wherefore it ought aloonly to be set in pure and clene corage and not in skynnys of dedely bestis ne in suche corrupted thingis; and *perfore* maade he no boke ne shewid not  
 25 his disciples bi boke, bot aloonly bi worde of techinge. And this rewle kepte he after Thimeo, the whiche was his maister, for Socrates beinge a childe said to his maister: whie suffriste me not to write thi teching that *pou* shewist to me? Thimeo aunswered to him: covetist thou more to array *with* wisdom the olde skynnes  
 30 of beestis thanne the wittis of men? I sett case that eny mette

2 saide] seid to C      3 howe] whi T, how *by correction in E* [?]      4  
 hathe spoken to me] *repeated in MS. and cancelled, hath interlined in E*  
 5 y] me C      6 tother] H *begins again*      7 mych E, moche CUH      8 he  
 saide] saide he CETU      he said] *om.* CETUH Ad      9 \*muth Ad      10  
 hire] here CETUH Ad      14 to wille] *om.* T, *erased in U*      for to wille]  
*om.* H Ad      15 Socrates [Docrates T] the grete philosophur was maister  
 to Platoo ande in Grece *etc.* TUV      iustices C      17 1st the] that T  
 18 he weddide] he weddyd hur a mayden [*with last 3 words cancelled*] T  
 19 \*childryn H Ad, childern T      wolde] Ad, *om.* BEC worshipped T  
 20 that] and C, but U      25 bokis TU      this] thus C      26 Thimeo] *so MS.*

myghte knowe his frende; and he aunsuered ayen: in his neces-  
 siteſ, for in prosperite euery man is a frende. And men seide to  
 him grete velanye, natwithstandinge he was nat wroth; thanne  
 it was asked him whi he was so paciente; he aunsuered and seide:  
 that these men that haue spoken thus to me, outhē thei haue 5  
 seide trully of me orellis thei haue made lesynges; and yf thei haue  
 seide trully vpon me, I ought nat to be wrothe with hem | for Fol. 17b  
 seyenge of trouthe; and yf thei haue seide vntrully by me, I ought  
 to be lasse wrothe for thei wote nat what thei seye. And he sawe  
 a man that hadde somoche language that no man myght make 10  
 him holde his peſ, to whome he seide: frende, thu haste two eres  
 and but oon mouth, by thewhiche thu shuldeste double asmeche  
 here as speeke. And Alisaundi? asked him how he myght geete  
 the grace of God; and he aunsuered: in doynge goode dedis.  
 Diogenes sawe a faire yonge man that dede grete peyne for to 15  
 lerne, to whome he seide: my sone, thu doste right wele, for it is  
 thi wille for to assemble goodnesse with thi beaute.

Socrates is asmoche to seye in Greeke as keper of iustice, and  
 he was maryed ayenste the custume whiche was this: thei vsed  
 at that tyme for to marye goode folkis togedi? to that entente 20  
 that he? lynage shulde dure the lenger? amonge hem, and this  
 Socrates was weddid to the werste womman that was in alle that  
 cuntree, and by he? he had .iiij. children. And he wolde worship  
 wisdomes somoche that he dede grete empechementes to his suc-  
 cessours, for he wolde nat lete his cunnynge to be wretyn. And 25  
 seide that science was a thinge whiche was faire & clene, wherfore  
 it was couenable that it shulde be put oonly in clene and pure  
 couragis, and nat in the skynnes of deede beestis nor in suche  
 roten thingis; and therefore he made neuer booke nor shewed  
 neuer booke to his dissiples, but oonly by worde and disciplyne. 30  
 And that he lerned of Timee, whiche was his maisti?, for whanne  
 the seide Socrates was in his childehode, he seide to his maisti?:  
 whi wole ye nat suffre me to write the lernynge that ye shewe  
 me? Timeo aunsuerd him and seide: doste thu coueyte more the  
 olde skynnes of beestis than the noble vnderstandinge of man? 35

[Scrope MS. cont.]

and CETU Ad, Tymeio H Thimeio the whiche] Thimeio. And a booke he made  
 of the perpetuite of the soule that is called Plato in Thimeio, translated out of  
 Greke in-to Latyn tung bi Marcus Tullius, the whiche etc. UTW 29 array]  
 the added by a later hand in C wisdom] of added by a later hand in C

the a-myddis of the fiede and askide the counsaile of a question, were it good that thow saide to him: a-bide to I come and loke my bookes? Were not the recourse to thi mynde more honeste to delyuer him a-noon? Certis yis, said he. Thou than kepe wele  
 5 in thi mynde that the whiche þou shalt lerne, and not in writinge. In this opinion a-boode Socrates. And he defended that men shulde not worshup ydoles, bot he wille þat the maker of alle thinge be worshipped and not ydols, that creaturis makith *with* their owne hondis. And for this techinge he was condempned &  
 Fol. 29a iuged to | dethe bi xij iuges of Athenes, and it was ordeigned that men shulde yeue him certeyne poisons to drink. And ther-with-alle was the kinge of the contre ful wrothe, notwithstanding he myght not reuoke þe scentence; bot he yaue him the lengist terme & respit that he myght. And that kinge had a ship charged  
 15 *with* some thingis that in certeyne tymes were yeven to ydoles and brought in that ship to offree to þe temple; and he that had vside to do vniustice, specially of slaughte, was respited fro the dethe vnto the tyme that the ship were coome ageyne to Athenes, the whiche was not yet comen, and it had abiden lenger than it  
 20 [was] wont to do bicause of contrarie wyndis. For the whiche oon of þe seid Socrates felawis, callid Euclites, said to him in the prison that the kingis ship shulde coome on the morowe, or the next day *after*. And therfore, said he, it were good that [we] yaue iiij<sup>e</sup> pecis of gold to the kepers, to thentent that thei myght  
 25 lete þe go secretely; and than myghtist thou go to Rome & dwelle ther, and fere litlle of thaym of Athenes or the puissaunce of their king. To whome he aunswered that alle that euer he had was not worthe iiij<sup>e</sup> pecis of golde. Eucletes saide to him: I know wele thou hast not so grete finauce, bot other of thi freendis  
 30 and y haue y-nough for the, & we wol yeue it *with* good hert to the kepers for to | saue thi life, if it please the. To the which Socrates aunswered: this citee, said he, in the whiche y must suffre dethe, is the right plaace of my generacion & of my birthe; and þei make me die with-out cause saue aloonly bi-cause that I

1 \*felde CETUH, filde Ad 8 thinge] thynggis H \* worschupped C  
 9 this] his Ad. 12 was] *om.* H ful] was H 16 had] *om.* T  
 19 a-beden C 20 [was], MS. *reads* had, was CETUH Ad 21 Euclites  
 ETU Ad, Eucletes C, Euclytes H 23 [we], MS. *and* E *read* ye, we H  
 Ad, nous F 25 myghtist] myght T 26 1st of] *om.* CETUH Ad  
 puisschance T 29 finance and raunsom TUV

Loke, he seide, yf oon meete the in þe weye or in the felde, and aske counsel of the vpon any questyone, | shulde it be good to Fol. 18a  
the for to bydde him tary vnto the tyme that thu myght go  
hooome to thyne house and serche thi bookes? It were moche  
more thy worship<sup>þ</sup> for to aunsuere him forthwithall. Forsothe, 5  
*quod* Socrates, it is sothe. Thanne, *quod* he, loke thu kepe wele  
in thi mynde that thu lerneste and nat oonely in thi booke. And  
Socrates helde him alwaies of that oppynyon. And defended that  
no man shulde worshippe ydolles, but he wold that the creature of  
alle thingis were worshipped and not the ydollis, for þei bene 10  
made of the propre handis of men. And for that techinge the  
seide Socrates was dampned to the deth by .xij. iuges of Athenes,  
and it was ordeigned that he shulde drynke certeyne poysons.  
Wherefore the kinge of the same cuntree was right wrothe that  
he was condempned, but he might nat revoke that sentence; 15  
neuerthelatter he gaf him aslonge respite as he might. And  
that same kinge hadde a shippe whiche was charged with diuers  
thingis that shulde be yeuen to the ydolles at certeyne tymes,  
and were brought in that shippe to offre in the temple. And that  
kinge hadde a custume to do no iugemente, specially of mannys 20  
deth, vnto the tyme that his shippe was come home from Athenes,  
which was nat at that tyme come; and also it taryed lenger  
thanne it was wonte to do for be-cause that the wynde was con-  
trarye. Wherefore oon of the fellashi<sup>þ</sup> of Socrates whiche was  
named Euclytes, came to him to the pryson and tolde him that 25  
the kingis shipp<sup>þ</sup> shulde come home on the morowe. And therefore,  
*quod* he, it were right necessarye that we yeue iiij<sup>c</sup> pecis of golde  
to youre kepe<sup>r</sup>, to that entente that he wolde lete you escape oute  
of pryson; and thanne ye might go to Rome and duelle there,  
and thanne mayste thu haue but lital feere of hem of Athenes nor 30  
of the kinge nouth<sup>r</sup>. To whome he aunsuerd and seide: that alle  
the good that I haue is nat worthe iiij<sup>c</sup> pecis of golde. Thanne  
Euclytes seide to him: I wote wele thu haste nat so grete fy-  
naunce, but thyne oth<sup>r</sup> frendis and I haue ynough for the, and  
we wole yeue it with right a good will to thi kepe<sup>r</sup>, yf it please 35  
the, for to saue thi lyffe. To whom Socrates aunsuerd and seide:  
this citee, in thewhiche I muste suffre the deth inne, is the right  
place of my generacion and of my birthe; and here thei wole  
putte me to dethe withoute deseruyng and for none oth<sup>r</sup> thinge

repreue thayme of vntrue dedis, as not to bileue of the verray  
 God, bot worshipith veyne idoles. For the whiche y say if thes  
 peple the whiche be of my nacion that persecutithe me for sus-  
 tenynge and saienge of trouthe, on the same wise wille do straun-  
 5 gers to whate part that euer y went, for I wolle neuer leue to say  
 the trouthe nor y wol say no lesingis, and for-sothe thei shulde  
 haue lesse merci on me than tho of this tounne whennes y am  
 borne. Thanne Euclites said to him that he shulde conside the  
 hurte that his wife and his childre myght haue aftir his dethe; to  
 10 the whiche he aunswerd that it were bettir for theym to be here  
 than at Rome, for thei may haue *your* good consaile & be vnder  
*your* good keping. And on the thrid day it bifille that his disciples  
 come to hym erly, as thei were wonte for to doo, and *per* thei  
 fond the xij iuges that had bound him. And þan his forsaid  
 15 disciples askid him many doubt[ous] demaundes touchinge the  
 soule, to whom he spake longe of that matere and as merily as  
 euer [he] did, of þe whiche thei mervailed gretly to see so gret  
 stedefastnes in a man þat was so nere his dethe. & oon of his  
 Fol. 30a disciples callid Dimon said to him: maister, | I knowe wele that  
 20 it is a greuous thing to shewe and to teche vs in the staate that  
 thou art in; and to leue vs it is grete harme, for in erthe lyuethe  
 noon like to the in good techinge. To whomme Socrates aun-  
 swered: lett not to aske alle that ye wille, for *your* inquisicioñ is  
 my plesier. And than he tolde thayme of the being of the soule  
 25 and finally said to thayme þat þe which thei wolde witt. Also  
 thei askid him of þe staate of the worlde and of the composicion  
 of the elementis, to the whiche he aunswered fulle gretly. And  
 after that he said to thayme: I suppose that the howre of my  
 dethe is nere; I wolle wasche me and say my praiers to thentent  
 30 that y haue no peyne after þe dethe; I pray yow forbere me a  
 litille, and it please yow. And than he went in-to oon house &  
 washide hym and said his praiers; and than he come out & callid  
 his wife and his childer, the whiche he yaf a soft lesson & tolde

r as not to bileue of]	that beleve not of TUV	3 my] myn EU	nacion]
generacion & nacion H	4-5 wil forayne straungers do H	9 *childir	
Ad 12 deciples C	15 doutous EU, doubtous T, doubtis MS.	16	
*matier CU	17 [he], MS. theie thei] he C	19 disciples] siplis H	
Dymon H Ad	20 a] om. T Ad greuous] fulle greuous CETUH Ad	24	
thayme] ham C	27 the elementis] the om. ETUH Ad	29 *wesshe E	
30 þe] my H	32 come] came UT	33 child H	

but that I repreue hem for here vniuste dedis, that is for thei  
wole nat beleue on the true God and to leue the worshipping of  
the ydoles. Wherefore as the people of myne owen nacyon wolde  
do to me persecucion for that I susteyne trouthe, in lyke wise  
whiche weye that euer I wente amonge straungiers thei wolde do 5  
the same, | for I wolde neuer holde my peas for to seye trouth Fol. 186  
nor for to dispise lesinges. And certeynely the Romeyns wolde  
haue lesse pitee vpon me thanne the people of this towne whiche  
I am borne inne. Than seide Euclyte to him that he shulde haue  
consideracion of the sorowe & payne that his wyfe and children 10  
shulde haue aftir his dethe. And he aunsuerd and seide: that it  
were bettir for hem for to be here thanne atte Roome, for here  
thei maye haue of youre counsel and be vndir your good gouer-  
naunce. And it happened vpon the thirde daye that the dyssiples  
of Socrates comen erly to him, as thei were wonte to do, and 15  
thanne thei fonde that the xij iuges hadde bene there and made  
for to bynde him. And thanne his dissiples aboueseide asked him  
many doutefull questyons touchinge the soule, to whome he  
spake longe in that same matier and with as gladde cheer as euer  
he dede in his lyffe; wherof thei merueilled gretely to see so grete 20  
constaunce in a man that was so nygh the deth. And oon of his  
dissiples seide vnto him, whiche was named Simon: maister, I  
knowe right weel that it is a grete greef and payne to the for to  
teche and lerne vs whiles thu arte in this grete trouble; and nat  
for to teche vs, it is gret hurte, for there shal nat leue behinde 25  
the in erthe any man of so good doctryne. To whome he aunsuerd  
and seide: loke ye leue nat to enquire alle that euer ye wille, for  
your inquisicion is my pleasaunce. And thanne thei asked him  
of the state of the worlde and of the composicion of the elementis,  
to thewhiche he aunsuerd hem gretly. And aftir he seide to hem: 30  
that the houre of my dethe is right nyghe, I wole go reste and  
seye my prayers to that entente that I shal haue no grete payne  
aftir my deth; and therefore I praye you that ye departe hens for  
a while, yf it please you. And thanne he wente in-to an hous and  
seide his prayours. And aftir that he came out ayen and called 35  
his wife and his children, whiche he chasticed fulle suetely and  
taught hem many goode thingis; and whanne he hadde done, he  
badde hem go her waye fro him. And whanne thei were gone,

theyme faire thingis and þan sent thayme furthe. Euclites askid  
 hym: whate ordinaunce hast thou maade for thi wif & thi childer?  
 Noon other than y am wont, that is to say, that thei do their  
 deuour to do wele to all peple and set theire soules to him þat  
 5 al maade. & thanne come oon of the iugis to him with the venym  
 þat he shulde drinke, and said to hym: O Socrates knowe verrailly  
 þat I am not he that causithe you for to dye, for I knowe wele  
 Fol. 30b þat ye be the best man that euer come | in-to this countrey; bot  
 y'am sent bi þe iugis, þe which hathe commaunded me to slee  
 10 the. And see here the medicine that thou must drinke; take it  
 pacientlye, standinge þat thou maist not escape it. Than answered  
 Socrates: freende, I take it with good wille, and I knowe wele  
 that thou art not in defaute. And so he dranke it. And whan  
 his frendes sawe it, thei maad grete wo & wept strongly; Socrates  
 15 blamed hem gretly and said to hem: I haue sent a-way suche  
 women bicause thei shulde not do as ye do. And thanñ he bi-  
 ganne a litille to go, and said to thayme: O good God, haue  
 mercy on me. And than a-noon after, the synowis of hym wex  
 stiffe, and his feete wax colde, and he leyde hym downe. And  
 20 thanñ oon of his disciples toke a prik and prikkid him in the  
 feete, asking him if he felt ought the prikkinge; to whomñ he  
 aunswered: nay. And a-noon after he prikkid him in the thighes  
 and askid hym, as he did a-fore, if he felt it; and he said: nay.  
 And thus the colde mountid to his sides, & than Socrates said to  
 25 thayme that when the colde come to his hert he shulde die. And  
 then come Euclite to hym: O dere maister, well of konnyng and  
 of wisdom, wil ye fouchesawe to correct vs as longe as your good  
 worde may endure? And he said to theym: I schalle noon other-  
 wise correct yow dyinge than I haue do lyvinge. And so he took  
 30 Euclites bi the hand & set it on his visage. þen Euclites said to him:  
 Fol. 31a Sir, | commaunde me whaat that ye wil. And he aunswerd no thing;  
 and then he lift vp his ien to heuen & said: I presente my soule to  
 þe maker of alle the worlde; & so deied. And Euclites closed his

1 thingis] techingis EU Ad, techinge CH    þan] om. TU    5 come]  
 came UT    the] *interlineated* in C    \*venom CETU    7 dye] deye T  
 9 hathe] haue C    14 frendes] frende C    14 weped strangely Ad  
 15 hem] hym U    18 senowes C, synewis T    22 aunswered] answerd  
 hym U    in] in-to TU, *but not* W    thighes] thies CEU    26 Euclite] so  
 MS. and F, also EUTH Ad, Euclite C    hym] hym ande seid T    27  
 \*vouchesafe TU, vvouchesave E, fouchesaufe C, witsaffe Ad H    27-8

Euclytes asked him: what ordenaunce haste thou made for thi  
 wyffe and thi children? He aunsuerd: none othir thanne I was  
 wonte, that is for to seye that thei shulde do here payne for to  
 do wele to all folkis and that thei shulde make redy her soules  
 to him that made all thing. And euen forthwithall there come 5  
 oon of the iuges to him with the poyson that he shulde drynke,  
 and seide vnto him: O Socrates, knowe right wele that I am nat  
 he that makith the for to dye, for I wote wele þat | thou arte the Fol. 19a.  
 beste man that euer entred in-to this lande; but I am sent hidder  
 by the iuges whiche haue commaunded me for to slee the, and 10  
 here is the medycyne that thou muste drynke, and loke thou take  
 it paciently forasmoche as thou maiste nat eschewe it. Thanne  
 Socrates aunsuerd and seide: frende, I wole take it with good  
 herte, and I wote wele that thou arte nat gilty. And euen so he  
 toke the medecyne and dranke it. And whanne his frendis sawe 15  
 him drynke it, thei made a grete crye and wepten passinge sore;  
 and thanne Socrates blamed hem and seide: I haue sente away  
 the wyffes fro me for by-cause thei shulde nat do as ye do. And  
 thanne he toke himself for to walke a litil and seide: O Lorde God,  
 haue mercy vpon me. And anon aftir his senewes began to wexe 20  
 stark and his feet began to wexe colde, and thenne he leyde him  
 downe. And thanne oon of his dissiples toke a prycke and pricked  
 him in the feet and asked him whedi he felte any of the prick-  
 inge; he aunsuerd and seide: naye. And so the coldenesse wente  
 vp to his sydes, and Socrates seide vnto hem whanne this colde 25  
 is come to the herte thanne he shulde dye anone. And thanne  
 Euclytes seide vnto him: O trusty maister, the welle of cunnyng  
 and wisdom, wille ye correcte vs as longe as youre good speche  
 maye laste? And he aunsuerd and seide: I wole correcte you  
 none othir wise in my deyng thanne I dede in my leuyng. And 30  
 thanne he toke the honde of Euclytes and leyde it vpon his  
 visage; and thanne seide Euclyte vnto him: Sir, commaunde me  
 whatsomeuer ye will. And he yaue him none aunsuer, but lyfte  
 vp his yghen to heuyn and seide: I presente my soule to the  
 maker of all the worlde. And euen so he deyed, and Euclytes 35  
 closed his yghen and his mouthe. And Socrates lefte .xij m<sup>l</sup>.

[Scrope MS. cont.]

good worde] lyffe Ad  
 ye wil] thou wylte T

29 so] om. T  
 32 he] om. T

took] to T  
 31 that] om. Ad  
 32 ien] yen UE, eyen TH Ad



mouthe and his ien. And Socrates left xij<sup>m</sup> of men and women of  
 his disciples, and he deuised in his life iij ordres of men: preestis,  
 kingis, and þe peple; and the prestis weere ordeigned aboue þe  
 kingis, and the kingis aboue þe peple. And he saith: the prestis  
 5 shulde pray to God for hem-self, for the kinge, and for the peple;  
 and the peple for hem aloonly. And Socrates was of rede colour, of  
 competent gretnes, faire of face, chanue [*id est*] white hered, ful  
 stille, thinking mucho, lokinge in þe erthe; and whan<sup>n</sup> he spake,  
 he meued his litill finger. He lyued iiij<sup>xx</sup> yere and ij. And he had  
 10 writen in his seal: pacience and good bileue in God makith a  
 man to conquere; and in his girdil was writen: to conside<sup>r</sup> and  
 to take hede of the ende of thingis is goten<sup>n</sup> the saluacion of soules  
 & of bodies. And he set lawis, the whiche he sent to the est, to  
 the west, to the northe, and to the southe, and in so mucho that  
 15 al gouerned them therbie. And he said: in the first thing þat  
 thou shuldist set thi wille, is to kepe rightwisnes; to serue oon  
 and to obey to the wille of him, not all-oonly in doinge sacrifice  
 bot not to vntrue þingis; and not to swere othis ful of disceitis.  
 And he saith: as a sike man is heled of his sikenes bi strength of  
 Fol. 31<sup>b</sup> medicine, so a shrowe is heled of his shrewidnes | bi strengthe of  
 lawe. And he said somtyme to his disciples: I am a sower, and  
 vertues of the sowle be þe sedes, and stodie is the watir with  
 the whiche thei be dewid; wherefore if the sedes be not clene and  
 the watir not sufficiant, whate that euer be sowen may litil  
 25 profit. And he saith: a man shulde mervaille of him that foryet-  
 teth euerlastinge goodnes of the tother worlde, for tho of this  
 worlde lastith bot a while. And he saith: a good soule louethe  
 goodnes and commaundith to do it, and the contrarie louith  
 euil and commaundith that to be doon. And he saith: a good  
 30 soule plantith goodnes and his fruyte is saluacion; and oon euille  
 soule plantith euil and his fruite is dampnacion. And he saith:  
 a man knowithe a good sowle bi that it resceiueh lightlye trouthe,  
 and oon euil bi that it resceiueh lightly lesingis. And he saith:

3 þe] comyn H, <i>om.</i> Ad	7 chauue] so UCE, <i>om.</i> TH Ad	7 [ <i>id</i>
<i>est</i> ] so EU	8 erthe] yerrth Ad	9 He] and he C
12 of the	13 <i>est</i> ] estate C	14 northe] southe CETUH Ad
ende] <i>om.</i> C	18 bot not to] doo <i>added by interlinear</i>	19 as] <i>om.</i> T
southe] northe CETUH Ad	20 *schrewe	21 ETUH Ad, schewe [ <i>sic</i> ] C
22 watir] water be T	25 shulde	29 he] <i>om.</i> C
mervaille] shulde haue mervell T	33 euil] evill	

dissipples, and dissipples of his dissipples. And in his lyffe deuyded  
the people in thre ordres, that is to seye in prestys, kinge, and  
people. And seide that preestis shulde preye to God for himself,  
for the kinge, and for the people; and the kinge shulde praye for  
himself and for his people; and the people shulde praye for the 5  
kinge oonly. And Socrates was a man of reed colour and of a  
competente gretnesse, a faire visage and his hed was balled, litil  
of language, full of thought, lokinge moche downewarde to the  
erthe. And whanne he spake, he stered alweye his firste fynge.  
He leued iiij<sup>xx</sup> and ij yere. And he had wretyn in his seal: 10  
pacience and good beleue in God maketh man to ouercome; and  
in his girdelle was wretyn: by the consideracion and forsight of  
the ende of thingis | is gotten the saluacion of the soule and the Fol. 19b  
body. And establisshed lawes, whiche he sente in-to the eest,  
in-to the west, in-to the north, and in-to the southe, in somoche 15  
that alle people were gouerned by hem. And seith: the firste  
thinge that thou muste sette sadly thyne herte to, is for to kepe  
dyuyned iustice; serue and obbeie the wille of the same nat oonly  
in doynge sacrefices but aswel that thou do nat iniuste thingis,  
and that thou swere none othis in begilinge the people. And seith: 20  
in lyke wise as the seeke man is ealed of his maladie by the vertue  
of his medecyne, in lyke wise is the euel man ealed of euelnesse  
by the vertue of the lawe. And somtyme he seide to his dissipples:  
I am the seeder, and the vertues of the soule bene seedis, and the  
studie is the dew wherof thei take here moysture; wherfore yf 25  
the seedis be nat clene and the wati<sup>r</sup> nat suffisaunt, that seed  
that is sowe<sup>n</sup> maye nat profite. And seith: men maye merueyle  
vpon that man that foryetith the goodes that bene perpetuell  
of the tothi<sup>r</sup> worlde, for the goodis of this worlde whiche bene so  
litill durable. And seith: the good soule loueth the goode dedis 30  
& commaundeth hem to be done, and the euel soule loueth euel  
dedis and commaundeth hem to be done. And seith: the good  
soule planteth goodnesse and bringeth forth the frute of saluacion,  
and the euel soule planteth wrecchidnesse and his frute is damp-  
nacion. And seith: a man maye knowe the good soule by that 35  
that he wole resceiue trouthe lightly, and the euel soule by that  
that he wole resceiue lightly lesingis. And seith: whanne a per-

whan<sup>u</sup> a persone doubtith in doubtouse thingis [and is right  
 stedefaste in stedefaste thingis], it is a signe that he is of good  
 vnderstandinge. And he saithe: good soules is sory of euille  
 dedis. And he saithe: a man that folowithe couetise, lesithe it  
 5 euerlastingly and is soon disworschupid; and who-so hatith it,  
 getith y-nough, and in þe ende is wele commended. And he  
 saith: a good soule kepith him-silf and other be saued bi him,  
 and oon eville lesith him-silf and other be lost bi him. And he  
 saithe: a soule knowith alle thinge; and than who-so knowith it,  
 10 he knowith alle; and who-so knowith it not, he knowith noo  
 Fol. 32a thing. | And he saith: who-so is a caitif to him-silf, he is yit more  
 to oon other; and who-so is liberalle, he is [comonly] liberalle to  
 other. And he saith: litille techinge sufficithe to a good soule,  
 and to on eville it may not availe for many menys. And he saith:  
 15 ther be vj maner of peple that be neuer out of heynes, that is to  
 say: he that may not foryete the envie that hath be doon to him;  
 and an envious that dwellithe in scorne with new peple; and he  
 that hath dwelt in a place where other have had availe and he  
 had noon; and a riche man þat is fallen pore; and he that en-  
 20 forcith him to come to a state the whiche is not competent to  
 him; & he þat hath dwelt with a wiseman and hathe lerned noȝt.  
 And he saithe: he that peyneth him to lerne a man of evil corage  
 farith as he that wolde be maister of a [stronge] hors; for if he  
 yeue him not a stronge bit of gouernaunce, he shal neuer come to  
 25 conclusion of gouernaunce. And he saithe: a man shulde not  
 name ire in him that is of vanitee. And he saithe: to haunte men  
 to mucche, it gederith not loue betwene them; & to withdrawe  
 theyme to mucche getith enmytee; & than to gouerne you in the  
 meene, it is þe best. And he saithe: he þat doethe wele is better  
 30 than wele, and he that doethe eville is wors than evil. & he saith:  
 konnyng is goten bi man, bot discrecion is a yeft of God. And he  
 Fol. 32b saithe: a wiseman is þe leche | of the lawe & money is the sikenys;

1-2 [and . . . thingis] so CETU Ad, om. MS., sentence om. in H 6 getith  
 y-nough] getith ynough worship UW, getith worship enough T 7  
 kepith] sauith T 8 eville] euill soule T 10 knowith it not] knowith  
 not U 12 [comonly] so UTECH Ad, continually MS. 14 menys]  
 meanes T, menes C Ad 17 envious] ennoyous man T, enuyous cor-  
 rected to envious man in E 19 is fallen pore] is falle in-to pouerte T  
 20 a state] estaat C \*competent C, computent Ad 23 [stronge]  
 so ETUH, straunge MS 24 stronge] straunge C, om. H strong gouer-

soone is in doute of doutefull thinges and is wele affermed in  
 thinges that bene openly knowen, it is a signe þat he is of a good  
 vnderstandinge. And seith: the goode soules bene right sorowfull  
 of the euell dedis, and the euell soules bene right sorowfull of  
 goode dedis. And seith: that man that sewith couetises, leseth 5  
 hem fynally and he shal be by hem dishonoured, and ho that  
 hatith couetyses shal gete ynough and in the ende he shal be wele  
 commended. And seith: the good soule kepith wisdom and othir  
 bene saued by him, and the euell soule leseth himself and othir  
 bene loste by him. And seith: the soule knoweth alle thingis, 10  
 wherfore he that knoweth the soule knoweth alle, and ho that  
 knoweth it nat knoweth no thinge. And seith: he that is a keytef  
 to himself, be resoun he muste be moche more to another man.  
 And seith: a litil techinge sufficeth to a good soule, and an euell  
 soule maye nat profite with moche techinge. And seith: there 15  
 bene vi maner of people that bene neuer withoute heynesse,  
 that is to seye: he that can nat foryete any annoye that hath be  
 done vnto him; | an enuyous man that duelleth amonge people Fol. 20a  
 whiche bene newly come vp to riches; the thridde, ho that  
 hathe duelled in a place and other men haue hadde the proufite 20  
 and he hadde neuer a deel proufite; the fourthe, a richeman that  
 is fallen in pouertee; the fifthe is he that enforceth himself to  
 come to an estate whiche is nat conueniente for him; the sixte  
 is he that hath duelled with a wiseman and hath hadde no profite  
 nor no thinge lerned. And seith: he that peyneth himself to teche 25  
 a man of euell courage is lyke him that wolde ouermaistir a yonge  
 hors; and yf he wole nat yeue him an harde bytte, he shal neuer  
 come to the ende for to ouercome him. And seith: a man shulde  
 nat take hym for angry that is oute of vanytees. And seith: he  
 that is tomoche amonge men, it draweth no grete loue amonge 30  
 hem; and he that withdrawe him tomoche, it requereth enmyte;  
 wherfore it is beste that a man gouerne himself euenly. And  
 seith: ho that doth wele is bettir than the wele, and he that dothe  
 euell is wers thanne the euell. And seith: cunningge is sought by  
 man, but discrecion is the gifte of God. And seith that wisdom 35  
 is the leech of the lawe and moneye is the sekenesse, and whanne

[Scrope MS. cont.]

naunce H 25 gouernaunce to tame hym TUV 28 enmytee] ennye  
 TU, ennye H 30 \*wers E, wears Ad 32 the lawe] the om. C

& whan þe leche may not hele him-silf, how shulde he hele other. And he saithe: thou shalt not be alle *perfitte*, if thou hate thyne enmy; and whate shalt thou be, if thou hate thi frende. & he saith: ther is bot ij maner of men *pat* is to preise or to be loueable  
 5 in their life, that is to say, he that knowith & spekithe, & he that seithe and vnderstandith. And he saithe: the worlde is likened to a way ful of thistilles a *partie* hidde; wherin he that enterethe ther-in, is prikkid; and if he knewe of thayme, he wolde kepe him therfro. And he saith: who-so louethe the world hath bot  
 10 labour, & who-so hatithe hit hath rest. And he saith: he is fulle symple that knowith wele to depart froo this worlde and enforceth him to make grete bioldingis. And he saithe: the worlde farithe as fire wele kyndelid, of whiche a litille is good to shewe light to [conduit] him *with*, and who-so takith to mucche brenneth  
 15 him. And he saithe: who-so settithe his thought in this worlde lesithe his soule; and who-so thinkithe on his soule, he hatithe the worlde. And he saith: who-so louethe the worlde, he may not faile to falle in oon of thes ij thingis, that is [in] envie of gretter than he is or in dispreising of our God. And he saith: a  
 20 man *pat* getithe enmyes laborithe for his distruccioñ; and who so hathe many enuyous men vpon him, he is not out of *perile* of euylle fortune or of auentures of euille fortune. And he saithe: this worlde is a passage for to go into the tother worlde; and  
 Fol. 33a than he *pat* storethe hym of necessarie thingis for the passage, |  
 25 he is the surer froo *periles*. And he saithe: be not lettid *with* grete worldely getingis bot fare as briddis of heuen, þe whiche, whanne thei departe in the mornynge, sekithe not for the life bot the refeccion of the day; & in liche wise dothe wilde bestis, þe whiche descendithe from the montaignes for to gete their  
 30 lyuyng and than at eve retourne thei into their repare. And he saith: *errour* is knowen evel in þe ende that volowith, for the whiche men knowith the bettir, aftir the *errour*, of that the whiche is true. Platon wolde make a viage, and he praide Socrates that he wolde teche him his *gouernaunce*; and he said to him: doute

1 how] howe he *with* he *deleted* in E      how he shuld hele other U  
 4 saith] saithe *pat* C      7 thistilles] stylis Ad      wherin] where CETU  
 Ad 11-12 enforceth him to make] makyth T      12 \*beildynges C, bild-  
 ingis ETU, byldynggis H, bilydnye Ad      14 [conduit] so CETUH Ad,  
 content MS.      15 in] on CETUH Ad      16 he] om. T Ad      hatithe]  
 hathe C and *corrected* to hateth in Ad, lesyth H      18 [in] so CETUH

the leech maye nat helpe himself, how shulde he help anothi? And seith: thu shalt nat be alle parfite, yf thu hatest thy enemye; what arte thu thenne whanne thu hateste thi frende? And there bene but two men that bene lowable in thei lyfe, that is to seye he that can speke and spekith, and the tothi is he that 5 seth, hereth, and vndirstandeth. And seith: this worlde is lyke an highe weye that is full of thistilles, for anone as a man entreth in amonge hem thei wil pricke him and yf a man knowe that weye, he wole leue it. And seith: ho that loueth the worlde hath not but labou, and ho that hateth it hathe reste. And seith: he 10 is right symple pat is incerteined for to go oute of this worlde and enforceth himself to make grete bildingis. And seith: the worlde is lyke a fyre that is wele kyndled, wherof a litil is good for to conduyte oon the weye and ho that taketh tomoche therof, it wole brenne him. And seith: ho that settes his thought vpon the 15 worlde loseth his soule, and he that theynketh wele on his soule hateth the worlde. And seithe: ho that loue the worlde maye nat faile but he shal falle in oon of two thingis, that is to seye he shal falle in the enmyte of a gretti man thanne he is himself or in the dispreysinge of oure God. And seith: that man that getith 20 him enemyes trauaileth for his owen distruccion, and yf there be many men that hates him, he ne is oute of the auentures of euell | fortune. And seith: this worlde is but a passage vnto anothi Fol. 20b worlde, and thanne he that furnesshith himself of suche thinges as bene necessarye to his passage shal go the more surely oute 25 of peryll. And seithe: beth nat to besy for to gete grete thingis of this worlde, but beth as the birdes of the eyre that seken nomore in the mornynge, whanne thei go from the tree, but thei refeccion for that daye, and in lyke wise the wilde bestis that gone downe fro the hilles for to seche thei leuyng and aftirwarde, 30 at nyght, repayren home aye. And seith: errour is knowen for euel at the ende, ho that wole sewe it, by thewhiche a man shal knowe rightwisnesse the bettir afti errour. And Platon wolde haue made a iourney and praied Socrates that he wolde teche him how he shulde be gouerned. And he seide vnto him: dowte 35

[Scrope MS. cont.]

Ad, om. MS. 21 many enuyous men] many enemyes or enuyous men  
 T Ad 26 getingis] thyngis TU 28 but for T 29 montaignes]  
 mounteynes and ther caues ande dennys TUV 33 viage] visage C

tho that thou knowist, and beware of tho that thou knowist not ;  
 and go not out of the high-way, ne go not in the hete ne bi nyght ;  
 ne ete noon erbis that thou knowist not ; and goo the sure way  
 though it be the lengir ; chastise not him that is alle out of þe  
 5 good way, for he wille be thyñ ennemy. And som saide to  
 Socrates: whie se we the not wrothe ? He aunswered: bi-cause y  
 haue not that þe whiche constreynethe the peple to hevines, þat  
 is to say haboundaunce of ricches. And he saith: kepe the fro  
 women bot if nede constreyne the. & he saithe: ther be ij gode-  
 10 nesses a-monge other that be fulle lowable, that is to say lawe &  
 wisdom, for bi lawe men kepithe them fro synne & bi wisdom  
 men getithe good condicions. And he saithe: who wille haue  
 that the whiche he couetith, couete that the whiche he may haue.  
 Fol. 33<sup>b</sup> Socrates | felawshipped him *with* a riche man in the way, and  
 15 they fonde theves ; than the riche man said: I am evill at ease  
 if thei knowe me ; and Socrates said: y am riȝt wele at ease if  
 thei knowe me. And he said: a wise man in this worlde shulde  
 vse his tyme in oon of two thingis, that is to say, in that the  
 whiche makith ioy to be had in this worlde and in the tother, or  
 20 in that the whiche makithe good name to be had in this. And he  
 saithe: this worlde is delite of oon houre and sorowe of many  
 daies, and the tother worlde is light pacience & longe ioy. And  
 he saithe: who-so-euer techithe the oo worde of wisdom, he  
 dothe the more good than he gaue the his tresour. And he saithe:  
 25 swere not the name of God for no maner wynnynge of money,  
 alle-though that it be for a trew thinge, for som wille haue  
 suspecion that it is a lye and other wolde holde the couetous for  
 the wynnynge of the money. And he saithe: if thi freende be  
 wrothe *with* the, suffre him paciently in his angre and aftir correcte  
 30 him graciously. And he saithe: avise yow how ye yeue your  
 yiftis, for muche symple peple yeue to [the] vnnyedy and refuse  
 the nedy. And he saithe: when thou wolt gete a frende, say wele  
 of him ; for the bigynnynge of loue is to say wele, and to say  
 evill is the bigynnynge of hate. & he saithe: a kinge shulde drawe

2 out] ought C    in] in-to C    4 þe] *interpolated in the MS.*    11  
 synne] **synne to vse rightwisnes** TUV    13 coueitith C    15 fonde]  
 fondes T    19 or] or ell T    20 in this] in **this worlde** TUV    21  
 worlde is] worldes C    delite] **the delite** TUV    22 light] lightly C  
 24 than] than thouȝe CETUH, than then Ad    31 [the], *so* CETUH

the of hem that thu knoweste, and go nat oute of the high waye,  
 ne go nat in the heete, nor in the nyght, nor eete not herbes that  
 thu knoweste not, loke thu kepe the highe waye though so be  
 that it be aboute, also rebuke nat him that is oute of the good  
 waye for he shal be thyne enemye. And somme seide to Socrates: 5  
 what is the cause we see the nat wrothe? He aunsuerd and seide:  
 for I haue nat that that constreyeneth the people to angre, that  
 is to seye grete habundaunce of rycchesse. And seith: kepe the  
 that thu duelle nat with a womman but yf grete nede constreyne  
 the. And seith: two thingis ben gretly to be allowed amonge 10  
 othi? thingis, that is to seye lawe & wysdame, wherof men lerne  
 many goode thingis. And seith: ho wil haue that he coueiteth,  
 loke he coueyte that thinge that he maye haue. And it happened  
 that Socrates was in felaship with a richeman in an high waye,  
 and fortunēd to mete with thefes. And than seide the richeman: 15  
 I am right gretly hurte yf thei knowe me; and Socrates seide  
 that it shulde be grete good to him yf thei hadden knoweleche  
 what he were. And seith: a man shulde vse his tyme in this  
 worlde in oon of tweyne maners, that is to seye in that that he  
 desireth to haue ioye in this worlde and in the tothi?, orellis that 20  
 he wolde haue a good renowne in this worlde. And seith: this  
 worlde is dilectacion of an houre and sorowe of many daies, and  
 the tothi? worlde is light pacience and longe ioye. And seith:  
 whatsomeue? he be that techith the a worde of wisdomē, he doth  
 the more good than he gafe the his thresou?. And seith: swere 25  
 nat by God for any maner wynnyng of syluer though so be that  
 it is true that ye swere, for somme shull haue suspessyon that thu  
 seiste nat truly and othi? men wole | wene that thu swerest for Fol. 21a  
 coueityse of the money. And seith: yf thi frend be wroth with  
 the, loke thu suffre him patiently duryng the tyme of his angre, 30  
 and afti? that aswage him graciously. And seith: aduise you  
 how that ye gefe your giftys, for somme men geuen to hem that  
 haue no nede and refuseth to yeue hem that haue nede. And  
 seith: whan thu wilt gete the a frende, loke thu seye wele of him,  
 for the begynnynge of loue is for to seye wele and euel seyng is 35  
 the begynnynge of haate. And seith: a kinge shulde withdrawe

*Scrope MS. cont.]*

Ad. om. MS. 32-4 And he . . . of hate] in the MS. (B) only, this sentence  
 precedes the previous one



him from eville peple, for the harme that his meyne doo is noised  
of him. And he saithe: life *without* lernynge is no mannys life.  
Fol. 34<sup>a</sup> And he saithe: the grettiste | redressinge is to kepe good opinions,  
to restreyn couetise, and to hate euile condicions. And he saith:  
5 who-so errithe and repentith him aftir whan he knowith the  
trouthe of his errour, hathe deserued foryefnes. And he saithe:  
he that medlithe him to correct euery man, it causith him to be  
hated of the most *partie*. & he saide to a man that had said to  
him that he was pore & litille of birthe: if y, said he, be the les  
10 worthe for my lynage, as thou saist, thi lynage is the les worth  
for the. And he saithe: to spute of eny thing *pe* whiche a man  
may not knowe of the trouthe, it is a signe of ignorance. And  
he saith: the meene is best in alle thingis. And he saithe: men  
in this worlde be as figures in leues of a booke, for whan a lefe  
15 is oponed men may se *pat* the whiche is in *pe* pagien, and that  
the whiche is on the tother side is hidde. And he saithe: who-so  
renneth muche, weriepe him muche. And he saithe: if the witt  
of a man were not maister ouer other thingis beinge in him, he  
shulde be ouercome bi thaym & brought to nought. And he  
20 saith: he is a beest *pat* discerneth not *pe* good from the euill.  
And he saith: a good frende is he that dothe wele, & a stronge &  
a myghti frende is he *pat* kepithe him from harme, & good lif  
is to be of good geting & moderate despence. & he wrote to the  
king in this wise for to confort hym whan his son was dede:  
25 God hath sette the worlde for oon house of tempest & the tother  
Fol. 34<sup>b</sup> world | for oon house of delite & of remembrances, and the  
tempestis of this world causithe remembraunce of the tother.  
And he saith: noo man shuld noise hym wise. And he saithe:  
the worlde techithe thoo that abidithe therin bi thoo *pat* goo out  
30 therof. And he saithe: the worlde is *perdicion* to oon and teching  
to oon other. And he saithe: who-so trustith in this worlde, is  
disceiued; and who-so hathe suspicion, he is in woo; and the  
commynge of thingis to a mannes wille makithe him to lese his  
wit. On of his disciples yaue him a yift & than he bigan to wepe.  
35 & thei askid him whie he wept; he aunswerde: bicause *pat* bi

1 meyne] menze E, menze doo & seruauantis doo W, men and his seruauantis  
TU, meyny H, men Ad 7 medlithe] medlid T, medelid U 9 les]  
las C 11 spute] put C 14 a lefe] the leef C 15 \*opened CT, opyned  
EUH Ad 15 pagien] pagean CE, pageant WU, pageaunte T, pagine Ad

him from euel folke, for theuell dedis that be done in his fellashiþ  
 shal be taken for his. And seith: lyfe withoute lernynge is nat  
 lyfe of man; and the gretteste surete is to holde goode oppynyons,  
 and to restreyne coueityses, and hate eueþ dedis. And seith: ho  
 that errith and repentes him whanne he knoweth the trouthe of 5  
 his errour, hath deserued pardon. And seith: he that medilleth  
 him for to correcte euery man, getis him haate for the moste partie.  
 And seide to a man whiche seide vnto him that he was of a poure  
 lynage: if I be lasse worthe for my lynage as thu seiste, thi  
 lynage is lasse worthe for the. And seith: to putte away any 10  
 thinge that he knoweth nat the trouthe whi he shulde do so, it  
 is a token of ignoraunce; and the beste in alle thingis is the hony.  
 And seith: the people bene in this worlde lyke as the fygures ben  
 in a book, for whanne a leef is opened a man maye see what is  
 in the mergyne, and that that is on the tothiþ side is hidde. 15  
 And seith: ho that rennyth soore is gretly wery. And seith: yf  
 the witte of a man haue nat the souereignte aboue alle othiþ  
 thingis that beþ in man, he shal be ouercomen and brought to  
 nought by hem. And seith: he is a beest that discerneth nat  
 betwene the good & the euel. And seith: he is a good frende that 20  
 kepith a man from harme, and good lyfe is acquysicion and dis-  
 pence modered. And wrote to þe king in this maner in recom-  
 fortinge of him whanne his sone was deed and seith: God hath  
 stablissed this worlde with houses of tempeste and the tothiþ  
 worlde with houses of delices and of grete yeftis, and the tempestis 25  
 of this worlde bene the occasions of giftes in anothiþ worlde.  
 And seith: no man shulde take himself for a wise man. And  
 seith: the worlde techith hem that abyden by hem that bene  
 gone. And seith: the worlde is perdicion to the toon and to þe  
 tothiþ. And seith: ho that trustith to this worlde is deceyued 30  
 bothe in suspessyon and in thought, and the comynge of thingis  
 to the wil of man makith him lose his mynde. And oon of his  
 dissiples gaue | him a gifte, and thanne he begaþ to wepe. And Fol. 21b  
 thanne it was asked hym whi he wepte; he aunsuerd and seide

[Scrope MS. cont.]

16 2nd the] that C	17 *rynnnythe EU	*werith CT Ad	22 good]
a goode TUV	26-7 and . . . remembraunce] om. CH	29 goo] goth	
T Ad, goith U	31 trustith] *tristithe C, trestith Ad	33 commyng]	
couetyng TUV	34 he] om. U, interlineated in T	35 him] om. T	
bicause þat bi the] bicause of C			

the resceiving of this yift y haue in som wise *procured* the worshup  
 of þe yeuer. And he saith: be to thi fader & moder suche as thou  
 woldist þi childre were to the. And he saithe: be not to angry ne  
 to wrothe, for þo be dedis of folie. And he saith: a mañ shulde  
 5 be a-shamed to speke of þat þe whiche a mañ is a-shamede to  
 doo. And he saithe: refreyne the evil-willes of thi youthe, & þat  
 shalle be the feiriste gowne þat thou maiste be cloped with. And  
 he saithe: do to thi power so that men say noon eville of the,  
 þouȝ that thei wolde lye, for eueri man knowithe not trouthe and  
 10 alle haue eeres. And Plaato askid him to aunswere to iij thingis,  
 and he wolde be his disciple: oon was whate men he shuld haue  
 grettist pite of; þe ij<sup>de</sup> was for whate thingis mannes besines  
 gothe eville; and the iij<sup>de</sup> for the doynge of whate thingis shal  
 Fol. 35a man receyue good reward of | God. And he aunswerd: *per* ar iij  
 15 maner of peple þat a man shulde haue pitee of, that is to say:  
 of a mañ that is [in] gouernaunce of a shrowe, for he hathe bott  
 sorowe in whaate þat euer he sethe or hereth; and the tother of  
 a wiseman gouerned bi a fole, for he is euer in sorowe & woo; the  
 iij<sup>de</sup> of a liberal man that is in subieccioñ of a caitif, for he is in  
 20 grete [anguishe]. & mannes businesses is euile in tho that hath  
 consaile & vsithe it not, and in tho that hathe riches & despen-  
 dethe it not; and the good rewarde þat a man resceyveth of  
 God is in obeieing holy to him and in keping him fro synne. And  
 than Plato came to him & was his disciple alle his lyve. And  
 25 Socrates said: dispreise dethe and that shalle be the life of your  
 soule, and folowe iustice and ye shalle be saued. And he saithe:  
 a wise man restithe him whenñ he findith trouthe. And he saithe:  
 a wise man shulde kepe *with* an ignoraunt mañ liche as a leche  
 dothe with a sike mañ. And he saithe: who-so hathe plesier in  
 30 this worlde, he must falle in oon of ij thingis, þat is to say, not  
 to haue that the whiche he couetithe, or els to lese that the  
 whiche he hathe conquered *with* grete payne. And he saithe to  
 oon of his disciples: son, be sufficed *with* meete þat staunchithe  
 4 þo] þei C    6 refreyne] resceive C    youthe E    8 men] no men T  
 noon] om. T    10 Plato CETUH Ad    aunswere] awnswere him CEUAd  
 12 besines] besynesses E    13 \*goeth E    14 ar] er E, ben T UW, be Ad  
 16 [in] so Ad, om. CE MS., vndur the T UW    gouernaunce] gouernyd H  
 20 [anguishe] aungishe MS.    businesses] besynes TH Ad    21 hathe] om. T  
 \*ritchesse E    24 came] come CETUH    25 your] thi *corrected* to your in C  
 26 iustice] iuste C    30 this] the ETH    31 to haue] to om. E and *inter-*  
 lineated    the whiche] repeated in MS    33 staunchithe] saungeth T

for be-cause he hadde resceiued that yefte, whiche shulde cause the man that yaue it him to take away a partye of his worship. And seide: loke thu be in like wyse to thi fadi? & thi modi? as thu woldeste that thi children shulde be to the. And seith: loke thu be nat to wroth, to ioieful, ne to gladde, for thei bene fooles 5 dedis. And seith: a man ought to be ashamed to speke of that that is shame to do. And seith: refreyne the euell willes of thi youthe, for it shal be the beste gowne that thu maiste were. And seith: loke thu do thi power that no man ought for to seye euel of the though so were that it were lesingis, for euery man knoweth 10 nat trouthe and yet euery man hath eerys. And Platon asked him yf he wolde aunsuere him of thre thingis and he wolde be his dissiple; and oon of his questyons was what maner of men thei were that a man ought to haue moste pitee vpon; the secunde, for what cause the workingis of man turnen to euel; and the 15 thridde, what thinge were beste to do that a man might resceiue the goode rewardis of God. And he ansuerd and seide that there were .iiij. maner of men whiche a man shulde haue pitee vpon, that is for to seye: he that is in the gouernaunce of an euel man, for he hathe no thinge but sorowe of alle that euer he seth or 20 hereth; the secunde is to see a wise man be gouerned by a foole, for he is euer in sorowe and in heuynesse; the thridde is a liberal man that is vndi? the subieccion of a caytif, for he is in gret anguysshe. And seith that the dedis of man bene euell whanne he hath good counsel and wille nat vse it, and of hem that haue 25 ricches and dispendith hem not; and the good rewarde that men resceiueth of God is whanne a man obbeyeth him entierly vnto him and kepith hymself from synne. And thanne came Platon to him and was his dyssiple alle his lyfe. And Socrates seide: dispreise deth and it shal be the lyfe of thi soule, and sewe iustice 30 and ye shal be saued. And seith: the wise man restith whanne he fyndeth trouth, and the ignoraunt restith whanne he fyndeth vanytees. And seith: the wise man must speke with the ignoraunte as the leech dothe with the seek man. And seith: ho that hath the pleasaunce of this worlde, it maye nat be but he shal 35 falle in oon of two thingis, that is to seye he shal nat haue that he coueiteth orellis he shal lese that that he hath with moche payne gadred togedi?. And seith to oon of his dyssiples: sone, loke it

pi hungre & with drinke þat staunchith thi thurst, and thinke  
 wele on pi soule; folowe good workes; lerne of the best wisdomes  
 that be in thi tyme; & eschewe the snares þat wommen arraie the  
 Fol. 35<sup>b</sup> to take with al men, for thei be letyng | of wisdomes & makith  
 5 men to folowe an evil state. & he saithe: he that louthe this  
 worlde farith as he þat entriþ in-to the se; for if he ascape, men  
 saithe he is disposed to fortune, & if he die, men saith that he is  
 disceiued. & he saithe: he that sekith the worlde farithe as he  
 that drinkith ȝaras, *id est* a shadowe, & weneth that it were  
 10 water and renneth for to drinke to that he be wery; and when  
 he comyth theder, he findith noon there & he hath gretter thirst  
 than he had afore; ȝaras is a shynig þat longithe to feete &  
 semyth a-ferre þat it were water, for the reboundinge of the  
 sonne, & nere it is nought. And he saithe: man in euery astate  
 15 hath peine in this worlde, for there biðith noo thinge with him  
 of his wynnyng, ne noon [*perseuereth*] in his delectacions, & he  
 hath continually aungisch other of lost of his frendis or other-  
 wise. And he saithe: the loue of this worlde deueth eeris þat  
 thei here noo wisdomes, and blindith ien that thei see no light  
 20 of trouthe. And he saithe: the loue of this worlde makith enue  
 to be had & kepith man fro wele dede. And he saithe: who-so  
 wolde vse trouthe shuld be serued of a gretter maister than the  
 kinge. And he saithe: he is not free þat sarueth noon other bot  
 him-silf. And he saithe: afferme no thinge bot if thou know the  
 25 trouthe, ne do no thinge bot if it be euenly & couenable doon,  
 and begynn no thing bot if thou may bring it to good ende. And  
 þer was said to him bi a riche man: O Socrates, whie art thou so  
 Fol. 36<sup>a</sup> pore? He aunswerd: if thou knewe | whate pouerte is, thou  
 shuldist haue gretter sorowe for pi pouerte than for myne. And  
 30 he saithe: þe grettist mervaille of þe worlde is to se a wise man  
 angre him-silf. & he saithe: dethe entringe to the is life; and it  
 shulde not be doubtede bot of him that hath commysed grete  
 wikkidnes and dothe litille iustice, and that hath doubte of his  
 dampnacion after his dethe for his desertis. & he saithe: the

1 thurst] \*thirst EU    2 \*werkis ETUH Ad    5 folowe] fallyn in H  
 7 that he] he om. E and interlineated    8 this worlde TU but not W    9 were]  
 was CETUH Ad    16 wynnyngis C    perseuereth ETUH, perceivith  
 MS. and C    17 losse CETUH Ad    22 shuld] scholdeste CE    25  
 &] om. TU    26 ende] the right hand side of folio 28 is lost in C affecting a  
 portion of text, ends p. 96, l. 14    29 sorowe] sorowe thi silfe C    31

suffice the to eete that mete that wole put away thyne | hungeꝛ, and drynke that wole staunche thy thurst, and loke thou thenk wele on thi soule, sewe goode werkis and lerne wisdame of the beste men that thou canste fynde in thi tyme, and eschewe these nettis that women haue for to take men inne, for thei bene the hurters of wisdame and make men for to sewe mys-gouernaunce. And seith: he that loueth this world is lyke him that entreth in-to the see; for yf he scape, men wole seye it is by the happe of fortune, and yf he deye, men wole seye he was deceyued. And seith: he that seketh the worlde is like him that seeth 3arab and beleuyth that it is water and rennyth so faste for to drynke therof that he is wery; and whanne he cometh therto, he fyndes no thinge and than is he more thirsty thanne he was before; 3arab is a light that apperith in medowes and it is lyke, ferre of from a man, as it were watir by shynynge of the sonne and whanne a man cometh nygh it, thanne there is no-thinge. And seith: man hath peyne in this worlde what estate that euer he be of, for there shal no thinge be lefte him of his wynnyng of his dilectacions and no man parseuerith and thei haue contynuelly anguysshes, outhere by losse of frendys or othirwise. And seith: the loue of this worlde maketh mennys eerys deaf that thei maye nat vnderstand wysedam and blyndeth here yghen in suche wise that it taketh awaye the light of trouthe. And seith: the loue of this worlde makith a man to haue envye and kepith a man from goode dedis. And seith: ho that wole vse trouthe is serued with a gretter maister thanne the kinge. And seith: that man is nat free, that serueth othir men thanne himself. And seith: loke thou afferme no-thinge on-lasse thanne thou knoweste the verrey trouthe. And seith: loke thou do no-thinge but it be couenable and longeth to the for to do, and loke thou begynne no-thinge but yf thou maye bringe it to a good conclusion. And a riche man seide vnto him: O Socrates, whi arte thou so poure? To whome he aunsuerd and seide: if thou kneweste pouerte wele, thou woldest haue gretter pitee vpon thyne pouerte thanne on myne. And seith: it is the grettteste merueyle of the worlde to see a wise man wrothe. And seithe: dethe maye nat be eschewed; and there aught no man to doute him but he that vseth grete iniquyte, and

[Scrope MS. cont.]

the] om. CETU is] his CT.

bountee of dethe is a thinge full manifeste, for bi him is maade  
 transmutacion of worldly shame and worldely filthe, [of] worldely  
 worship, ending of þe worlde euerlastinge fro the world, fro  
 worldly folie & vanitee, from wisdom of reson and of trouthe &  
 5 of the worlde, fro labour and fro turment of the worlde, fro conso-  
 lacion and fro rest of the worlde. And he saith: it is meruaile of  
 him that doubtith dethe and dothe thingis contrarie to his salua-  
 cion; dethe is light to hym þat knowithe wele and is in certen  
 that after it shalle come good to hym. And he saithe: he that  
 10 lyueth good lif schalle die good dethe. And he saith: it is better  
 to die worshupfully than to lyue shamefully. And he saithe:  
 dethe is rest to couetous peple for the lenger thei lyue the more  
 encrecithe theire couetise and their peines, and bi this dethe to  
 him is more behovinge than longe lif. And he saiþe: the dethe  
 15 of oon eville man yeueth grete reste to a good man. And he  
 saithe: dethe is good to good men and to euil men, bi-cause thei  
 schal do no more synne ne harme to the peple; life iugeth indi-  
 Fol. 36b rectly a-monge quik peple & dethe directly amonge dede | peple.  
 And he saithe: a man shulde not wepe for him that is slayne  
 20 without cause, bot he shulde wepe for him that hathe slayne him,  
 for he that sleith vniustly dampnethe him-silf. And he saithe:  
 who-so is a-ferde of eny. thinge, he shulde be-ware and to his  
 power do that he may be sure; also he that doubtith peines of  
 synne after the dethe shulde wirke in suche wise that he may  
 25 eschewe þe perille. And he saithe: when⁹ thou wolt do eny  
 thinge, take hede whi thou dost it; and if thou may conside the  
 ende to be good, do it; and if thou may not, with-holde it. And  
 saithe: it is bettir for a man to endure with the les, than to aske  
 of him that noisith litille yeftis or thingis lent bi him doon that  
 30 thei be grete thingis, and þat for noght noisithe that he hathe  
 doon grete thingis for other or to other. And he saithe: preise  
 not thi-silf for a leuyng or a yifte that hathe be doon to the bi  
 him that hath disworshupped the, for the harme of the disworship  
 is gretter than the wynnynge that thou has had. & thus he  
 35 lerned, for the whiche in his age somme saide to him that he

1 manifeste] **manifest ande opyn** TUW

2 [of] so CETU, or MS.

4 wisdom of] *so by correction from wisdom ande T*9 it] *om.* T

11

worshipfully in God H shamefully] *with* vayneglory of the world H

26 dost] doose EU, dose T

29 yeftis or thingis] thingis or yiftes T

litol iustice, and hath doute of dampnacion aftir his dethe. And  
seith: the goodnesse of dethe is openly shewed; for by dethe is  
made the transmutacion of this worlde of shame and of vanytee  
to the worlde of worship, the endles worlde, the euerlastinge  
worlde; from the worlde of vanyte and foly to the worlde of 5  
wisedame, of reasoun, and trouthe; and fro the worlde of labour  
& turment | to the worlde of consolacion and reste. And it is Fol. 22b  
merueille of him þat douteth the deth and dothe contrarye thingis  
to his saluacion. And seith: the deth is right light to him that  
is acerteigned that it shal come to him hastily. And seith: he 10  
that leuyth a good lyfe shal dye a good deth. And seith: it is  
bettir to deye thanne to leue in shame. And seith: the deth is  
reste of the couetouse man, for euer more & more his couetises  
multiplyen and his peynes, and therefore the deth is moꝛ couenable  
to him thanne the longe lyfe. And seith: the dethe of an euel man 15  
getith grete reste to the good man. And seith: the dethe is good  
bothe for the goode people and euel people; to the good people,  
for the rewarde that thei shull haue for theiꝛ goode dedis, and to  
the euel people, for thei shull do nomore synne ne harme to the  
people. And seith: the lyfe iugith indirectly amonge the leuers, 20  
and the deth directly amonge the deede. And seith: a man  
shulde nat weepe for him that is slayne, for he that sleeth  
vniustly dampneth himself. And seith: ho that is aferde of any  
thinge shulde kepe himself & do his power in suche maner that  
he maye be in surete; and in lyke wise he that douteth the 25  
peynes that he shal haue aftiꝛ his deth for synne, shulde werke  
in suche maner in his lyfe that he shulde eschewe the perille that  
shulde folowe. And seith: whanne thou woldest do any thinge,  
loke that thou see before wherfore thou doste it; and yf thou can  
vndirstande that the ende therof shal be good, do it; yf nat, 30  
withstand it. And seith: it is bettiꝛ to a man to passe with the  
lasse thanne for to aske of him that thenkith himself that a litil  
gifte yeuen by him is a grete gifte, and that he thenkith himself  
that he hath done gret grace to othiꝛ folkis. And seith: allowe  
nat the leuyng nor the yefte that is geuen to the of him that 35  
dishonoureth the, for the harme of the disworship is more hurte  
vnto the thanne alle the auauntage that thou hast wonne therby.  
And this he lerned in his age, wherfore somme seiden vnto him  
he ought to be ashamed for to lerne in his age; and he aunswerd



shulde haue grete shame ; too whome he aunswerd þat the grettist  
 shame that a man shulde haue is to haue no konnyng. And he  
 founde a yonge man that folily had dispent & wasted alle his  
 goodes in so muche that for hunger he ete olyue ; to whome he  
 5 said : if oliues had ben this good to the at the begynnyng as thei  
 be now, thou haddist had yit goodis largely. And he saithe : ther  
 Fol. 37a is no difference bi-twene a lier and a | grete teller of tidingis.  
 And he saith : the nobleste thing that childe may gete is konnyng  
 bi the whiche they may eschue to doo euille deedis. And he  
 10 saith : the best getinge that a man may make is to wyne a true  
 freende. And he herde a man þat said that a man was surer to  
 be stille than to speke muche, for men may erre bi to muche  
 speche ; to whome he aunswerd : a man shulde not vnderstande  
 that be good spekers. And he saithe : the profite of him that is  
 15 stille is les þan of him that spekith ; and the profite of speche is  
 gretter than of him that is stille. And he saithe : a man knowithe  
 wisemen bi their stilnes and their herkenyng, and men knowithe  
 theyme bi there speche. And he saithe : he that wille not be stille  
 of him-silf and is constreyned bi other to be stille, he is the les  
 20 to preise. And he saithe : he þat spekithe not to he be boden is  
 more to preise than he þat spekithe to he be boden to be stille.  
 And he saithe : a worde is in a mannes power to it be spoken ;  
 and whan it is said, it is out of his power. And he saithe : he  
 that is a-ferde to kepe welle his tunge hathe no power to restreine  
 25 his other willes. And he saithe : to be stille & to speke is good in  
 many placis. And he saithe : if a man speke, men knowith bi his  
 worde if he be discrete or noon ; and if he be stille, men doubtithe  
 whate he is. And he saith : when a man wol speke, he shulde  
 considre that the which he wolde say, for it is betir that he con-  
 Fol. 37b sidre it than | another. And he saide to oon of his disciples :  
 whan þou shalt speke, speke wele and graciously, or be stille.  
 And he saithe : who-so is stille and hirith, he knowith and lerneth  
 bi the wordes of other ; & who-so spekithe, [other] knowith and  
 lerneth bi his wordis. & he saithe : dispreise not dethe, for it hathe

3 dispent] dispended T  
 goode EUH Ad, so goode T  
 9 may] om. CETUH Ad  
 yng] harconyng H  
 om. EU  
 26 knowith] know T  
 33 [other]] or MS. and C

4 olyue] holiue T

7 tidingis] tithingis C

14 profite] prosperitee C

20 \*bodon ETU Ad

27 worde] speche and his worde T

5 this good] thus

8 \*nobliet E

17 herken-

22 in] om. C a]

and seide that the grettest shame that an olde man might haue was that he hadde no-thing lerned. And he fonde a yonge man which had folily dispended and wasted his goodis in somoche that he was fayne for to eete olyues for hunger; to whome he seide: yf the olyues had bene as goode to the in the begynnyng 5 as thei be now, thu shuldeste haue had at this tyme good ynough. And seith: there is no difference betwene a lyer and a grete teller of tydingis. And seith: the nobleste thinge that children seche is cunnyng by thewhiche thei<sup>1</sup> | eschewe for to do euell dedis. **Fol. 23a** And seith: the beste wynnyng *pat* a man maye haue is for to 10 gete a good frende. And he herde somme that seide that a man were more sure for to holde his peas thanne for to speke moche, for in tomoche spekinge men maye erre; and he aunsuerd and seide that it myght nat be vndirstande in hem that speken well. And seide: there is lasse proufite in him that holdes his peas 15 thanne is in him that spekith wele, and the spekinge harme is gretter thanne he that holdes him stille. And seith: oon knoweth the wiseman by that he holdes his peas and that he herith what men seyne. And seith: a man maye knowe a foole by his moche language. And seith: he that wole nat holde his peas but is con- 20 streyned by othi<sup>r</sup> for to holde his peas is the lasse to be praised. And seith: ho that holdeth his peas so longe til oon make him speke is more for to allowe thanne he that spekith somoche that [he]<sup>2</sup> is boden holde his peas. And seith: a man hath powe<sup>r</sup> ouer his worde as longe as it is withinne him, and whanne it is onys spoken, 25 it is oute of his powe<sup>r</sup>. And seith: ho that hath power to refreyne his tunge, hath power to refreyne alle his othi<sup>r</sup> willes. And seith: a man to holde his peas and for to speke, is good in many places. And seith: yf a man speke, men knowen by his language whedi<sup>r</sup> he be discrete or not; and yf he holde his peas, men wote nat what 30 he is. And seith: whanne a man wole speeke, he muste considre and se what he wole speke, for it is betti<sup>r</sup> he considre it thanne a-nothi<sup>r</sup>. And seide to oon of his dissiples: whanne thu spekiste, loke thu speke goodely orellis holde thi peas. And seith: ho *pat* holdes his peas and herkeneth, shal knowe and lerne by the tales 35 of *oper* men; and ho that spekith, othir shal knowe and lerne by his wordes. And seith: sette nat by the deth for he hath no

<sup>1</sup> repeated in MS.      <sup>2</sup> omitted in MS.

no grete bitterneys bot the fere of it. And thei askid him whate  
 was a good getinge; and he aunswerde that the whiche waxithe  
 in despending it. And he saith: dronkennes fordothe men. And  
 he saithe: a man shulde not aske counsaile of him that hath his  
 5 hert holy vpon þe worlde, for he wol yeue no counsaile bot  
 alonly to his plesier. And he saithe: good counsaile shewith  
 sumtyme the ende of thingis. And a woman said to him: olde  
 hasarde, thi face is fulle foule. To whomme he aunswerde: thou  
 art so trouble a mirroure & dirke that my beaute may not shewe  
 10 perin. And he saithe: he is discrete þat [kepithe] wele his secrete-  
 nes, and he is a foole that discoverith it. And he saithe: a man  
 shulde kepe a counsaile that is commaunded him for to kepe, bot  
 yet he is more to preise that kepithe that the whiche he is not  
 commaunded. And he saithe: if thou maist not kepe thine owne  
 15 counsaile, muche les may he kepe [it] to whomme thou telles it.  
 And þei askid him whie a wisman askid counsaile; he aunswerd:  
 bi-cause he doubted that his wille in some wise be medled with  
 Fol. 38a his witt. And he saithe: he that | vsethe swete thingis considre  
 wele whate longith to him; it is necessarie to vse soure thingis  
 20 and he shall pas othir thingis with the les. And he saithe: who-so  
 is of good condicions, he is of a good sure life and is loued of  
 men; and who-so is of euille condicions, he hath al þe contrarie.  
 And he said to oon of his disciples: truste not in the worlde, for  
 it paiethe neuer that hit promisithe. And he chastised his disci-  
 25 ples, saying: vse you to be content with litille and ye shalle know  
 it is the best; and that litille that commeth to yow, noise it not  
 for litille, for it may multiplie & encrece wele y-nough; bot gete  
 frendis and verray loue & shewe theyme neuer signe of hate.  
 And som askid him whate difference was bitwene a lie & a trouth;  
 30 he said: as muche as is bitwene the ie and the eere. And he  
 saithe: he that askithe ouer his suffisans hathe that the whiche  
 profithe him not. And he said to oon of his disciples: truste  
 not on the tyme, for it eendithe incontinent to him þat trustith  
 ther-in. And he saithe: son, be-ware thou be not deceyued bi the

1 grete] grettir C      2 the] they EU      \*wexithe CETUH      3 it]  
 om. T      5 wol yeue] so by correction in E      7 of thingis] perof  
 U      thingis] thing E, the werke T      9 a] om. U      10 [kepithe],  
 so CETUH Ad, spekithe MS.      13 2nd he] om. T      15 [it] om. MS.  
 and E      19 soure] egre CETU, egyr H, eger Ad      23-4 truste . . .  
 disciples] om. C      chastised] chastied ETU Ad      29 som] he C

grete bitternesse but the feere of himself. And thei asked him what was the beste getyng; he aunswerd and seide: that thinge that a man encresith in dispendinge it. And seith: dronkenesse vndoth a man. And seith: a man shulde neuer aske counsell of him that hath sette alle his herte on the worlde, for he wole yeue no 5 counsell but oonly to his owen pleasaunce. And seith: the good counsell shewith ofte tymes the ende of the deede. And a womman seide vnto him: thu olde dotarde, thu haste a lewde visage; to whome he aunswerd and seide: thu arte a myrrour that is so trouble and derke, that the beaute of my visage maye nat be 10 seene therinne. And seith: he is right discrete and wise that wole kepe wel a mannys counsell, and ho that discouerith it is a foole. And seith: a man shulde kepe the secretis that bene shewed Fol. 23b vnto him, but he is more to be allowed that kepith secretes that thinge, that he is nat commaunded for to kepe. And seith: yf 15 thu maiste nat kepe thyne owen secrete, moche lasse wole he kepe it that thu tellest it vnto. And thei asked him why that a wise man asked any counsel; he aunswerd and seide: for he douteth himself, leste his wille be medled tomoche with his witte. And seith: if he that vseth suete thingis considred wel that he shulde 20 nedis vse egre thingis, he wolde passe with the lasse. And seith: he that is of goode maners is of good and sure lyfe and is loued of the people, and he that is of euell maners is euen the contrarye. And seide to oon of his dissiples: sone, loke thu truste nat on this worlde, for it wole neuer paye that it promyseth. And 25 he chastised his dissiples in seyenge: accustume youreself to holde you contente with a litill & knowe youreself, for that is beste; and that small thinge that cometh to you, loke ye sette it nat at a litel, for it maye right wele encrece & multiplie; but loke ye gete you frendis in good loue, and loke ye shewe 30 hem neuer no grete hate. And somme asked him what difference the was betwene trouthe and lesyngis; he aunswerd and seide: asmoche difference as is betwene the eere and the yghie. And seith: ho that asketh more thanne suffisaunce, that that he hath auailleth him of no thyng. And seide to oon of his dissiples: 35 loke thu truste nat to moche in tyme, for it failleth incontynente to hem that putten her trust therinne. And seith: sone, ware that thou be nat deceyued by the beaute of thi youthe ne by the helth

beaute of thi youthe ne bi þe helth of thi bodie ; for the ende of  
 thi helthe shalle be seknes and þe ende of thi sikeness shalle be  
 dethe ; and thou maiste not eschewe sikeness of this worlde, for  
 ther is no ioy without sorowe, ne clerenes without some derkeness,  
 5 no rest with-out labour, no congregacion with-out deuision. And  
 he saithe: the evil fortunes of this worlde is grete losses to good  
 Fol. 38b peple and to oþer | grete getinge. And he saithe: whan þe world  
 makith the glade of thyne ennemy, on the same wise he shall  
 make thine ennemy glad of the. And he saithe: he that settithe  
 10 him in a couenable place, he is [the] surer for þe perilles of the  
 worlde. And he saithe: he that is filled with the loue of this  
 worlde is filled with iij þingis, þat is to say: with pouerte, for he  
 shalle neuer come to haue riches at his wille ; with peine ; and  
 with enpechement, without eny expedicion. And he saithe: say  
 15 neuer þi secrete counsaile to him that is angrie whenne a man  
 praiethe him to kepe it. And it was askid him of oon other whie  
 the see was salte ; to whomme he aunswerd: yeue me þe profite  
 that thou shalt haue and y shalle telle the. And thei askid him  
 whate he had wonne with his konnyng ; he aunswerd that he  
 20 was a man amongis wawis. And he said: fredome is to serue a  
 man ; and the more that he serueth, þe freer man bicomyth. And  
 he saith: who-so wille haue freendes, first take hede in him-silf if  
 he may refreyne þem of þeire couetices ; and if he may do it,  
 lyve with theym ; & if he may not, lete him depart. And he  
 25 saithe: women be snares arraide & strecched out to take with  
 men to whome thei set theyme, not bot to tho þat wil be taken  
 or to thoo that knowith hem not. And he saithe: ther is no  
 gretter lettinge then ignoraunce & of women. & he sawe a woman  
 that bare fire ; to whomme he said: the hotter berith the colde[r].  
 Fol. 39a & | he sawe a seke woman ; to who[m] he said: euil restithe with  
 euil. And he sawe a woman whom men ladde to iustice and many  
 other women wepinge aftir her ; þan he said: þe euil is angrie for  
 the euil þat lesethe the self. And he sawe a yonge maiden that

1 the ende] the om. CETUH      4 some] om. TU      derkeness] myrkeness  
 Ad      10 [the] so CETUH Ad, om. MS.      pereff T      11-12 with . . . filled]  
 om. E, supplied in margin by interpolator      this] the CTH      13 haue] in-  
 terlineated in E      his] om. T      14 enpechement] pechement C      21  
 man] he T      28 & of] E breaks off, one folio wanting      & of women] om. T,  
 of a woman H      29 colde[r] so CTUH Ad, colde MS.      30 who[m],  
 whon MS      restithe] restith it CTUH Ad

of thi body, for the ende of thyne helth shal be seeknesse, and the ende of thi seeknesse shal be deth; and thu maiste nat eschewe the seeknesse of this worlde, for there is no ioie withoute sorowe, ne cleernesse withoute some maner of derkenesse, ne reste withoute labour, ne congregacion withoute deuysion. And seith: the 5 euell fortunes of this worlde bene grete hurtes to somme folke, and to somme folke grete good and grete helpe. And seith: whanne the worlde makith the for to be ioied vpon thy<sup>n</sup> enemye, in like wise it wole make thyne enemye enioye vpon þe. And seith: ho that stablissheth himself in a couenable place is the 10 more ensured from the perilles of this worlde. And seith: ho þat is fulfilled of the ioies of this worlde is fulfilled of thre thingis, that is to seye: of pouerte, for it shal nat falle to him to haue ricchesses at his wille; of sorowe; and empechement withoute any expedicion. [A]nd seith: loke thu telle neuer thi secrete to 15 him that is wroth | whanne thu prayes him to kepe it counseyle. Fol. 24<sup>a</sup> And it was asked him by anothir whi that the see was salte; to whome he aunsuerd & seide: gefe me the prouffite that thu shalt haue therof and I shal telle the. And oon asked him what he hadde wonne in his cunnynge; he aunsuerd and seide that he 20 was lyke a man that sate vpon the see-syde lokinge vpon the symple and folisshe people that were wrapped in þe wawis. And seith: fredome is to serue a good man, and the more þat he seruyth him, the more free he is. And seith: sewe nat coueitises and thu shalt reste the in alle placis. And seith: ho that wole 25 haue frendys, loke firste whedi<sup>r</sup> he maye refreyne hem of her couetises; and yf he maye do it, leue with hem, and yf thu maiste nat, depart from hem. And seith that wommen haue nettis made redy and bente for to take men inne, by thewhiche nettis no man maye be taken but thei that wole be taken of her owen wille or 30 suche folkis as knowe hem not. And seith: there is no gretter empechement thanne the ignoraunce of womme<sup>n</sup>. And he sawe a womman that bare fyre in he<sup>r</sup> honde; to whome he seide: the more hoothe berith the more colde. He see anothi<sup>r</sup> womman that was seek, to whome he seide: the euell restith with the euell. And 35 he sawe anothi<sup>r</sup> womman that men ledde to the iustice, and many othi<sup>r</sup> women that wente with here wepten faste; and thanne he seide: the euel wepeth for the euel that hath loste herself. And he sawe a yonge mayden that lerned for to write, to whom he seide:

lerned too write; to whome he said: multiplie not evil vpon euil.  
 And he saithe: the ignoraunce of man ys knowen in iij thingis,  
 that is to say: whanne he pinkithe not to vse reason, whenne  
 he refreynithe him not of his couetices, & whanne he is gouerned  
 5 bi the counsaile of his wif in that he knowith & that he knowith  
 not. And he said to his disciples: wille ye that I tech yow howe  
 ye may eschewe alle euille? And thei aunswerd: ȝea. Than he  
 saide to thayme: for whate thinge þat euer it be, be-ware that  
 ye obey not to women. His disciples aunswerde to him: whate  
 10 saiste thou of our good moders & of our susters? He said to  
 thayme: holde you content with that y say, for alle be like as to  
 malice. And he saith: who-so wille gete konnyng, put him not  
 in wommans gouernaunce. And he sawe a woman that maade  
 her fresche and publisched her; and he said: thou farest like a  
 15 fire; for the more wodde men puttithe ther-to, þe hotter it is.  
 And thei askid him a-nother tyme howe he thought bi women;  
 he aunswerd that women were like a tree called adefla; adefla is  
 a tre þe fairist to be-holde that is, bot it is alle fulle of venym.  
 & thei askid him whie he blamed women, saying that he had not  
 20 comyn in-to this worlde ne noon oþer men neither, if thei had  
 Fol. 39b not been; he aunswerd: women | farithe as a palme tree, the  
 whiche hathe muche sharpnes that prikkithe and hurtithe tho  
 that comyth to nere it, neuertheles it berithe good datis and  
 sweete. And after that, thei askid him whie he fledde so fro  
 25 wommen; bicause comunly y see theyme flee the good & folowe  
 the evil. & he saithe: an vnthrift shalle not be with-out a  
 womman. A woman said to him: wilt thou eny other than me?  
 He answered: art thou not ashamed to offre the to him þat  
 requirithe the not? And thei askid him to whate science shulde  
 30 a man sette his childe; and he aunswerd: to tho that be profitable  
 in this worlde and in the tother. And thei askid him: whenne  
 biganne thou to gete good vertues? He aunswerde: whanne I  
 biganne to restreine my wille. And he saithe: whanne a man  
 tentithe so diligently to gete konnyng that he settith no store

2 man] a man T Ad      6 ye] yow T      7 ȝea. Than] ȝae and C  
 9 \*wymmen C      14 publisched] so MS. and CTU, polyshid H, pullished  
 Ad he] om. T      17 adefla CTU, adesla H      18 fulle] folle C  
 20 men] women C      22 \*prekith C      23 1st it] yutt T      24 that] om.  
 T Ad      27 than] butt T Ad      29-30 shulde a man] a man schulde  
 C      33 restreine] resceiue C

multiplie nat euel vpon euel. And seith: the ignoraunce of man  
is knowen in thre thingis, that is to seye whanne a man hath no  
thought for to vse reasoun, the secunde is whanne a man wole nat  
refreyne himself from coueitise, the thridde is whanne a man is  
gouerned by his wiffe aswel in that that she knoweth nat as that 5  
she knoweth. And seide to his dissiples: wille ye that I shal teeche  
you howe ye maye escape from alle euellis? And thei seiden: yee.  
Thanne he seide vnto hem: for any thinge that maye be, kepe you  
that ye obbeye nat to wommen. Thanne thei seide vnto him  
ayen: what seiste thou of oure goode modres and of oure goode 10  
sustres? He aunsuerd hem and seide: lete it suffice you that I haue  
seide, for alle bene lyke to euell. And seith: ho that wole gete  
cunnyng, loke that he put nat himself vnder the gouernaunce of  
wommen. He sawe a womman that peynted he? visage, and he  
seide vnto her: I likken the to the fyre, for the more woode that a 15  
man putteth therto, the gretter is the heete. And anothi? tyme  
thei asked hym | what him seemed of wommen; he aunsuerd and  
seide that wommen were lyke a tree whiche is called adelpha;  
adelpha is a tree the faireste of the worlde for to loke vpon, but  
he is all full of venyme. Thanne thei asked him whi that he 20  
blamed wommen somoche, seenge that he hadde neuer comen  
in-to this worlde yf thei hadde not bene, ne noone othi? man  
nouthi?; to whome he aunsuerd and seide: wommen bene lyke the  
date tree whiche is fulle of prickes that prycken and hurten men  
whanne thei comen tonygh it, yet notwithstandinge it berith 25  
goode datis & swete. And thanne thei asked him whi he fledde so  
from the wommen; he aunsuerd and seide: for I see hem comounly  
flee fro the goode and do the euell. And seide that an vnthryfty  
fellowe shulde neuer be withoute a wyffe. And there came a  
womman to him and seide: wilt thou haue any othi? thanne me? 30  
And he aunsuerd he? arte nat thou ashamed to offre thiself to him  
that wil nat haue the? And thei asked him to whatman? of  
science it were beste for a man to sette his childe vnto; and he  
aunsuerd and seide: a man shulde sette his childe to suche sciencis  
as bene profitable bothe in this worlde and in the tothi?. Thanne 35  
thei seide vnto him: whanne wilte thou begynne for to gete goode  
vertues? He aunsuerd and seide: whanne I begynne to refreyne  
my will. And seith: whanne a man entendith so diligently for to  
gete connyng that he taketh none heed of skornyng nor of

Fol. 24b



of takinge of eny other thinge, than is he wise. And thei saide  
 to hym a-fore or that he spake the wordis that he had said, thei  
 were not beleued; he aunswered: I rekke nere; so that the wordis  
 be good and resonable, I make no grete force though thei haue  
 5 not bileued thayme. And he said: he is good and in the highiste  
 astate of bountee that enforcethe him to haue bountee for him-  
 self, and in the secunde astate is he that enforcethe him to haue  
 it for other; and who so settithe not bie neither of tho ij is to  
 dispreise. And he saide to oon other of his disciples: be not  
 10 envious of that the whiche is not durable, bot be envious of that  
 the whiche is *perpetuelle*. And he saide: seke not to know secretenes  
 of a man the whiche sekith not thyne. And he said: put  
 witt and discrecio<sup>n</sup> too-fore the in alle thi thing and thou shalt  
 Fol. 40a be the bettir | stuffed to the executinge of thayme. And he  
 15 saithe: lett not to do wele, though it be not knowen. And some  
 saide to him that his face was foule; he aunswerd: it is not in  
 my power to make my face, therefore y shulde not be blamed;  
 bot that is foule the whiche is in my powere here to array &  
 enbelische, if y do it not; bot thou haste disworshippede that  
 20 the whiche is not in thy power. And he saithe: be true to him  
 that felawshippis him with the, the whiche is true to the &  
 trustithe in the, and thou shalte be the surer to eschewe on euille  
 eende. And he saithe: do to other as thou wolde thei didde to  
 the. And he saithe: a man is corrected bi experience & taught bi  
 25 the transmutacion of the worlde. And he saithe: he is liberalle  
 that hathe grettir delite to haue a good name than to geete  
 money. And he saithe: pacience is a strong castell, hastines  
 engendrithe repentaunce, & worshup is the fruitte of trouthe.  
 And he saithe: thi freend<sup>s</sup> shal worshup the for thi trouthe and  
 30 for thi sothefastnes, & thi bountee shalle be knowen bi the levinge  
 of that þe whiche may not profite. And he saithe: hit is i-noughe  
 to a man to wit and to knowe þat þe whiche he seithe daily come  
 or falle to the worlde, for by that he may there lerne newe kon-  
 nyng. And he shuld be worshupped that wille do wele to alle  
 35 peple; & who-so wille euille to oon other, puttithe him in *perile*

2 that] *euer* T      3 beleued] *bileeuede* ne C      5 highiste] *first* H  
 6 for] of C      10 that the] E *begins again*      11-12 secretenes] the  
 secretys H Ad      13 thi] *om.* T      20 power] *power to amend* TUW is  
 not in thy power] þou canst not amend H      21 \*felishippes T, \*felou-

dispreysinge of othi<sup>r</sup> folkes, thanne is he wyse. Somme seide vnto him that the wordis *pat* he hadde seide were nat beleued; to whome he aunsuerd and seide: I recche neuer so that the wordis were goode and resonable, and I rekke nat moche though thei that haue herde theim haue nat beleued hem. And seith: he is good 5 and in the gretteste estate of bountee that enforceth himself for to haue goodnesse, and he is in the secunde estate that enforceth himself to haue good by othi<sup>r</sup> me<sup>n</sup>, and ho that settis by nouthi<sup>r</sup> of hem is not to be preysed. And seide to oon of his dissiples: loke thu be nat enuyous of that that is nat durable, but loke ye 10 be enuyous of that that is perpetuell. And seith: putte reasoun and discrecion before the in alle thingis, and thu shalte be the betti<sup>r</sup> garnysshed to thexecucion of hem. And seith: loke thu lette nat for to do wele, though it so be that it is nat knowen. And somme seide vnto him that his face was right foulle; he aunsuerd 15 and seide it was nat in his power for to make his face. Wherefore, *quod* he, I ought nat to be blamed though my face be foulle, for that that is in my power I can wele araye | it and make it fair Fol. 25a but that that thu haste in thi power, thu haste dishonoured it. And seith: loke thu be true to him that is in fellashi<sup>p</sup> with the, 20 and that oweth the good wille and trusteth vnto the, and thu shalte be the more sure to eschewe an euell ende. And seith: do to other lyke as thu woldeste that thei shulde do to the, and do but that that thu woldest were done to the. And seith: a man is corrected by experyence and taught by the wysedome of the world. 25 And seith: somme haue more delyte to gete a good renowne thanne for to gete golde or syluer. And seith: pacience is a stronge castell, and hastynesse engendreth repentaunce, and worship<sup>p</sup> is the fruyte of trouthe. And seith: thi frendys worshipe<sup>n</sup> the for thi trouthe and thi loyalte, and thi goodnesse shal be knowen by leyse<sup>r</sup> that 30 maye prouffite the. And seith: it suffiseth a man to knowe that ought to come euery daye in the worlde, for by that he may lerne newe science. And seith: he oughte to be worshipped that wolde weel to euery man, and ho that wolde euell to othi<sup>r</sup> putteth him-

[Scrope MS. cont.]

shippes U 23-4 to the] to the and none otherwise but as thow wold  
 thei did to the UC Ad, so E but with last 8 words crossed out [by interpolator?]  
 26 grettir] a gretter TU 27 hastines] ande hastynes T 31 profite]  
 profete CE 32 man] yonge man C 34 do] om. CETUH Ad  
 35 in] om. C

& his wardis may litille availe him ; but þe rightfulle mañ abidithe  
 Fol. 40b sure. And he saithe: a man that kepithe hym | wele wynneth  
 greetly; and a man that dispreisith hym-silue so gretely that he  
 settithe not bi him-silf nee for to thinke on his soule, lesithe  
 5 him-silf; and who-so is pacient doothe wele and he shalle not  
 repent hym; and who-so is quietede is saued. And he saithe:  
 sowe good dedis and thou shalt gader preising. & he saithe: rest  
 is with wisemen and labour is with fooles. And he saithe: to haue  
 litille and to be content is worshup, and to haue muche and not  
 10 content, it is shame. And he saithe: whanñ thou knowist not,  
 ask; whanne thou hast errede, correcte the; and if thou doo euil,  
 repente the and after the repenting kepe the fro fallinge ayenne;  
 and avaunt the not of that þou hast doon wele. And he saithe: who  
 so rewardith a good doer, he is partiner of his godenes. And he  
 15 saithe: felawship the not with him þat knowith not him-silfe.  
 And he saithe: he is in grete rest that is no tyme angrie. And he  
 saithe: the man shulde be wele disposede that kepithe temperance  
 in his liffinge and in his speche. And he saithe: be not a-shamede  
 to here trouthe, who-so seithe hit, for trouthe is so noble that it  
 20 nobelithe him þat hath pronouncede it. And he saithe: he that  
 kepith a man fro shame is bettir than ricches þat purchasith him  
 shame. And he saithe: muche peple may perceive faute in hem-self  
 and ȝit [thei] finde mater to redresse alle other. And he saithe to  
 Fol. 41a oon other comon<sup>1</sup> man þat fledde fro a bataile: thou douste | evil  
 25 to flee the worshupfulle dethe for to lyve with shañ & with dis-  
 worshup. And he said to his wife þat wept whanne men drowe  
 him out of prison for to do hym to dethe: whie wepest thou?  
 And sheo aunswerde: shulde y not wele wepe whan y se that men  
 lede the for to die wrongfully? To the whiche he saide: haddeste  
 30 thou leuer that men ladde me therto with right? And he saithe:  
 who-so errithe a-fore that he knowithe the trouthe is worthi to  
 haue foryefnes. And he saithe: wyne and wisdom may not be  
 to-gader, for in some wise thei be contrarie. And he saithe: nede  
 is a castelle þat kepith the wisman fro the doinge of foule and

1 \*wardes CEU, wordis TH Ad    mañ] men ETUH    13 þou] the  
 EU    23 [thei], MS reads thi \*matier CTU    saithe] saide CETUH Ad  
 24 \*doest EU, doist H, doost T, doste C Ad    25 \*worshipfull U    2nd  
 with] om. CTU    28 \*scheo C, sche E Ad, she TUH    31 knowithe]

<sup>1</sup> so MSS. BCETUH; Ad and O correctly have 'ouercomen' by scribal correction.

self in grete perill, and thei that kepen him maye litil profite him,  
but the iuste man abideth surely. And seith: a man that kepeth  
himself weel getis a grete wynnynge; and the man that sette not  
by himself nor by his soule leesith himself; ho that is paciente  
dothe wele and he shal nat repente; and he that holdes his peas 5  
is saulf. And seith: do goode deedis and thu shalt gete ioye. And  
seith: the companye of wyse folkis is reste, ande the companye of  
a foole is laboure. And seith: to haue a litille and suffisaunte, it  
is worshipp and to haue moche withoute suffysaunte, it is shame.  
And seith: whanne that thu canste nat, loke thu aske; and whanne 10  
thu haste erred, correcte thiself; and yf thu haue done euell,  
repente the; and aftir that thu haste repented the, beware that  
thu falle nat ayen in the same; and loke thu make none auaunte  
of tho thinges that thu haste wel done. And seith: ho that yeldes  
ageyne to him that dothe wele is partener of his good deede. 15  
And seith: loke thu fellowship nat *with* that man that knoweth  
nat himself. And seith: that man is in grete reste that at no tyme  
is wrothe. And seith: that man aughte to be called a wele disposed  
man that kepeth attemperaunce in his dyete and in his spekinge.  
And seith: shame the not for to here troupe hosomeuef seye it, 20  
for trouthe is so noble that it worshippeth euery man that shewith  
it. And seith: that that kepith a man from shame | is bettir thanne Fol. 25b  
the ricchesse that shame getis him. And seith: many folkis can  
nat parceyue any shame in hemself, but thei can fynde to seye  
shame of alle othir folkis. And seide to a man that was ouercomen 25  
in bataille and fledde: thu doste euel to flee the worshipfull deth  
for to leue in shame and dishonoure. And seide to his wyfe that  
wepte whanne thei toke him oute of the pryson for to slee him:  
wherfore wepest thou, wyffe? And she aunsuerd: ought nat I to  
weepe, *quod* she, whanne thei leeden the to be dede wrongfully? 30  
To whome he aunsuerd and seide: haddest thou lever that thei  
hadde ledde me to the deth with right? And seith: ho that erreth  
before or he knowe the trouthe is worthy for to haue pardon, but  
he that erreth wilfully is nat worthy for to haue pardone. And  
seith: wyne and wisdom maye nat be togedir for thei be som- 35  
what contrarye. And seith: sufferaunce is a castell that kepith  
the wiseman from doynge of lewed and euell werkis, and it is the

[Scrope MS. cont.]

knowe T Ad 31-2 to haue] *om.* T

eville dedis. And he saith: kepe *your* ire secretly, if ye may  
 noon otherwise delyuer it. And he saithe: þat the whiche a foole  
 lesithe may not be recouered, bot a wise man may not lese. And  
 a fole saide to him a maner of repreue; for the whiche oon of his  
 5 felawis askid him leue to venge it; to whome he aunswerede: a  
 wise man yeueth neuer leue to do eville. And he saithe: al pingis  
 er sustened and enforced bi iustice, and lessed & febled bi  
 vniustice. And he saithe that whate that euer thou doo, it may  
 not be hydde; for though it [schewe] not for the tyme, neuertheles  
 10 it shalle be knowen at a certeyn tyme. And he saithe: a good  
 name is better þan for to haue goode, for good lesithe and a good  
 name endurithe, bot wisdom is a ritchesse that lesithe not ne  
 Fol, 41b lessith. & | he saithe: kepe the froo dronkennes, for wit occupiede  
 in wyne is like an hors þat makithe his maister to fal. And he  
 15 saithe: take hede to the gouernaunce of hym þat thou art coun-  
 sailede bi; for if he gouerne euille his businesses, bi resoun so  
 shulde he do thyne, the whiche bi reson he shulde loue better  
 than the. And he saide: be-ware that thou breke not the lawis  
 that be profitable to the peple. And he saithe: pore porenis is  
 20 better þan eville goten richesse. And he saithe: a man with-  
 out konnyng farithe as a prouince with-out a kinge. And he saithe:  
 a kinge shulde not chese to his seruaunt bot him that he knowithe  
 good & trewe a-fore or that he was kinge. And he saithe: men  
 that be egalle may not be freendis. And he saide to his disciples:  
 25 commit alle your thingis to God with-out eny exceptyng. And  
 he saithe: noise not thi synnes to be litille. ne magnifie not thi  
 good deedis, for yit thou shalt haue nede of beter. And he said  
 to his disciples: be-ware of this worlde and thinke that it is a  
 cole hepe vppon the whiche, whenne ye shulde [steppe], it failethe  
 30 yow. & he saithe: as tho that of bodely witte vsethe to kepe  
 thayme from angre a-fore their kinge, bi strengre reson thei ought  
 to kepe thayme from angre that be a-fore God, that is to say in  
 euery place, for God is present oueralle. And he saithe: he that  
 is longe or he be angrede, it is harder to kele theym than him þat

1-2 And he . . . delyuer it] *this sentence follows the next in C* 2 þat  
 the whiche a foole] *that the thyng whiche a fole* TUW 4 1st of] *om.* C  
 7 er] *ar* CTH 8 2nd that] *om.* TUH 9 [schewe] *so* CETUH Ad,  
 shulde MS. 11 \*lesithe C 14 wyne] *veyne* H to fal] *to om.* T  
 16 businesses] *besynes* CTH Ad 17 the] *om.* T 20 geten C 21  
 2nd a] *om.* CE 25 commit] *commythe* C 28 this worlde] *the world*

high weye for foolis for to falle in alle euell and lewed werkis.  
 And seith: kepe youre angre secretly, yf thu mayste none othir-  
 wise delyue<sup>r</sup> the therof. And seith: that that a foole lesith maye  
 nat be recouerd, but a wise man maye lese no thinge. And seithe  
 that a sage foole blamed a wyse man, wherfore oon of his fellowes 5  
 asked him leue that he myght auenge him; to whome he aun-  
 suerd and seide: a wise man geueth no leue for to do euel. And  
 seith: alle thinges bene susteyned and strengthed by iustice.  
 And seide: be ye certeyne whatsomeue<sup>r</sup> ye do it maye nat be  
 hidde, though it so be that it appere nat at the firste tyme yet in 10  
 processe of tyme it shal come oute. And seith: a good name is  
 betti<sup>r</sup> thanne ricchesse, for ricche<sup>s</sup> loseth and the good name  
 dureth; but wisdame is a ricche<sup>s</sup> that nouth<sup>r</sup> wasteth ne loseth.  
 And seith: kepe the frome dronkenesse, for the witte that is  
 occupied by wyne is lyke to an hor<sup>s</sup> that casteth downe his 15  
 maister. And seith: loke thu take heed to the gouernaunce of  
 him whiche thu takeste thi counsell of, for yf he gouerne euel  
 his owen thingis, by resoun he shulde gouerne thyne in the same  
 wise, for he shulde loue hem betti<sup>r</sup> tha<sup>n</sup> thyne. And seith: loke  
 thu breeke nat the lawes that bene profitable to the peple. And 20  
 seith: pouerte is betti<sup>r</sup> thanne ricchesse that is euell goten. And  
 seith: a man withoute connyng is as a prouynce withoute a  
 kinge. And seith: a kinge shulde chese him to his seruau<sup>n</sup>te that  
 he knewe for good and true before or he were kinge. And seith:  
 ho that maketh euery man lyke good, maye nat haue hem | alle Fol. 26a  
 for frendys. And seide to his dyssiples: *commytte* alle your  
 thinges to God, and loke ye excepte no-thinge. And seithe: loke  
 that thu take nat thi synnes for liti<sup>l</sup>, and magnifye nat thi goode  
 dedis for yet thu shalt haue nede to betti<sup>r</sup>. And seith to his  
 dissiples: loke ye beware of the worlde and thenke that it is a 30  
 thistell wherupon ye muste needis steppe. And seith: lyke as  
 the<sup>s</sup> me<sup>n</sup> that vsen thei<sup>r</sup> bodily witte kepe himself from angre  
 afore the kinge, by gretter reason men shulde kepe hem from  
 angre that bene before God, that is for to seye in alle places for  
 God is presente ouerall. And seith: he that wil nat be lightly 35  
 wroth, it is more payne whanne he is angry to make him colde.

[Scrope MS. cont.]

CETUH 29 [steppe] MS. stoppe 30 bodely] the bodilieT 34 or he  
 wolle be angeride CETUH kele] so all MSS. theym] hym CT, heyne EU

is lightly to angre, euen as the fire of grene wete wodde is hotter  
 Fol. 42a whanne it is wele kindeled than | other is. And thei brought  
 bi-fore him some peple that saide many wrongis to him; and he  
 aunswered to theyme: if that ye can eny otherwise wyne of me,  
 5 do it. And there was grettir reuerence doon to anoþer þan to  
 him; for the whiche men askid him if he had eny envie; and he  
 aunswerde: if the tother had more konnyng than I, I wolde haue,  
 and of no thinge elles. And he saithe: wisdom and good name  
 is not founden bot in a good persone, for the whiche thei be better  
 10 than riches, the whiche is often founde in foolis and in eville peple.  
 And he saithe: the soule shulde thinke to do wele, and thi bodie  
 shulde kepe it. And he saithe: þat the whiche thou haste hidde  
 in thi corage, shewe hit nott [to] eueri persone. And a man saide  
 to him þat sawe him clothed in a poore clothing: he, this that is  
 15 soo porely clothede, it is not Socrates that hath youen the lawis  
 to the peple? To whomme he aunswered: verray lawe is not  
 made bi good clothinge bot bi konnyng and vertue. And he saide  
 to his disciples: dispreise dethe and on the same wise drede it.  
 And he saide: it longithe to a wiseman to knowe whate his  
 20 freende is.

Fol. 42b **P**laton is asmuche to say as fulfilled, and he was of Greece as  
 bi his fader of the gode ligne of Scalapius and bi his moder  
 of the ligne of Zalon, þe whiche sette many lawis as it is saide  
 a-fore. And the saide Platon lernede first the science of poetrie,  
 25 and it pleased him muche to lerne it, bot the science pleased him  
 not. And he dwelt with Socrates the space of v yere; aftir the  
 dethe of whome this Platoñ vndirstod that in Egipte were some  
 of Petagoras disciples; he went theder and profited gretly with  
 thayme & thanne retourned to Athenes. And set ther ij scoles and  
 30 lad there a right lowable life, in doinge good dedis and in norish-  
 inge nedie peple. And as þo of Athenes wolde haue made him  
 their lord, he refusid it holy bi-cause that he founde thayme euille  
 sette in condiciones, and he knewe that he myght not listly

1 lightly] light	CETUH	4 to theyme] om.	T	if that ye] if ye
CETUH Ad	5 anoþer]	a-nother man	T	10 *ritches E
[to], so	CETHU Ad, in MS.	14 2nd him] om.	T	13 he this that]
all MSS.	15 *yeuen	CH Ad	21 Platon]	so CETU Ad, Plato H
22 Scalapius]	so CE Ad, Esculapius	TUW, Scalopyus	H	23 2nd of]
om. TU	Salon E, Solon	TUW	25 that science	TUW
				28

thanne thei that bene soone angry, like as the fyre of grene wode  
and moyste is more hootte<sup>r</sup> than the tothi<sup>r</sup> whanne it is weel  
sette a-fyre. And thei brought before Socrates certeyn<sup>n</sup> folkes  
whiche putte vpon him many grete iniuries; and he aunsuerd  
hem and seide: yf ye knowe any othi<sup>r</sup> wynnyng of me, loke ye 5  
gete it. And there was done more reuerence to anothe<sup>r</sup> than<sup>n</sup> to  
him, wherfore oon asked him whedi<sup>r</sup> he had any enuye therat;  
he ansuerd and seide: if he wiste that the tothi<sup>r</sup> had more cun-  
nyng than he, he wolde haue had enuye thereat and of no-thinge  
ellis. And seith: wisdom and good name be nat founden but in 10  
goode persones, wherfore thei be betti<sup>r</sup> thanne ricchesses, that be  
founden in foolis and in euel peple. And seith: thi soule shulde  
thenke for to do weel and thi body aught to helpe it. And seith:  
what that thu haste hidde in thi courage, loke thu shewe it nat  
oute to euery man. And a man that sawe Socrates arayed in a 15  
poure clothinge seid vnto him: this is nat Socrates that hathe  
yeuen the lawes to the people of Athenes, that is thus symply  
arayed. To whome he aunsuerd and seide: the true lawe was nat  
made by good clothinge but by science & vertue. And seide to  
his dyspyles: dispreise þe deth and in lyke wise drede it. And 20  
seith: it apperteigneth to a wyse man that he knowe what his  
soule is.

Platon is asmoche to seye as accomplysshed, and was of Grece Fol. 26b  
by his fadir side of the good lynage of Esculapius and of his moder  
side of the lynage of Zalon, whiche stablissed many lawes, as it 25  
is seide here before. And the seide Platon lerned firste the  
science of poetrye, and it pleasid him moche for to lerne it; but  
the cunnyng displeased him. And he dwelled with Socrates the  
space of .v. yeris, and afti<sup>r</sup> the deth of Socrates, the seide Platon  
vndirstode that in Egipte were somme of the dissiples of Picta- 30  
goras, to whome he yede and proufited gretely with hem and  
aftirward retourned ayen to Athenes. And there he sette vp two  
scooles, and ledde a ful true lyfe in doyng many goode dedis,  
and norysshed the poure. And thei of Athenes wolde haue geuen  
him the lordship and the gouernaunce ouer hem and he refused 35  
it, for be-cause he fonde hem of euell disposicion and knewe wele

[Scrope MS. cont.]

Petagoras] so CETU, Petogaras H, Pigatoras Ad  
TH Ad

30 \*ledde EU, led



chaunge theire condicions; and also he wist wele that if he wolde  
 Fol. 43a correcte thayme as it fille for | to doo, it shulde falle bi hym as  
 it did bi Socrates. And that Platon lyued lxj yeres, a man of  
 good disposicio<sup>n</sup> and of good condicions, of grete pacience and  
 5 a grete departer of his goodes to his kynne & to straungieres. And  
 he had many disciples, amonge the whiche aftir his dethe ij of  
 theyme, that is to say Zenocratez and Aristotle, kept the skoles.  
 And the said Plato<sup>n</sup> shewid his science bi alegorie to the entent  
 that it shuld not be vnderstanded bot bi subtile witted peple. And  
 10 he lerned of Thimefer and of Socrates, and he componed lvj  
 bookis. And he preched to men to yelde thanks to God for his  
 goodnes and for his merci, for he hathe maade yow egalle; and  
 in as muche as myghtie peple may not saue thayme bi their  
 myght, in the same wise for the witte that he hathe yeuen yow  
 15 thinke in him no thing bot that is necessarie, good, and couenable.  
 And be not couetous of good, for God hathe ordeigned that we  
 shalle haue sufficiantly in this worlde and in that other, and þat  
 sufficiantnes is called wisdom, whiche ye shulde haue with þe  
 fere of God, the whiche bi the keies of bountee, wher-with ye  
 20 schalle entre in-to good wynnynge, in levinge alle that may drawe  
 to hate and eville wille; for if ye wiste howe euille & foule some  
 thingis be þat ye preise, ye wolde hate theyme more than ye loue  
 thayme. Amende yowe and correcte yow, and than doo your  
 deuour to amende other; and if yee doo it not, ye shalle dampne  
 Fol. 43b your-silf. And to telle | yow the thingis that hathe maade me  
 mooste gladde is that I haue not set [bi] golde ne bi siluer, for y  
 hadde woofulle thoughtis; and I haue, who-so leuithe me, left  
 thayme in seking konnyng. And to lete yowe witt golde and  
 siluer is eville, ther is some contre that for a litille boon of iuory  
 30 or of horne is yeuen a grete somme of golde and siluer, and in  
 other placis men yeueth glas, bras, and other thingis for as  
 muche golde; wherefore if it were good of the selfe, it shulde be  
 egally chosen and louede ouer alle, liche as wisdom is chosen,  
 loued, and preisede ouer alle landis. And he saithe: seke vertues

2 fille] felle CEUH      7 Zenocratez] so all MSS.      Aristotile T, Aristotil  
 Ad      10 Thimefer] so CETU Ad, Thimester H      he] om. T      15 bot  
 that] bot that he C      17 that] the CETUH Ad      21 wille] om. TU  
 foule ande euill T      25 me] interlineated in E, yow T      26 haue] hauet  
 C      biy MS.      27 leuithe] so EU, lovith CT      leueith me leuith theym  
 Ad      29 \*yverye T, yverie U, yvore Ad      32 golde] of golde TUH

that he myght nat lightly chaungen heȝ condicions; and also he wiste wele yf he wolde correcte hem as he ought to do, thei wolde haue done with him as thei dede with Socrates. And the seide Platon leued .lxj. yere, a man of good disposicion and of goode manerȝ, of grete pacience, and departed gretly his goodis with 5 his frendes and with straungiers. And he had many dissiples, amonge whiche he hadde tweyne, whiche oon of hem was called Zenocrates and the tothiȝ was called Aristotle. And aftiȝ the deth of Platon, thei helden the scoles. And the seide Platon shewed his science by allegorye to that entente that his connyng 10 shulde nat be vnderstanden but yf it were of suche men as had subtille and grete wittes. And he lerned of Thymeo and of Socrates, and composed .lvj. bokes. And preched the people, seyng in this wise: yelde graces to God for his goodis and his mercy, for he hath made you alle egalle in somoche that the 15 myghty man maye nat save himself by his myght; and sembleably for the witte þat he hathe geuen you; and loke ye thenke nothinge to hym but yf it be necessarye, good, and couenable. And seith: loke ye be nat couetous vpon the good, for God hath ordeigned that we shulde haue suffisaunce in this worlde here and 20 in the tothiȝ worlde, and that suffisaunce is called sapience, thewhiche ye oughte to haue with the beleue of God whiche bene the keyes of goodnesse, by thewhiche ye shull entre in-to good wyynyng, in leuyng of alle tho thinges that maye drawe to any hate and euel will; for yf ye wiste how somme thingis that ye 25 preyse bene foule and euell, ye shulde haue hem more in hate than in loue. Adresse youreself and correcte youreself, and thann do *your* | payne to amende and correcte othiȝ; and yf ye do it nat, Fol. 27a ye dampne youreself. And also, I seye [to]<sup>1</sup> you that thinge that hathe made me moste gladde hath bene that I sette neuer by 30 golde ne syluer, for I haue had more delyte in science thanne I haue hadde for to assemble any sylueȝ; for yf I hadde sette my herte vpon syluer or golde, I shulde haue hadde many an heuy thought, and now I haue gladnesse whiche encresith in me of the getyng of connyng. And knowe it wele that goldē and syluer 35 bene euell; there bene somme cuntrees that a litil of the vnycornes boon or iuery is bought for a grete somme of golde and syluer, and in somme othiȝ places thei yeuen glasse, laton, or othiȝ

<sup>1</sup> omitted in MS.

and ye shalle be sauede; preise not reprouable thingis and blame  
 not thingis lowable, & enforce you not to muche to gete thingis  
 that bee soon loste; folowe *your* good predecessoures; array yow  
 with iustice and clothe yow with chastitee; and þus shalle ye be  
 5 happi and your dedis shalle be preised. And he saithe: custome  
 passithe alle thingis. And he saithe: eville condicions dampnethe  
 & distroieth the workis, liche as bitternes of the water þat rennethe  
 out of the wodde distroieth the swettenes of hony. And he  
 saithe: a wise man shulde nott thinke on that the whiche he  
 10 hathe loste, bot he shulde thinke of wele, to the entent that he  
 may reiouse the remenaunt. And he saithe: who-so dothe not  
 wele to his freendis as longe as he is wele at ease, thei shalle leue  
 him whenne he shalle haue nede to thayme. And he saithe: wise-  
 Fol. 44a dome is good, for men may not lese it as men | doo other temporal  
 15 goodes. And thei askide hym wherebie men knewe a wiseman;  
 he aunswerede: whenne he angrithe him not with wrongis that  
 men saithe or dothe to him, and that he heyue and auauntithe  
 not him-self whanne men preisith him. And thei askid him howe  
 he myght venge him of his enmyes; he aunswerde: doo so muche  
 20 þat a man be good. And he said to his disciples: enforce yow to  
 wynne konnyng bi the whiche yee may dresse *your* soules, and  
 strengthe yow to kepe þe lawe in suche wise that *your* creature  
 maker may be contente. And he sawe a yonge man that had  
 solde his heritage and despende it in grete diuers thingis; to  
 25 whome he saide: the erthe etithe oþer men, bot thou eteste the  
 erthe. And he saide to hym: whie may not tresour and konnyng  
 be ioynede to-geder? He aunswered: bi-cause that oo fulfilling  
 may not be twoo. And he saide: he that trustithe in his fortune  
 & is not in some wise besie to profite in good dedis, the good dedis  
 30 resortithe ayen to hym as an arowe dothe that hathe smeten a  
 stone. And he saithe: he that techithe godenes to oon other &

6 thingis]	thing CETUH Ad	*evelle E	dampnethe], so CETU
7 *werkis	ETUH	*rynnithe EU	11 remanent ETU, reme-
nount Ad	12 freendis]	frende CET	thei] he <i>corrected to thei in</i>
E	14 is good]	om. T	lese] leve UT
T	17 heyue]	so CETU Ad, hyeth H	16 him not] not hym
E	preisith]	praise T	18 men] <i>interlined in</i>
	howe]	om. T	20 said] saithe CETUH
21 wynne]	<i>changed to haue by interpolator in</i>		E
24 despended	CETU, dispent Ad, despende MS.	26 he] thei T	27 *gader
C, gether T, gither U	28 saide]	seith TH	trestithe [by <i>cor-</i>
rection from restithe] C	30 smyten ETU	31 techithe] re-	

thingis for asmeche golde; wherfore and it we? good in it-self, it  
 shulde be loued egally oueraff, as wisdom is chosen and borne  
 forth in alle londes. And seith: laboure to gete vertues, and ye  
 shal be sauēd. And seith: allowe nat suche thinges as be nat to  
 be allowed, and loke ye blame nat the? thingis that oughte to be 5  
 allowed. And seith: enforce you nought to gete these thingis that  
 wole be soone loste, and loke that ye sewe youre goode predeces-  
 sours; arraye you with iustice and clothe you with chastite; and so  
 ye shal be bleste and youre dedis shulle be wele allowed. And seith:  
 custume passeth alle thinges. And seith: the euell maners destroye 10  
 and dampne the goode maners, lyke-wise as the bitternesse of  
 the woode that is called alioes distroyeth the swetnesse of the  
 hony. And seith: a wiseman shulde neu? thenke on that thinge  
 that he hath loste, but he shulde thenke to kepe wele the reme-  
 naunt. And seith: ho that wil do no good to his frendis whan 15  
 that he maye easily do it, he shal lose hem whanne that he hath  
 neede to hem. And seith: sapience is good, for a man maye nat  
 take it as he dothe othir temporell goodis. And thei asked him  
 in whatmaner thinge a man shulde knowe a wise man; he aunsuerd  
 and seide: whanne a man wil nat be wrothe for the iniuries that 20  
 be done vnto him, and that he wil nat reioyse himself whanne  
 that men preysen him. And thei asked him how a man might  
 venge him on his enemyes; he aunsuerd and seide: by doynge  
 so wele that ye maye cause hem to be goode. And seide to his  
 dissiples: enforce you to wynne science by thewhiche ye maye 25  
 redresse youre soules, and enforce you for to kepe the lawe in  
 suche wise that you? creatour oughte to be contente. And he  
 sawe a yonge man whiche had solde his lande that was fallen to  
 him by successyon of his fadir, and | he dispended yt in grete Fol. 27b  
 feestys; to whome he seide: the erthe eteth the men, and thu 30  
 etest the erthe. And thei asked him why that science and  
 thresoure myght nat be ioyned togedir; he aunsuerd and seide:  
 for because that oone maner? thinge accomplisshed maye nat be  
 tweyne. And seith: ho that trusteth in his fortune and is none  
 othirwise occupied to profite himself with goode dedis, the goode 35  
 shal resorte aboute him as dothe the arrowe that hath smeten a  
 stone. And seith: ho that techith othir men goode and dothe

dothe it not resemblethe to him that shewithe candelle light to  
 other and shewithe noon to him-silfe. And he saithe: he shulde  
 not be callid a kinge that regnethe alloonly vpon seruauntis, bot  
 \* he that regnethe and is lord ouer fre peple; and he shulde not be  
 5 called riche that hathe gaderede grete good, bot he *pat* despendith  
 Fol. 44b | it in his propre lowable offices. And som askid him how a man  
 shulde kepe him fro that he haue no nede; he aunswered: if a  
 man be riche, to lyue temperatly; and if a man be pore, to labour  
 deligently. And thei askid him *with* how muche good a man  
 10 ought to be content; he aunswerd: *with* so muche as *pat* he haue  
 no nede to flater other. And he sa[i]de to his disciples: whanne  
 ye haue stodied y-nough, disporte you with good stories. And  
 he saithe: a wiseman shulde not couete his freendis good though  
 that he myght haue it of him, bicause that he shulde not be dis-  
 15 pleased for a litille good, for a litille good is a fulle gret pingē.  
 And he saithe: it is a more bihoueable thinge for a kinge to thinke  
 on him-silfe and on his *gouernaunce* *pan* to daunce alle a yere.  
 And he saithe: to wirk bi witt is to knowe thingis verrailly and to  
 leue thayme in doubte; to wirke bi trouthe is to set pingis in  
 20 their right place; and to wirke bi lesingis is to ouer-yeue thingis  
 and to put thayme fro their owne place. And he saithe: thou  
 shalte neuer be pacient as longe as thou arte couetouse. And  
 som askid him howe he had lernede so muche konnyngē; hee  
 aunswerde bi-cause he had put more oyle in his lamp *pan* wyne  
 25 in his cuppe. And thei askid him whate man was expedient to  
 gouerne a towne; he aunswerde: he that can gouerne him-silf.  
 & ther was askid him who ought best to be called wise; he  
 Fol. 45a aunswerd: he that is moost counsailed & *pat* | castethe mooste  
 doubtes. And he sa[i]the: vessellis of golde be prouede bi their  
 30 sounē whether thei be broken or hole, and *pe* peple is knowen &  
 proued bi their woordes. And thei askid him whiche were  
 moost ignoraunt in their dede; he aunswered: tho *pat* vsithe  
 moost their owne counsaile, the whiche obeiethe not to theyme-

1 candillight T      3 regneth not alleonlie TU, *but not in* W      5  
 grete good] grete golde TU, *but not in* W      6 And som] And poo somme  
 T      8 temperally C Ad, temporalyte H      10 as *pat* he] that as C  
 11 sade MS.      12 good] goodli TUV      18 \*wirke CEU Ad, werke  
 TH      23 som] om. T      25 thei] there E, ther was Ad      26 gouerne]  
 kepe Ad      can gouerne & kepe Ad      29 sathe MS.      prouede] prevyd  
 H Ad      30 and] so CETUH Ad      32 he] and he C      tho] thei TU

none himself ys lyke a man that with a candelle yeueth light to  
odi? meñ and none to himself. And seith: he aught nat to be  
called a kinge that regneth oonly vpon bonde-men, but he that  
regneth and gouerneth the free meñ. And seith: he shulde nat  
be called riche that hath assembled grete tresou?, but he that 5  
dispendes his ricchesses worshipfully in his propre seruyce. And  
somme asked him how a man might kepe himself that he shulde  
nat be nedy; he aunsuerd and seide: yf a man be riche, lete him  
leue attemprely; and yf he be poure, lete him putte him lightly  
to laboure. And thei asked him with how moche goode a man 10  
shulde holde himself contente; he aunsuerd and seide: with so-  
moche that he shulde nat neede to flater othi? meñ. And seide  
to his dissiples: whanne ye ceese of youre studye, take youre  
disportes in goode storyes. And seith: the wiseman shulde nat  
coueyte the ricche? of his frende lest he wolde take grete dis- 15  
pleasi?. And seith: dispreise nat a litil good whañ thu maiste  
do it, for a litil good thinge is right grete. And seith: it is mo?  
couenable thinge to a kinge for to thenke vpon himself and on  
the gouernaunce of his realme by the space of a daye thanne for  
to daunce an hool yere. And seith: ho that werkiþ by wisdom 20  
shal knowe the thinges and deuyde the toon fro the tothi?; and  
he that worcheth by ignoraunce shal mysknowe the thinges and  
be in doute of hem; to worche by trouthe is to establishe alle  
thinges in here right places; and to worche by lesyngis, it dis-  
ordeigneth alle thingis and putteth hem oute of he? propre places. 25  
And seith: thou shalt neuer? be paciente as long as thou arte  
couetous. And somme asked him how he had lerned somoche  
cunnyng; he aunsuerd and seide: for by-cause that I haue mo?  
oyle in my lampe thanne wyne in my cuppe. And it was asked  
hym what man were moste expediente to gouerne a towne; he 30  
aunsuerd and seide: he that can gouerne wel himself. And it was  
asked him what man ought beste to be called wyse; he aunsuerd  
and seide: he þat counseilleth moche and that maketh moste  
doutes. And seith: the | vessellis of golde bene preued by he? Fol. 28a  
sowne whedi? thei be hoo? or broken; in lyke wise the men bene 35  
preued and knownen by he? wordes. And thei asked him what  
people were moste ignoraunte in he? dedis; he aunsuerd and  
seide: thei that moste vsen he? owen counseill and thei that by  
defaute of good aduys dispose himself hardely to thingis. And

dothe it not resemblethe to him that shewithe candelle light to  
 other and shewithe noon to him-silfe. And he saithe: he shulde  
 not be callid a kinge that regnethe alloonly vpon seruauntis, bot  
 \* he that regnethe and is lord ouer fre peple; and he shulde not be  
 5 called riche that hathe gaderede grete good, bot he *pat* despendith  
 Fol. 44b | it in his propre lowable offices. And som askid him how a man  
 shulde kepe him fro that he haue no nede; he aunswered: if a  
 man be riche, to lyue temperatly; and if a man be pore, to labour  
 deligently. And thei askid him *with* how muche good a man  
 10 ought to be content; he aunswerd: *with* so muche as *pat* he haue  
 no nede to flater other. And he sa[i]de to his disciples: whanne  
 ye haue stodied y-nough, disporte you with good stories. And  
 he saithe: a wiseman shulde not couete his freendis good though  
 that he myght haue it of him, bicause that he shulde not be dis-  
 15 pleased for a litille good, for a litille good is a fulle gret pingē.  
 And he saithe: it is a more bihoueable thinge for a kinge to thinke  
 on him-silfe and on his *gouernaunce* þan to daunce alle a yere.  
 And he saithe: to wirk bi witt is to knowe thingis verrailly and to  
 leue thayme in doubte; to wirke bi trouthe is to set pingis in  
 20 their right place; and to wirke bi lesingis is to ouer-yeue thingis  
 and to put thayme fro their owne place. And he saithe: thou  
 shalte neuer be pacient as longe as thou arte couetouse. And  
 som askid him howe he had lernede so muche konnyngē; hee  
 aunswerde bi-cause he had put more oyle in his lamp þan wyne  
 25 in his cuppe. And thei askid him whate man was expedient to  
 gouerne a towne; he aunswerde: he that can gouerne him-silf.  
 & ther was askid him who ought best to be called wise; he  
 Fol. 45a aunswerd: he that is moost counsailed & *pat* | castethe mooste  
 doubtes. And he sa[i]the: vessellis of golde be prouede bi their  
 30 sounē whether thei be broken or hole, and þe peple is knowen &  
 proued bi their woordes. And thei askid him whiche were  
 moost ignoraunt in their dede; he aunswered: tho *pat* vsithe  
 moost their owne counsaile, the whiche obeiethe not to theyme-

1 candillight T      3 regneth not alleonlie TU, but not in W      5  
 grete good] grete golde TU, but not in W      6 And som] And þoo somme  
 T      8 temperally C Ad, temporalyte H      10 as þat he] that as C  
 11 sade MS.      12 good] goodli TUV      18 \*wirke CEU Ad, werke  
 TH      23 som] om. T      25 thei] there E, ther was Ad      26 gouerne]  
 kepe Ad      can gouerne & kepe Ad      29 sathe MS.      prouede] prevyd  
 H Ad      30 and] so CETUH Ad      32 he] and he C      tho] thei TU

none himself ys lyke a man that with a candelle yeueth light to  
odiŕ meñ and none to himself. And seith: he aught nat to be  
called a kinge that regneth oonly vpon bonde-men, but he that  
regneth and gouerneth the free meñ. And seith: he shulde nat  
be called riche that hath assembled grete tresouŕ, but he that 5  
dispendes his ricchesses worshipfully in his propre seruyce. And  
somme asked him how a man might kepe himself that he shulde  
nat be nedy; he aunsuerd and seide: yf a man be riche, lete him  
leue attemprely; and yf he be poure, lete him putte him lightly  
to laboure. And thei asked him with how moche goode a man 10  
shulde holde himself contente; he aunsuerd and seide: with so-  
moche that he shulde nat neede to flater othiŕ meñ. And seide  
to his dissiples: whanne ye ceese of youre studye, take youre  
disportes in goode storyes. And seith: the wiseman shulde nat  
coueyte the riches of his frende lest he wolde take grete dis- 15  
pleasiŕ. And seith: dispreise nat a litil good whañ thu maiste  
do it, for a litil good thinge is right grete. And seith: it is moŕ  
couenable thinge to a kinge for to thenke vpon himself and on  
the gouernaunce of his realme by the space of a daye thanne for  
to daunce an hool yere. And seith: ho that werkith by wisdom 20  
shal knowe the thinges and deuyde the toon fro the tothiŕ; and  
he that worcheth by ignoraunce shal mysknowe the thinges and  
be in doute of hem; to worche by trouthe is to establishe alle  
thinges in here right places; and to worche by lesyngis, it dis-  
ordeigneth alle thingis and putteth hem oute of heŕ propre places. 25  
And seith: thou shalt neuer be paciente as longe as thou arte  
couetous. And somme asked him how he had lerned somoche  
cunnyng; he aunsuerd and seide: for by-cause that I haue moŕ  
oyle in my lampe thanne wyne in my cuppe. And it was asked  
hym what man were moste expediente to gouerne a towne; he 30  
aunsuerd and seide: he that can gouerne wel himself. And it was  
asked him what man ought beste to be called wyse; he aunsuerd  
and seide: he þat counseilleth moche and that maketh moste  
doutes. And seith: the | vessellis of golde bene preued by heŕ Fol. 28a  
sowne whediŕ thei be hooŕ or broken; in lyke wise the men bene 35  
preued and knownen by heŕ wordes. And thei asked him what  
people were moste ignoraunte in heŕ dedis; he aunsuerd and  
seide: thei that moste vsen heŕ owen counseill and thei that by  
defaute of good aduys dispose himself hardely to thingis. And



silue, and that, bi defaute of good aduise, settith & exposethe  
 theyme hardely vpon thingis. And thei askid him whoo dothe  
 moost wronge to him-silue; he aunswerede: he that obeieth him  
 to him that he shulde not. And he saithe: ignoraunt peple iugethe  
 5 beaute with the foulenes of peple liche as thei see outward, and  
 wise peple iugithe the beaute *with* the foulenes *after* that thei se  
 bi the condicion of peple. And he saith: he that findithe pacience  
 sekithe it bi the riȝt felyng, and many errithe in wisdome  
 bicause thei sekithe not aright, and blamethe it causeles. And he  
 10 saithe: he that knowithe not the verrai good wisdome, knowithe  
 not him-silfe. And he saithe: he that knowithe not him-silue, of  
 alle ignoraunt peple is moost ignoraunt. And he saithe: he is wise  
 þat knowithe ignorance, & he is ignorant *þat* knowith it not.  
 And he saithe: he worshuppithe a-yen *þat* ledithe shame in-to  
 15 gladnes. And he saithe: the kinge is liche a grete floode growinge  
 of litille waters; for the whiche if he be swete, the litille waters  
 be swete, and if he be salt, thei shalle be salt. And he saithe:  
 Fol. 45b | be-ware in bataile that thou truste not aloonly in thie strengthe,  
 dispreisinge thi resonable witt, for sumtyme witt sufficithe for to  
 20 ouercome with-oute strenghte, bott vnnethe a man may ouer-  
 come bi strengthe *without* that he vse naturalle witt. And he  
 saithe: worde without dede farithe as a greete knyttyng in of  
 waters, þe whiche drounethe men and profitithe no thinge in his  
 owne course. And he saithe: to be suspiciouse makith a man to  
 25 be euile condicionede and to lyue euille. And he saithe: wille not  
 to vse sum delites of this worlde vn-too the tyme that thou see  
 wheder witt and reason be corded therto, & bi ij accordes thou  
 maiste knowe the feire and þe foule, and in whate wise thei  
 difference. And he saithe: reaumes be lost bi to grete neccligence  
 30 [in] businesses, and bi to grete diligence in idilnesses, and also bi  
 to miche truste in fortune; with this also that whenne men  
 tentith not to fille the lande *with* peple; and also that thei lese  
 þem-silue whenne theire werris lastithe longe ther-in. And he  
 saithe: the ende of indignacion is to haue shame of him-silf.  
 35 And thei askid him howe a wiseman myght be troubelede; and

1 defaute] the faute TU, not W      \*avise EU Ad      2 And] Ande he  
 seith [with he seith cancelled] T      3 wrongis C      6 wise peple] wise  
 men C      14 he worschippeth CE, he is worshiped T UW      16 waters]  
 water CEU      17 shalle] om. C      18 trost ECU      \*strengith T      19 in  
 dispreisyng CETUH      20 onnethe may a man T      22 greete] om. T

thei asked him what man dede himself moste wronge; he aunsuerd  
 and seide: he that mekith himself to him that he oweth nat to  
 do. And seith: the ignorautes iugeñ the beautee'or the foule-  
 nesse lyke as thei seen by the condicions of the people. And  
 seith: he fyndes wisdomed that sekith it by the right weye; and 5  
 many oon erreþ in wisdomed, for thei seke it not by the right  
 weye and blameth it withoute cause. And seith: he that is  
 ignoraunte of the right wey of sapience knoweth not himself, and  
 he that knoweth not himself is moste ignoraunte of alle othir  
 ignorautes. And seith: he is wise that knoweth ignoraunce, and 10  
 he is ignoraunte that knoweth it not. And seith: such angre is  
 worshipful þat bryngeþ oftetymes shame to gladnesse. And seith:  
 a kinge is lyke a grete reveþ that comeþ oute of litill brookes;  
 wherfore yf the grete reveþ be salte, the litill brookes shull be  
 salte. And seith: kepe the in bataille that thu truste nat tomoche 15  
 to thyne owen streyngthe in dispreysinge of thyñ owen resonable  
 witte, for somtyme the witte suffiseth for to ouercome withouten  
 streyngth; but with a grete peyne maye a man ouercome by force  
 withoute that he vse his natural witte. And seith: worde withoute  
 dede is lyke a grete habundaunce of watiþ that drowneth the 20  
 men withoute doyng himself any proufite. And seith that a  
 man that is full of suspessyon, it maketh him for to be of euell  
 maners and to leue vnrightwosly. And seith: loke ye vse nat any  
 maneþ dilectacyons of this worlde vnto the tyme that thu knowe  
 that witte and reasoun accorden therto; and yf thu be accorded 25  
 with thes tweyne, thu shalt knowe the faire fro the foule and  
 in what maneþ thei differyñ. And seith: thes realmes leseñ  
 whanne thei bene to negligente of here werkis and to diligente in  
 ydelnesse, and also in that thei truste tomoche vpon fortune,  
 with more that thei entende not for to fylle the lande with 30  
 people; and thei losen also whanne the werres endureñ longe  
 tyme. And seith: the ende of indignacyon is to be ashamed of  
 himself. And thei asked him how a wiseman might be troubled;

[Scrope MS. cont.]

22-3 knyttyng . . . waters] knyttyng and metyng to-gether of waters TUW  
 24 a] om. ETUH 25 be] om. E wiff thou not TUW 27  
 witt and] interlineated in E corded] accorded UW, agorded T 29  
 be lost] om. T 30 [in] so CETUH Ad, MS. has & besynes TH Ad  
 idelnes TH 31 men] om. C 32 lese] leue TU 33 \*werris  
 CEUH Ad, warris T 35 and] om. T

he aunswerd: whenne he is constreinede to knowe trouthe of eny ignorant man. And he saithe: whanne þou seeist a man fulle of greete discrecion, knowe certainly that in him couetise is feble and sike. And he saithe: dispreise not a litille thinge, for it may  
 5 encrece. And he saithe: repreue not a man in his angre, for than a man may not a-mende him. And he saithe: fray the not *with*  
 Fol. 46a the eville fortune of a-nother, for thou wotist | not howe the tyme shalle turne a-yenste the. And he saithe: sett thi witte bothe on the right side and on the lefte, and thou shalte be free. And he  
 10 saithe: iij thingis dothe men grete harme, that is to say: of a riche man comyn to pouerte, of a worshupfulle man dispreised, and of a wise man moked with ignoraunt peple. And he saithe: felaship the not with euille ignoraunt peple for no good that euer thei promise the. And he saithe: whenne a reaume is in  
 15 prosperitee, couetise[s] be seruau<sup>n</sup>tis to the kingis witte; & whanne it is in aduersitee, the seruice is to couetices. And he saithe: desire not that thi businesses be doon hastilye bot coueite aloonly that thei be wele doon. & he saithe: a man is more content and more bounde to his prince for his good worde than though he yau  
 20 him grete yeftis. And he saithe: the yiftis youen to good peple askithe a rewarde, and the yeftis youen to euil inducith thayme to aske more. And he saithe: euil men volow<sup>with</sup> the malices of men & destroieth the propre bountees, liche as flies settithe thayme vpon roten thingis and leuith the hole. And he saithe: haste the  
 25 not to preise þingis to thou knowe wele that thei be worthi to be preised. And he saithe: a wiseman shulde not be stordie a-yenste oon ignoraunt man, bot meke him-silf & thank God that it was his liste to enhaunce him ouer hym; & do his deuour to put a-way his doubte & to bringe him a-yen to trouthe; for to  
 30 lerne him boustously, it is cruelte, & to gouerne him softly it is his [instruccion] and his bringinge in. And he saithe: ij disputours  
 Fol. 46b sechinge þe | trouthe of oo thinge, thei haue no cause of hate, for theire questione fallithe to oon conclusion; bot if the toon entent be to ouercome the tother, thei myght haue hate, bicause that

3 greete] high T	4 sike] seeke E	6 him] om. C	6 fraye
the nott ne disdayne <i>with</i> T U W	15 couetise[s], so CET Ad	witte]	
om. TU, cancelled in E	17 besynes TH Ad	21 youen] yeouen C	
euill peple T	22 aske] yeve corrected to aske in C	23 setten TU	
24 *roton C, rotyon E	leuen TU	26 *stordie EH, stourdie C, sturdie	
TU Ad	28 deuer T	30 bostusly E	31 his] om. TU, but in

he aunsuerd and seide: whanne he is constreyned to lerne trouthe  
of an ignorant. And | seith: whanne thu seeste a man full of Fol. 28b  
parfyte discrecion, knowe for certeyne that coueityses bene right  
seeke and feble in him. And seith: dispreyse nat a litil thinge,  
for it maye growe more. And seith: loke thu chalenge nat a man 5  
whanne he is angry, for at that tyme thu shalte nat redresse it.  
And seith: loke thu be nat gladde of the euel fortune of othir  
men, for thu wotest nat howe it wole turne ayenste the. And  
seith: stable thi witte on the right syde and troupe on the lefte  
syde, and thu shalt be free. And seith: thre thingis do men 10  
harne: the firste is to see a man that hath bene riche falle in  
pouertee, the secunde is to see a worshipful man dispreysed, and  
the thirde is to see a wise man mocked with ignorauntes. And  
seith: loke that thu fellaship nat with euell folkes for any maner  
good that thei wole promyse the. And seith: whanne a roialme 15  
is in prosperite, the couetysyes bene as seruauentes to the wisdom  
of the king; and whanne he is in aduersite, the witte is seruauent  
to the couetysyes. And seith: loke thu desire not that thi werkis  
be to hastily don, but loke thu coueite that thei be wele done.  
And seith: a man is more bounden to holde him contente for a 20  
goode worde of his prynce than that there were geuen him grete  
yeftis. And seith: the yeftis that bene yeuen to goode folkes  
abiden restitucion; and the yeftis that be yeuen to euell folkes  
endeuseth hem to aske more. And seith: the euel people sewen  
the malices of men and dispreyseth the propre bountees, lyke as 25  
the flye sittes vpon corrupte thinges and leuyth the hoole thinges.  
And seith: haste nat to faste for to preyse a thinge til that thu  
knowe right wele that it be worthy to be preysed. And seith:  
the wise man shulde nat highe himself ayenst an ignorant but  
meeke him to him, and thanke God that he wolde of his grace 30  
make him herre than he; and he shulde do his payne to putte  
him oute of doute and to brynge him ayen vnto trouthe; for yf a  
man shulde repreue him lewedly, it were cruelte, and to gouerne  
him gentilly, it is a redusyng in-to goodnesse. And seide to hem  
that disputen: thes that enqueren the trouthe of thinges, thei 35  
ought nat to be hated, for thei questyon falleth in a conclusyon;  
but he that entendes for to ouercome anothi maye lightly haue

[Scrope MS. cont.]

W [instruccion], so CETUH Ad, distruccion MS. dispitours C

either of thaym enforcethe him to bringe his felawe to his entente.  
 And he saithe: whanne thou shalte aske eeny thinge to borowe  
 or to haue of yifte, if he refuse it the, haue more shame of thi-silue  
 that askith it than of him that wernithe it the. And he saithe:  
 5 he may not gouerne muche peple that can not gouerne him-silf.  
 And he saithe: a wise man shulde aske curtesly, mekly, and with  
 fewe wordis, liche as a water leche drawith more blode of a man  
 sympely and with-out noise than þe sincerole *id est*  
 dothe that prikkithe strengir & makith gretter noise. And he  
 10 saithe: a man of feble corage is lightly noide with that the whiche  
 he louith. And Platon saide: the chastisementis that folowith  
 thayme makith God to be knowen and drede; enforce the to  
 knowe and to shewe to other more than in thi othir daily besi-  
 nesses; require nothings of God bot that it be euer profitable,  
 15 bot require him of the goodnes that shalle be euerlastinge to the;  
 loue not alonly the good life bot loue more principally the good  
 ende. And he saithe: he is vnhappy þat is handeling in his  
 malice & that thinkithe not on his eende. And he saithe: put  
 not thi wynnynge in thingis that be out of the, ne a-bide not to  
 20 do wele to þoo that alle deserued it vnto the tyme that thei aske  
 it the; and he is not perfite wise that ioyethe him in worddely  
 prosperitees and that is troubeled in his aduersites. The vilete of  
 Fol. 47a the witt of mankinde is knowen in moch | speche; thinke, and  
 after speke and doo, in thingis that is lightly meoued; angre the  
 25 not sodenly, for if thou vse it, the angre that is turnede shalle be  
 a-yen the. If þou haue entente to yeue to eany nedie persone,  
 a-bide not to to-morowe, for thou knowist not whate is to come  
 to the; and yeue to him that may not wyne the labour. Bee  
 not aloonly wise in worde bot in dede, for the wisdom of the  
 30 worde is lost in þis world and the wisdom of dede is profitable  
 to the euerlastynge worlde. And God namethe him for noble  
 that dothe good deedis, alle-though he be stille; and he namethe  
 3 haue] *cancelled in E* shame is TUV 4 that askith it] *om. T*  
 8 sincerole] *syncolor H, sincerase Ad, om. T* following *id est is a space*  
*in the MS. and CE; TU supply a-nother maner leche worm, and so by inter-*  
*polator in E* 9 strengir] *stynghith T, strengliere Ad* 11 chaste-  
 mentis C 15 euerlastand Ad 16-17 good endurynge eende TU  
 17 handeling] *endurynge TU, and so by correction in E* 21 ioyethe]  
 noyeth C, noyethe *corrected to ioyethe in E* 22-3 vilete] *vilete and*  
*simples* ETW of the witt of mankinde] *in mannes witte T* 24 in  
 thingis] *in þinge ETU, no thinge C* \*meued ETU, meued Ad, meuede

cause of hate, for eche man wolde enforce himself to brynge his  
 fellowe to his entente. And seiþe: whanne thu askest of any man  
 any thinge for to leue the or for to yeue the and he refuse for to  
 do it, haue more shame on the for thyñ askinge thanne of him  
 that seiþ the naye. And seiþ: that man | maye nat gouerne Fol. 29a  
 moche people that maye nat gouerne his owene soule oonly.  
 And seiþ: a wise man shulde aske curteysly and lowely and with  
 fewe wordes, lyke as the watir-leeche that draweth more blood  
 of a man symply withoute noyse thanne that thinge that prykketh  
 more faster and maketh grete noyse. And seiþ: a man of feble 10  
 courage annoyeth lightly of that thinge that he loueth. And  
 Platon seide these wisidams that follewen afir: knowe God and  
 drede him; enforce the for to lerne wisdom and to teche othir  
 men more than of daily werkis; loke thou desire no thinge of God  
 but yf it be profitable, but requere him of that good that shal 15  
 allewayes be durable. And seiþ: loue nat oonly thi good lyfe,  
 but loue more pryncipally thi good ende. And seiþ: putte nat  
 thy wynnyng in these thingis that bene withoute the, ne tarye  
 nat to do wele to hem that haue deserued it vnto the vnto the  
 tyme that thei aske the. And seiþ: that man is not wise that 20  
 ioieth himself in wordly prosperitees and is troubled in his aduer-  
 sitees. And seiþ: the lewednesse of mannys witte is knowen by  
 moche spekinge; thenke firste, speke and do [after]<sup>1</sup>, for the  
 thinges meuen lightly; and loke thou be nat to gretely wrothe,  
 for yf thou custume thiself therto, the wrath at somme tyme shal 25  
 be ayenste the. And seiþ: yf thou haue entencion to gefe any  
 thinge to a nedy man, loke thou abyde nat for to do it til on the  
 morowe, for thou wotest neuer what shal falle of the or that tyme;  
 and gefe to hem that maye nat laboure ne wyne any thinge.  
 And seiþ: be nat oonly wyse in seyenge but in dede, for the wise- 30  
 dame of the worde perisshe in this worlde and the wisdom  
 of dede is profitable to the euerlastinge worlde. And seiþ: God  
 taketh him for noble that dothe goode werkis, though so be  
 that he holde his peas, and holdes for euell the prayers and the

[Scrope MS. cont.]

C	25	that is turnede]	at his turne	Ad	26	If]	And if	C	27
1st to]	om.	U	28	2nd the]	with	T	30	the dede	TH
to the	in the	TUW	noble]	notable	C	31	to the]		

for eville, praiers and sacrifices doon *with* euille dedes. If thou labour in good dedis, *pou* shalte no peyne haue, bot thi goodnes shalle be euerlasting; & if thou haue delite to synne, thou shalt haue no delite, bot thi synne shalle euer a-bide. Haue in mynde  
 5 that day that men shalle calle the & thou shalt not here, for than thi ianglynge tunge shal be stille, thi thoughtis shalle faile, thi ien shalle be troubelede & dirke, *þe* mankindelynes shalle bee waasted in the erthe, & thi wittis roton, in suche wise *þat* thou shalt not haue power to fele *þe* stinke of thi bodie ne howe  
 10 wormes waastithe the rotines therof; haue also in mynde *þat* in the place weder *pou* shalt go, lordis & *seruauntis* shalle be egalle, & that *þen* may neithir freende help ne enmy noye; & therefore  
 Fol. 47b good discipline lerne, for *pou* wotist not | whan *pou* shalt departe; and knowe *verrely* *þat* amongis all the yiftis of God, wisdom  
 15 is moost excellent. Rewarde goodnes & for-yeue euill; thinke continually of that thou haste to doo and truste not in meuable thingis of this worlde; be-ware *þat* thou do no foule for no maner delite of wynnynge, and be-ware that, for the variable gladnes of this worlde, thou lese not the right ioyous, euerlasting ioy;  
 20 love sapience; here wisdom; obbey to the lord; doo no thinge bot in dewe tyme, and yit take hede howe thou shalt do it; kepe the fro spekinge of vnprofitable wordis; haunce not thi-silue for riches; dispeire not for euille fortunes; set the toward alle peple & dispreise noon for his mekenes; and that the whiche *pou* knowist  
 25 is yuelle in the, repreue not an-other therefore, for if he do it; thou shuldiste not desire to be preised of *þat* the whiche thou hast not, ne doo no thinge for *þe* whiche thou woldest dispreise another if he didde it; thou oughtiste to doo *þat* the whiche is good and couenable, thoughe it be not commaunded the, and to eschewe alle vncouenable thingis, though thei be not defended  
 30 the. And he saithe: a wisema<sup>n</sup> shulde noise his errour grete & his goodnes litill. And he saithe: it is a foule thinge to vse to doo cut vynes & to doo away the eville wod & *þe* superfluitees, & to leue in our bodies couetousnes & *oper* shrewdnes; and also

1 If] And if C, And H      4 no delite] non other delite to doo wele UTW  
 8 &] om. C      \*roten EU, rotyne H Ad, roton T      11 \*whider E, whithir U, whether TH      13 good discipline lerne] lerne good discipline CETUH  
 Ad      15 Rewarde] Rewarde of TUW      17 foule] foule thyng E Ad, foly H      25 he] thou C      30 \*oncouenable T, vncouenable by  
 correction in E      33 þe] om. TU

sacrefises done by euell dedis. And seith: yf thu laboure in wele doynge, thi peyne shal be nothings and the good that thu doest shal be perpetuel. And seith: yf thu haue dilectacion of synne, thi dilectacion shal be nothings and thi synne shal abide alleweyes; loke thu haue in remembraunce that daye that thu shalt 5 be called, and where thu shalt here nothings but good, for thanne the tunge of the iangeles shal cese, the thoughtes shull faille, the yghen shull be troubled and wexe derke, manhode shal be consumed to erthe, and thi mynde in like maner shal be broken that thu mayste nat smelle the stynke of thi body ne how the wormes 10 shulle sowke thi roten flessch; haue in thi mynde also that in the place that þu shalt go to, the | gouernours and the sergeauntes Fol. 29b shull bene egall, and there maye helpe no frende; wherfore loke thu lerne good disciplyne, for thu shalt nat knowe the houre of thi departynge; and knowe for certeyne that among alle the 15 giftes of God, sapience is the moste excellent. And seith: yelde ayeñ to the goode and yeue pardone to the euell; thenke alweye on that thu haste to done and loke thu put nat thi truste in thingis that bene meovable; and kepe the wel that thu do none euel thinge for any dylectacion of wynnyng, and kepe thiself that, 20 for the ioyes that bene varyable, thu leese nat the ioyes perdurable; loue wysedame and herken the wiseman; obeye to thi lorde and do no-thinge but in dewe tyme, and yet loke how thu doste it; and kepe the from spekinge of wordes that be nat profitable; loke thu bere thiself neuer the herre for thi riches; 25 loke thu be nat in dispei, though there falle to the euell fortunes; make the euen with alle folkis and dispreyse noman for his humylitee; and that that thu takest nat for euel vnto the, thu shuldest not chalenge anothi yf he do it; also thu oughtest nat to desire to haue thonke for that thinge that is nat in the; 30 loke thu do no thinge whiche thu woldest dispreyse anothi yf he dede it; thu shuldest do these thinges that bene goode and couenable though so be that thu we not commaunded for to do hem and loke thu eschewe alle vn couenable thinges. And seith: a wyse man shulde take his errour as for grete and his goodnesse 35 as for lital. And seith: it is a lewde thinge to you to cutte away the deede wode of the vynes and the superfluytees of hem, and to leue withinne youre body the coueityses and othi euell thingis; and lyke as we shulde kepe vs from the grete multitude of meetys



liche as we kepe vs from multitude [of] metis for bodely helthe,  
 bi gretter reson we shulde kepe vs from vices for the helthe of  
 Fol. 48a our soules. & he | saithe: he that ioynethe to his gentilnes nobles  
 of good condicions is to preise, and he to whome his gentilnes  
 5 sufficithe the whiche commyth of his fader *with*[out] geting other  
 good condicions shulde not yit be holde for noble. And he  
 saithe: if thou fele thi-silue trewer to the kinge than other and  
 that thi wagis be egalle to *oper* or les, thou shuldiste not hevie  
 þe therefore, for thin be durable and þeiris not. And he saithe:  
 10 if eny haue envie on the or for envie saithe eville of the, set not  
 therbie and þou shalt haue pece *with* him, for he sekithe not bot  
 for to striue *with* the. And he saithe: men shulde kepe the holi-  
 dais, that is to say principally from eville dedis. And he saithe:  
 þe hier that thou art reised in grete astate, the meker shuldiste  
 15 thou be to thi men, to that entent that þei<sup>r</sup> loue myght a-bide  
*with* the if eny myshap fille to þe. And he saithe: a man may  
 vnnethe kepe loue *with* his freende who-so wolles correcte him  
 redily of his dedis. And he saithe: a wiseman shulde chese good  
 peple to be his men, like as men chese good erthe for to labour.  
 20 And he saithe: if thou haue a litille *errour with* good condicions,  
 it puttithe thayme away; for *errour* farithe as evill humers þe  
 whiche though it be medled *with oper* contraries, it is to doubte  
 if it be not put out of his bodie, *þat* bi *processe* of tyme it myght  
 distroie alle the remenaunt. & he saithe: when<sup>n</sup> þou shalt serue  
 Fol. 48b eny lord, be-ware *þat* | thou shewe the not like to him bot in iij  
 thingis, that is to say: in faithe, witt, and in pacience; and bewa<sup>r</sup>  
 of alle thingis that he perceiue the not *þat* þou woldist be like to  
 him in state, in clothing, ne in delitis; and if þou noise the to be  
 wiser than thi maister, he shalle loue þe neuer þe better. And he  
 30 saithe: if thou wilt knowe the nature of eny, yeue him thi coun-  
 saile vpon som thinge, & ther-bie maiste thou knowe his rightwis-  
 nes & his vnrightwisenes, his Beaute or his malice. & he saithe:  
 men of foule condicions noisithe theym to whome thei haue doon

1 kepe] oughte kepe TUV multitude of TUV Ad and so by correction  
 in E, of om. in MS. 2 the] om. T 3 \*ientilnes TH 5 *with*[out]] *with*  
 so all MSS., the French text has sans 7 than to other CTU 9 he  
 saithe] om. T 11 \*pease ETUH 13 he saithe] om. T 14  
 \*higher T 16 felle CETU 17 wolles wil not WTU 19 peple]  
 men T like] om. C 21 puttithe] om. T \*humours ETUH 23  
 his] the CETUH 24 remanent ETU when<sup>n</sup>] if T 27 be like]  
 no lyke corrected to be lyke by interpolator in E 32 Beaute] bowntee

for the helthe of oure bodies, by a grete<sup>r</sup> reason we ought to re-  
 freyne vs from vices for the saluacion of oure soules; and ho that  
 ioyneth his gentilnesse to the noblesse of goode maners, he is for  
 to be allowed; and he that suffiseth himself of the gentilnesse  
 that cometh to hym by his fadi<sup>r</sup> withoute lernynge or getynge 5  
 of any othi<sup>r</sup> goode condicions, oughte nat to be holden for noble.  
 And seith: yf thou feeles thyself that thou be more true to the kynge  
 than othi<sup>r</sup> and thy wages be but euen with here wages or lesse,  
 thou shuldest nat be sorowfull, for thy wages shall be durable and  
 theirs shall not. And seith: yf any man haue enuye to the or 10  
 seith euel of the, sette not therby and thou shalt haue pees of  
 him, for he asketh nomore but [to]<sup>1</sup> falle at noyse with the. And  
 seith: a man shulde kepe wele the festefull dayes, that is to seye  
 that he shulde do none euell dedis specially; ande | the higher Fol. 30a  
 that thou arte lyfte vp in estate, the more shuldest thou meke the 15  
 to the people, to that entente that the loue of the people shulde  
 abyde with the yf any myschief shulde falle vnto the. And seith:  
 with grete payne a man shall kepe the loue of his frende that wole  
 rebuke hym regerously of his errours. And seith: a wise man  
 shulde chese goode men to his seruauntes, in lyke wise as men 20  
 chesen the goode erthe to do her labour in. And seith: yf thou  
 haue a litil erreure medeled with othre thinges that bene goode  
 it is doutefull, for erreur is an euell humour; wherfore yf he be  
 medeled with goode thinges it is to doute, for yf there be an euell  
 humour in a persone, in contynuaunce of tyme, he is lyke to 25  
 distroye alle the remenaunte of othi<sup>r</sup> goode humours withoute  
 that it maye be voided awaye. And seith: whanne thou shalt serue  
 any lorde, loke thou shewe nat thyself to be his fellowe but in thre  
 thinges, that is to seye in feith, in witte, in pacience; and beware  
 of alle thingis that he perceyue not that thou woldest be in thi 30  
 wille euen to him, that is to seye, in estate, in clothinge, and in  
 delices; and yf thou take vpon the to be more wyse thanne thy  
 maister, he wole nat loue þe the better. And seith: yf thou wilt  
 vnderstande the nature of any man, geve him thy counsell vpon  
 somme thinge, and by that thou shalt knowe his iniquyte, his 35  
 goodnesse, and his malice. And seith: thes men that bene of

[Scrope MS. com.]

T [by correction from beaute]

34 condicions] condicione E

eny good þat þei be bounde to theyme, & worshupfulle men  
 whan̄ thei haue doo eny good thinkith þat thei were holden to  
 do it; a good man kunnyth þe yeuer thank next the possibilite  
 of him & aftir the satisfaccion of him þat resceivith it, bot a  
 5 velayne konneth no thank no more than alonly for the qualite  
 of the yift. And he saithe: whan̄ men tellithe thi vertues before  
 the, thow shuldiste trowe that at that oure thi vices be hidde  
 within þe, for the whiche thow shuldiste truste more in þi-silf,  
 that knowithe thi-silf, than in the wordes of strangers. And he  
 10 saithe: whan þou seist a man þat was large & liberal become a  
 caitif, without þat he haue a wif, & a mery man become malenco-  
 lious without cause, it is a signe þat in short tyme some myschief  
 shulde come to him. And he saithe: whan þou spekist to þyne  
 Fol. 49a enmye, be-ware that thou obey not to ire, for it shal | be grettir  
 15 enmy to the than to him. And he saithe: eschewe ire as muche  
 as thou maist, for it wol not suffre the ende of thingis to be taken  
 hede to; and whenne thine estate is encresede & reised, do þi  
 deuour to satisfie men & to gete freendis, for ire is þe moost  
 disceiuable castell wher-in þou maist holde þe. & he saithe:  
 20 whan̄ þou seiste eny persone ymagine eny thingis ayenst the,  
 labour to bringe him to thi loue more bi softnes & equitee þan bi  
 vengeance, for vengeance is harmefulle to bothe parties &  
 equitee is profitable to all. And he saithe: bounte is like to a  
 palme that berithe late his fruyte, bot also it kepith it longe  
 25 without rotynge. And he saithe: a mān shulde correcte men  
 softly & easily, or ellis men shalle be in labour and in noise with  
 thayme. & he said: a good receiued agreably & with-holden  
 gladly is grete taking away. And he saithe: the leste stronge man  
 þat is, is he that hath no power to hide his secretis; & þe strengiste  
 30 is he þat may ouercome his iree; the moost pacient is he þat can  
 wel couuere his pouerte; & þe most temperat is he þat hathe  
 suffisaunce. And he saithe: put þe not to serue eny persoon of  
 a seruice þat longithe not to him or þat it be a-yenst kinde; he  
 is not duly holden therto. And he saithe: be-ware þat couetise

5 \*vileyn EUH, vyleyne T, veleyn C      7 \*houre CETU      9  
 \*straungiers E      19 wher-in] where CETUH Ad      20 \*ymagen  
 CEU, emagyn H, ymachine Ad      23 equitee] quietee C      all] alle  
 parties T      he] om. T      to] om. T      27 said] seith T      28 away]  
 away of displesir UTW      29 hath] interlineated in E      31 couere]  
 30 EU, conuerte C, couer T Ad, gouerne H      32 suffisaunce] suffizaunce

churlysshe condicions vndirstonden that suche personē as thei  
 haue done any good to, shulde alleweyes be bonde vnto hem; and  
 the worshipfull men take it where that thei do any good þing.  
 that thei be bounde for to do it; the goodman can grete thanke  
 to that man that geueth to his possibilitee and afti<sup>r</sup> the satis- 5  
 faccion of him that resceyueth it, and the churle can nat thanke  
 the gefer but oonly of the qualite of the gifte. And seith: whanne  
 thi seruauntes reherse thi vertues before the, thu shuldeste beleue  
 that at that tyme thi vyces were hidde withinne the; wherfore  
 thu shuldeste truste more in thiself tha[t]<sup>1</sup> thu knowest thanne 10  
 the wordes of straungiers. And seith: whanne thu seest a man  
 that hath bene large and liberal become a kaytiff and haue no  
 wyffe, and a ioiefull man be malencolyous withoute cause, it is  
 a token that withinne shorte tyme there shal come to him some  
 grete myschef. And seith: whan thu haste spoken to thyne 15  
 enemye, beware that thu obbeie nat to wrath, for it shal be  
 gretter enemye to the thanne to him. And seith: eschewe wrath  
 asmoche as thu mayst, for it wil nat lete a man see the ende of  
 thingis; and whanne thyne estate is growen | and borne vp, do Fol. 30b  
 thi payne to satisfye the people and for to gete the frendes, for it 20  
 is the strengest castell that thu maiste holde the inne. And seith:  
 whanne thu seest any man ymagyne any thing ayenste the, loke  
 thu laboure to gete him for to loue the by gentilnesse and by  
 equyte rather thanne by vengeaunce, for harme is greefe to bothe  
 parties and equyte is profitable to alle folkes. And seith: bounte 25  
 is lyke to the palme that berith late his frute, but thanne he  
 kepith it longe withoute corrupcion. And seith: a man shulde  
 correcte the people gentilly and easily, and ellis he shal be in  
 labou<sup>r</sup> and in noyse with hem. And seith: a couetous man res-  
 seyueth and holdeth gladly and is of grete gaderinge. And seith: 30  
 the man of leest myght is he that hathe no power to kepe his  
 owen counsell, and he is moste myghty that maye ouercome his  
 owen ire, and the moste paciente is he that can beste hide his  
 pouertee, and he is moste attempre that hath suffysaunce. And  
 seith: loke thu make the nat serued of any man suche seruyce as 35  
 longeth nat vnto the orellis that is ayenste thi nature, though so

[Scrope MS. cont.]

ande can holde hym content TUW

33 to] om. T

it] om. T

<sup>1</sup> than MS.

make the not to be a flaterer, for thou shalt lese therbi moo benefices of þe soule þan that þou shalt wyne of tho of the bodie. &  
 Fol. 49b when | a man is olde, his vertues is the les preisede, & in his  
 vices & filthes the more commendid & holden for beter avisid as  
 5 to þe worlde; and also the richer he is, þe gretter is his feere.  
 And he saithe: ire, couetice, & other excesses of man hathe in  
 thayme a certeyne quantite bi the whiche the state of man is set  
 and gouerned; and if þat quantite excede, þe man is distroide;  
 & men may prove it bi ire þe whiche may be likenede to salt  
 10 wherwith metes be salt; and who-so puttithe to muche therto, þei  
 be lost and wasted and in like wise of other. And he saithe:  
 ther is oo thinge þat is like to a childe, another that is like to a  
 perfite man, & another that is like to an olde man: whanne rentis &  
 reuenues of a reaume surmountithe the king's despence & his  
 15 meynes that reaume may be callid a childe, þat is to say bi  
 reason it may last longe y-noughe; & if the rentis and despences  
 be egalle, that reaume may be called a perfite man; bot if the  
 despence surmounte þe reuenue, that reaume may be callede an  
 olde man, that is to say þat it may not longe endure. And he  
 20 saithe: a king rengning in right & in iustice is king of his peple;  
 & whenne a kinge regnith in violence & in vnrightwisenes, though  
 his subiettis holde him for kinge, neuer-the-les their wille bowithe  
 verraly to an-other. And he saithe: obey to tho þat dothe wele  
 to the, & þat yeueth the or leuythe the of theires, & holde  
 25 thayme for thi lordis for suche peple be thi lordis. And he saithe:  
 some maner of king's & princis hathe fulle grete affeccion to kepe  
 the state of some of their subiettis lignes, whate-so-euer that thei  
 Fol. 50a be; & in | that thei erre & faile gretly, for alle tho of o ligne be  
 not of oon astate and of oon condicion, bot the bountes & the  
 30 statis of o ligne variethe and menusethe like as erthe chaungith  
 & rotithe bi y semer, *id est*, that is to say contynuelly be on only  
 seede. And he saithe: it longith not to a grete lorde to be famulier  
 conuersaunt with his peple; thei shalle praise him the lesse,  
 1 to be] *om.* C      2 that] *om.* CETUH Ad      4 recomended CETUH  
 Ad      10 metes] MS. *probably reads meres*      11 y-liche-wise CETUH  
 of other] to other ETUH; in E, of is written in the margin but no correction  
 made in the text      12 2nd a] *om.* T      13 whanne] for when WTU  
 15 \*meynes C Ad, meynyes TH, mennyes EU      callid] challied Ad      16  
 in-nough C      17 \*reme T      20 king] þat added *interlinearly* in MS.  
 rengning] regning CETUH Ad      21 & in] in *om.* T      22  
 \*subgettis ETU, sogettis Ad      28 o] *om.* U      29 & the] the *om.* C

be that he were highly bounden therto. And seith: kepe the  
 that couetyse make the nat to be a flaterer, for thu shalt lose mo  
 benefices of the soulle thanne thu shalt wyne of benefetes for  
 thi body. And seith: whanne a man is olde, his vertues bene  
 lasse preised and his vyces and fylthes more taken heed of; and  
 also the more a man is riche, the more feere he hath. And seith:  
 ire, couetyse, and other affectes of the soulle haue a certaigne  
 quantite by thewhiche the estate of man is gouerned and adressed;  
 and yf that quantite excede, it distroiethe the man; and by wrath  
 a man shal preue it, thewhiche maye be lykned to salt that salteth  
 the flesshe, for ho that putteth tomoche salt vpon his mete, it  
 distroyeth it and loseth it and sembleably of othir thingis. And  
 seith: there is oon thinge that resembleth a childe, anoper that  
 resembleth a man that is at ful power, and anothi that resem-  
 bleth an olde man: whanne the rentes and reuenues of a realme  
 surmounten the dispence of a kinge and of his householde, that  
 same realme oughte to be called a childe, that is for to seye that  
 the lande is like to be durable by reasoun for it is encresinge; and  
 yf the rentes and reuenews be euen egall, that same realme maye  
 wel be called a man at ful age; but and þe dispences surmounten  
 the reuenews of the realme, it oughte to be called an olde man, Fol. 310  
 that is to seye the realme shal endure no while. And seith: a  
 kinge that regneth in right and iustice is kinge of his people; and  
 whanne a kinge regneth in wyckednesse and in violence, though  
 so be that his people take him as for kinge, yet certaignely thei  
 wole enclyne her wille to anothi. And seith: obbeye to hem that  
 done the good, and to hem that outhere geueth the or leuyth the  
 any thinge of hers, and holde hem for thi lordis for suche people  
 bene thi lordes. And seith: somme kinges & princis haue grete  
 affeccion to kepe vp the estate of somme lynage of her subiectis  
 whiche that thei be; and in that thei erren gretly, for alle these that  
 bene of oon lynage bene nat of oon estate ne of oon condicion, but  
 thei varye in here estates and amynvse the bountees of oon lynge,  
 like as the erthe chaungeth and is hurte by sowynge contynuelly oon  
 mane seed on the same. And seith: it longeth not to a gret lorde  
 to be conuersaunte ouer gretly with his people ne be to famylier

[Scrope MS. cont.]

31 y semer] so CEU Ad, om. T id, est that is to say] om. T 31-2  
 be on only seede] be oone onlie seede sowing UW, onlie one sede sowynge T  
 32 famulier] too familiarly ETUC Ad

bi-cause þat of thayme-silf the nature of þe peple is to dispreise  
 a-nother, and tho that is conuersaunt *with* thayme noisithe  
 thayme þat thei haunte euenly to þem. And he saithe: a man  
 with-out shame is blinde in his thought, bicause that a-fore the  
 5 dede he thinkith not whate shame may come to him after. And  
 he saithe: the bountees of kingis is opoñ the disposicion of the  
 beholdinge and of the consideracione that thei haue in their  
 lawis, and the defaute of their bountees is opoñ the quantitee of  
 the enloingnyng of thayme, for by the obseruyng of the lawe  
 10 þe kingis do to þe peple that the whiche þei shulde and bi holden  
 for to do & also thei put away that the whiche þei be bounde to  
 put away; bot whanne thei take no hede to þe lawe, thei put  
 fro þe peple that the whiche thei shulde leue to thayme and thei  
 yeue hem not that þe whiche þei shulde haue, for the whiche  
 15 muche pestilences commythe to the kingis, to their subiettis, and  
 to þeiſ reaumes. And he saithe: whanne þe fader doth not his  
 deuour to lerne and to teche his child by crafte, bi konnyng, or  
 otherwise wher*with* he may profite & wyne his lyuyng, the  
 Fol. 50b sonne is nott | bounde to aunswere to the necessitees of his fader.  
 20 And he saithe: whanne a kinge hathe the in grace, do þat thi  
 demaunde be les than that the which thow supposiste he wolde  
 yeue the; and whenne þou arte aloon *with* him, speke not of thi  
 businesses, bot tell him sum good thing that may to him be  
 profitable & plesaunt. And he saithe: reporte no worde to a king  
 25 of his enemy otherwise þan he hath saide, and be no grete reporter  
 of tidings, for onys he shal than finde þe a lyer, & he shal preise  
 the þe lesse and haue the suspecte. And þou saist or doost eny  
 thinge bettir than a-nother like to þe, beware of vaunting, for thi  
 good dede shulde enpeire & shold be cause of hate & of envie  
 30 bitwene þe & þe toþer. & he saithe: be-ware þow reproue not  
 that þe which þou hast preised. And he saithe: God sufferithe a  
 shrew vn-to the tyme þat he haue doon a-yens þe ordinaunce of  
 þe lawe, bot than comonly he ponyschithe him. And he saithe:  
 whanne a man spekithe merily, men hirithe him þe gladlier.

1-2 dispreise on another ECTU, dispreise in other H. 4 in his  
 thought] *with-owte* thought TU, *but not in* W 9 enloingnyng] *so* E,  
 enlongnyng CH Ad, enloingnyng and withdrawing UTW 10 do] do  
 it MS. 14 hem] hym C 15 pestilences] pestilence CEH Ad,  
 pestilence of infortunes ande greuous losses TUW the kingis] the om.  
 CETUH Ad 18 \*levyng TH Ad 23 \*besynes T, busynes H

with hem, for thei wole preyse him the lasse; for the nature of a people is to dispreyse eche oon of hem othir, and he that is conversant amonge hem shal be lyke as thei be. And seith: whanne a man is withoute shame, he is blynde in his thought, for he thenkith nat before the dede the shame that shal folowe 5 aftir to him. And seith: the bonteys of kinges ben aftir the disposicion and consideracion of sight that thei haue vnto her lawes, and the defaute of thei bonteys is aftir the quantite of the delayenge of hem; for by obseruacion of the lawe the kinges done to the people that that thei aught and are bounden to do, and 10 take away also thes thingis that thei ben bounden to restreyn; but whanne thei haue nat rewarde to the lawe, thei take fro the people suche thingis as thei shulde leue hem, and yeue hem nat suche thinges as thei shulde haue, wherfore many periles fallen to kinges, to thei subiectis, and to thei realmes. And seith: 15 whanne the fader dothe nat his payne to instructe and teche his childe by crafte or cunnyng or othirwise wherby he maye gete his leuyng, the sone is nat bounden to aunsuere to the necessitees of his fadir. And seith: whanne a kinge taketh the vnto him, loke that thyne askinge be lasse of him thanne thou supposest that he 20 wol yeue the, and whan thou arte allone with him, speke nat to him of thyne owen matier but loke thou shewe him somme thinge that shulde be profitable and pleasaunte to him. And seith: reporte neuer a tale to a kinge of his enemye other thanne he hath seide; | and loke thou be nat a reportoure of tales nor tydingis, Fol. 31b for oones he wol parceyue the for a lyer and wil sette the lasse by the, and he wil haue the allewaies in suspessyon. And seith: whanne thou shalt do or sey any thinge bettir than anothi that is as good as thiself, beware that thou make none auaunte therof, for it shal empeyre thi goode deede and it shal cause the to be 30 hated and to be enuyed of thi fellowe. And seith: loke thou blame nat him that thou haste preysed. And seith: God suffreth the felon vnto the tyme that he do ayenste the stablessinge of the lawe, but thanne he punnysshith him comounly. And seith: whanne a man spekith merily, men wole themore gladly her him, 35

[Scrope MS. cont.]

Ad 26 pe] om. T 27 And] And yf H pou] he corrected by interpolator to when thou E, so U 27-8 Ande whanne thou better seist or doost etc. T, And he seithe when thou seyst etc. Ad 34 \*herithe ETUHH



And he saithe: aske gladly counsaile of olde men, & yit not of alle bot alonly of tho þat hathe good experience & hath seen many þingis. And he saithe: he is a good king þat is of goode true fame in his life & whan men sermoneth and remembreth  
 5 his vertues after his dethe. And he saithe: a maister shulde not be recomended for his grete konnyng bot for þe defaute of vices. And he saithe: whan thou seist a man dye þat is of þi complexioun  
 Fol. 51a & of thi state, þinke þat þou shalt in short tyme come | to þat conclusioun. And he saithe: iuge not without þat the parties be  
 10 herde. And he saithe: to be idille, hit plesithe þe not; and truste not in thi good fortune & repent neuer of thi good dedis. And he saithe: who-so wolle fle disworshup & shame, fle þe occasions. And he saithe: to haue meke astate & to conside wele his entre & his goinge out of þe world is gretly to recomende. And he  
 15 saithe: loue makith evil to be hidde, & hate makithe bountees to be hidde. & he saithe: he is fulle of vntrouthe þat commaundith a-nother to do þat þe whiche he may not doo, and is angrie that he dothe it not, for þe whiche his wit sufferithe him not to thinke on the ende of þe besinesse of thingis bi-cause þat he is troubeled  
 20 bi þe aduersitee of his corage, & he is like a derke place where þe son may not shyne. [And he saithe: the ye of a luffer is knowen in beholding that the whiche he louethe.] And he saithe: endure with good hert þe peine þat þou hast for wele dede, & if þou haue harme without deserte, yit angre þe not. And he saithe: a  
 25 delicious man takithe his delitis or þat he takithe hede wheder he do wele or evill. & he saithe: he may be callede couetouse or a caitife þat wille not leuee or yeue to oon nedy persone, & namly of þat þe whiche he hathe a-bouen his estate. & he saithe: enforce þe not to redresse a corrupted man, for he shulde sett the in his  
 30 state or that thou haue correctid him. And he saithe: the lymouse man excusithe him bi custome & þe rightfulle man bi  
 Fol. 51b reason. And he saithe: whanne þow shalt | speke with a wiseman make him no long sermoun, bott whenne þou shalt speke with a lesse vnderstander, thou muste speke the lenger to make him to

4 men] om. T. remembre T, remembered U 6 defaute] defence  
 TUW 8-9 in schort tyme that thou schalte come to the same conclusion C the parties] bothe parties UW, bothe the parties T 14  
 this worlde CETU 16 \*ontrouthe T 20 aduersitees C \*dirke  
 EU 21-2 [And . . . louethe], so ECTUH Ad, omitted in MS. 23  
 dede] corrected to doyng by W, doing UT 27 leuee] leuee C, leue TU

And seith: aske counsell of olde men, and nat of alle, but oonly  
of hem that hauē experience and haue sene many thingis. And  
seith: he is thi kinge that is of good and true renoun in his lyfe,  
and of thewhiche men remembre and speke wel of afti<sup>r</sup> his deth.  
And seith: a maistir aughte nat to be recommended for his grete  
science but for because that he eschewith vycies. And seipe:  
whanne thou seest a man dye that is of thi complexion and of thy<sup>n</sup>  
estate, thenke thanne that it shulde nat be longe til thou were in  
the same condicion. And seith: loke thou iuge neuer til thou here  
the parties speke. And seith: loke it plesse the nat to be ydel &  
slowe, and truste nat tomoche in thi goode fortune, and repente þe  
neuer of thi goode dedes. And seith: ho that wole flee shame &  
dishonoure, loke he eschewe the occasyons of hem. And seith:  
ho þat hathe an humble estate and [consydriþ]<sup>1</sup> wel his entree  
and his yssue in this worlde, is moche for to be recommended.  
And seith: loue maketh to be hidde the euernesce of othi<sup>r</sup>, and  
hate maketh to be hidde the goodnesse. And seith: he is full of  
wykkednesse that commaundeth othi<sup>r</sup> to do suche thingis as he  
wolde nat do himself, and is wroth for he dothe hem nat; wherfore  
his wrath wole nat lete him thenke of the ende of his werkes, for  
his witte is so derke that the sunne maye nat shyne vpon it. And  
seith: the yghē of the louer is knowe by the lokynge vpon that  
that he loueth. And seith: suffre with good herte the payne that  
thou haste for euell dedis; and yf thou haue euell for goode dedis,  
yet loke thou be nat wrothe therfore. And seith: a delicious man  
taketh his delytes before or he see wheder he do wel or euell. And  
seith: he is a negarde & a kaytef that wil nouthur yeue ne leue  
to the nedy, namely of that that he hath aboue his estate. And  
seith: enforce the not | to redresse a man that is corupte, for he  
had leue<sup>r</sup> a-sette the in his estate thanne thou shuldeste correcte  
him. And seith: that man that is full of iniury excuseth him  
alweies by custome, and the rightewosman by reasoun. And  
seith: whanne thou spekest with oon þat vnderstandeth nat aswel  
as thiself, thou muste telle him the ofte<sup>r</sup> thi tale for to make him

Fol. 32a

30

[Scrope MS. cont.]

29 corrupted] corrupt H, corrupted Ad 31 lymouse] so CH Ad, in  
E some word has been corrected to enuiousse, enuyous TU 34 muste]  
mayst TH \*longer EU him to] to om. C

vnderstande. And he saithe: he profitithe not in konnyng þat wolde gete it as in thefte. And he saithe: when þou shalt teche a man of rude witt, speke dirkly at the begynnyng and þan declare it playnely after. & he saithe: the counsaile of yonge men  
 5 somtyme is good, bot that of the olde is comonly better. And he saithe: the counsaile of him that is as wise as þou is better to the than thyne, [for] þe wille þat myght let þi witt is not in him. And he saithe: be not so besy to sustene and to defende an-other þat þi bountee lessithe therfore. And he saithe: good peple  
 10 multiplieth the gouernaunce, & euille peple encrecethe þeir corrupcion. And he saithe: noise not thyne ennymye for litille though he [be] litille, for he may noy the more than thou thinkist. And he saithe: [susteyne] not anoþer so muche in his errour that þi bountee be not lessed. & he saithe: the lordship of shrewis is not  
 15 bihovinge, for though it shewe good in some tyme, yit þe eende shalle be eville. And he saithe: þe grettist distruccion þat a reaume may haue comythe bi tho that be to hie hauteyne of hert and þat hathe gretter astate þan thei haue deseruede or longithe to thayme, for the whiche thei dispreise tho that be better and  
 20 wiser þan thei, wherbie þe ordinaunce of þe reaume is peruerted  
 Fol. 52a & troubeled; for the whiche it were expedient to a | kinge to set & ordeyne þe peple in suche placis & state as thei haue deserued, and to purvei for þe offices and not for the officers. And he saithe: witt is more worthi than will, for wit hath set the lord of  
 25 tyme of the whiche wille wolde haue þe seruauunt. And he saithe: he is of fulle grete charge þat conce[i]uith not ne doubtithe þe peine of pouerte. And he saithe: eueri man of good condicions may suffre an-other of whate condicion þat he be. And he saith: he that hathe good vertues & leueth thayme not, he is substancially noble. And he saithe: he is right good that seruieth  
 30 the kinge in trouthe, and the peple in pite, and that is not disceiued in his astate, & that dispeirithe not for thingis þat hap-pithe. And he saithe: counsaile the in thi businesses at thi perill, that is to say to him þat hath to doo had in likly besinesse, for

4 after plainly ECTUH Ad yonge] the yong UT, not in W 7 [for],  
 so CETUH Ad, and MS. 10 good gouernaunce TUV encrecethe]  
 multiplieth and encresethe *interlineated in E* 11-12 though he [be]  
 litille] om. CTH [be] so Ad, om. ECTU, speke MS., soit Fr. MS. 13  
 susteyne] suste MS. and E, iuste CH, susteyne TUV Ad 14 1st not] erased  
 in U 16 distruccion] by correction from discreccion in MS. 17

vndirstande the. And seith: that man profiteth nat in connyng  
 that wil nat gete it lyke as it were by stelpe. And seith: whanne  
 thu techest a dissiple that is of rude witte, loke thu speke to him  
 derkely at the begynnyng and aftirwarde declare it pleynty.  
 And seith: somtyme the counsel of a yonge man is good, but the 5  
 counsel of the olde man is betti? at the begynnyng; and the coun-  
 sel of him that is lyke as wyse as thiself shal be more worth to the  
 tha? thy? owen, for thi wil that maye hurte thi witte is nat in him.  
 And seith: be nat to redy to susteyne and defende othi? that shal  
 make lasse thi goodnesse. And seith: the goode me? multiplen 10  
 he? gouernaunce, and the euel people here corrupcion. And seiþe:  
 loke thu sette nat a litil by thyne enemye though so be that him  
 semyth but right feble, for he maye do the more annoye thanne  
 thu wenest fore. And seith: susteyne nat somoche other folkes in  
 he? errour that thi goodnesse maye be lasse therfore. And seith: 15  
 the lordship of euel folkes is nat couenable, though so be that it  
 shewe good at some tyme yet shal the ende be euell. And seith:  
 the grettest distruccio? that a reame maye haue cometh by hem  
 that bene to high herted, and also of suche as haue gretter estate  
 thanne thei haue deserued and more thanne longeth to hem, 20  
 wherfore thei dispreise hem that bene betti? and wyser tha? thei  
 be, and the ordenaunce of the reame is peruerted and troubled;  
 wherfore it were right expediente for a kinge that he ordeigned  
 and stablissed the people in suche place and suche estate as thei  
 haue deserued, and pourueye for the offices and nat for officers. 25  
 And seith: witte is more honorable thanne wille, for witte hath  
 stablissed the lorde of the tyme, of thewhiche wille wolde make  
 the seruauante. And seith: he is of right a grete herte that douteth  
 nat the payne of pouerte. And seith: alle men of goode condicions  
 maye suffre other of what condicions that euer thei bene of. And 30  
 seith: he that hath goode vertues is substancially a noble man,  
 and he that hath hem accydently maketh himself noble and is  
 nat. And seith: he is right goode that serueth a kinge in loyalte  
 and the people in pitee, | and ho that is nat deceyued in his estate, Fol. 32b  
 and ho that is nat in dispeire for any thinge that falleth to him. 35  
 And seith: take thi counsel of thi matiers of him that is euen to  
 the, that is to seye of hem þat haue had sembleable matiers before,

[Scrope MS. cont.]

high hawten T	19 dispreised C	22 as] that TU, not W	24
worthi] wurdie U, wirschipfulle Ad	25 of the] the om. T		33
besinesse ETUH Ad	34 hathe hadde to doo T	businesses C	

he knowith wele whate besinesse is. And he saithe: greue the  
 not *with* þi lord þough that he yeue the not the charge of alle  
 his besinesse. And he saithe: whenne good peple askithe eny  
 thinge of yift or to borowe, thei thinke not bot of the yeldinge  
 5 a-yen, be it bi seruice or bi the yeuyngte it a-yen; and if tho be  
 denyde, for alle þat þei thinke noon eville a-yens thayme þat  
 hathe denyede it thayme; bot eville peple doothe the contrarie,  
 for thei thinke of no rewardinge and tho hate thoo that hathe  
 denyede thayme. And he saithe: enemyes be som tyme more  
 Fol. 52b profitable þan | freendes, for men kepithe theym from falling in  
 the vices of theire enemyes, and also men purveieth hem for  
 feere of thayme, and a man dothe his deuour to kepe his goodes  
 for to *withsette* theire euille willes. And he saithe: do no thinge  
 to thi power bot þat þi witte hathe ouerseen a-fore. And he saithe:  
 15 felawship not *with* shrewis þat þi nature takithe not of theirs,  
 alle-though that þou wolde be-ware therof. And hee saithe: haue  
 euer [*fauour*] to vse good counsale, for þou3 it come not to the  
 as thou thinkist, yit þi comfort shal be in that ther is no faute  
 in the and in þat þou haste doon as thou shuldiste. And he  
 20 saithe: a persone shulde see oft his face in a mirroure, and if he  
 finde it faire, it shulde be shame to him to do foule dedis; & if he  
 finde it foule, it shulde be shame to him to ioynen ij foule thingis  
 to-gader. And he saithe: when a wise man drinkithe ij drinkis  
 to-gider, he shulde euer thinke of the bitter medicine. And he  
 25 saithe: the ende of bountee is to haue shame of him-silf. & he  
 saithe: a man þat *with* good hert tentith to that þe whiche  
 a-nother man saithe semythe to be consentid to the worde. And  
 he saithe: he shulde not meruaile of þe substaunce that is abiden  
*with* him; wherefore it longithe to be shamefast whanne ye shalle  
 30 be olde and kepe yow from doinge of foule dedis. And he saithe:  
 if þou sustene eny opinion ayens eny noble man & þou gete it bi  
 thi good resons, he shalle loue þe & preise þe more; and if thou |  
 Fol. 53a loue a man of foule condicions, he shall the les loue the and  
 preise the. And he saithe: when a man at nede tariethe to do his

5 be it . . . a-yen] *om.* C the] *om.* T 8 tho] thei T Ad hate thoo]  
 hatethe thaym C 10 þan] as CETU, as *corrected to þan in H* 11 purvey  
 T 14 *ouerseen* it TUW 17 sauour MS. and C, *fauour* ETUH Ad  
 23 \*to-gider EC 24 thinke euer C of] on T Ad bitter] better  
 T Ad 27 to the] in the T 28 þe] his TU, *not W* \*a-beden CH  
 31 eny] eany C, \*ony T 33 loue] louethe *corrected to loue in E*

for he knoweth wel the remedy therfore. And seith: loke thu be nat wroth with thi lorde, though so be that he yeue the [not the]<sup>1</sup> charge of alle his werkes. And seith: whan the goode asken any thinge of gyfte or of borowinge and it is taken hem, thei thenke nat but to restore it ayen, outhr by seruyce orellis to pay it; 5 and though thei bene warned, yet thei thenke none harme to hem that haue warned hem; but the euell done the contrarye, for thei thenke neuer for to paye ayen and hates hem that wole seye hem nay for to leue hem. And seith: at somtyme the enemyes bene more profitable thanne the frendes, for thei wole kepe himself 10 that thei falle nat in suche vyces as he enemyes haue, and so a man maye kepe him fro the feere of hem; and a man shulde do his payne to kepe his goodes that he maye the bettir withstande the euell wille of his enemyes. And seith: loke thu do no-thinge to thi power but suche as thi witte hath preued before. And 15 seith: loke thu felaship not with euell folkes, for thi nature shal take of hers though so be that thu semest nay. And seith: haue alwaye fauour to vse goode counseill, for though so were that it felle nat to the as thu thenkest, yet shal it be comforte to the that thu haste done asmoche as is in the. And seith: a man 20 shulde loke ofte in a myrrour; and yf he fynde that his vesage shewe faire in the myrrour, it shulde be grete shame to him that he shulde do any lewde dedis; and yf he fynde his vesage nat clene, it were to grete shame to him to ioyne two lewdnesses togedres. And seith: whan a wiseman drynketh swete drynke, 25 he shulde allewaye thenke on the bitter medecyne. And seith: the ende of goodnesse is himself. And seith: yf a man vnderstonde with good herte what odir seyne, it is lyke as he were contente with the same wordes. And seith: no man shulde merueille of age nor though the heeris wexen white of an olde man, but a man 30 shulde merueille of the substaunce of witte that is abeden in him; wherfore it longeth to you to be shamefaste whanne ye shal be olde, and kepe you that ye do nat lewde werkes; and yf thu mayntenest any oppynyon ayenst a noble man and that thu ouercomest him by reasoun, he wole loue the and preyse the the 35 bettir; and yf thu ouercome | a man of churlyssh condycion, he Fol. 33a wole hate the and praise the the lesse. And seith: whanne a man taryeth to do his werkes til tyme come that he muste nedis do

<sup>1</sup> omitted in MS.

businesses, he findith him oft in grete necessite. And he saithe:  
 he that etith good mete is norishide bi thayme, and he that etith  
 euill meetis hathe bot the sustenaunce. And he saithe: it is to  
 grete a peyne and a grete labour to a richemañ to counterfete a  
 5 pore, and to a wise man to playe þe ignoraunte, and to a stronge  
 man & a myghti to play þe feble man, and to a loue to shewe  
 as he toke noo hede therof; and comonly ther commythe grete  
 aduersitee to tho that so doothe. And he saith: dronkennes is  
 defendede in a kinge, for a king being *gouernour* off a reaume it  
 10 were a foule thing if he coude not gouerne him-silf. And he  
 saithe: a-mong kingis he is right happy þat encrecithe & kepe[th]  
 in state the lordship that his predecessours has left him, and he  
 is vnfortunat þat lesithe it & is put therfroo. And alle thing þat  
 is vsed to be doon is som tyme named good & som tyme eville  
 15 except trouthe, þe whiche euery man holdithe & shulde be good  
 alway. & he saithe: bountee constreynethe euer good peple to  
 loue to-giddi?, and shrewidnes constreyneth shrewis to hate to-  
 gide?; bot men seeithe euer a lier hatithe his felawe, & oo thef  
 takithe a-nother & will his distruccïon. And he saithe: a man of  
 20 stedefast corage *gouerneth* him bi good counsaile, & who-so is of  
 Fol. 53b feble corage | tentithe holy to the comon disposicioñ of fortune.  
 And it longithe to a kingis lieuetenauñt to haue power ouer þe  
 peple; & if the kinge be to crewell, to do his deuour to tempere  
 him easily; and if he be to debonai?, to make him the more  
 25 rigourouse. And he saithe: it is not bihouyng to haue a man in a  
 reaume þat may concludingly gouerne as a kinge bot if he be in  
 his absence; & ther-of folowith that if ther be many, so muche it  
 is þe wors for the reaume. And he saithe: eville men bileve  
 lightly alle lyes & eville reporters of other, to þe entent þat thei  
 30 may the bettir haue cause to do amys and that alle shrewidnes  
 may be þe more vsed. And he saithe: labour not to doo bi dede  
 that the whiche may be doon as weele bi worde. And he saithe:  
 be-ware thow habite not in the lande where þe despens passithe  
 1 besynes CTUH Ad 3-4 is a grete payne T 4 contrefete E  
 5 pore man TUV 9 off] in C 11 kepe MS. and CETU, kepyth  
 H Ad 12 has] hathe C, om. H Ad 14 is som tyme] in somtyme  
 C 15 shulde be] shulde holde for Ad be] om. C, added by interpolator  
 in E 16 euer] euery C Ad 18 seeithe] saithe C, seyth H  
 Ad 19 takithe] takneth Ad, hatyp H 22 And] And he seith Ad  
 leuetenauñte T, lefetenauñt H 24 the more] the om. CETUH Ad  
 28 \*yviill C, ylle H belevith T Ad 29 reporters] reportis Ad

hem, he shal fynde himself oftetyms in grete necessite. And seith: he that etes good mete is norissed by it, and he that etes euell metes hathe nomore but the substaunce of hem. And seith: it is to grete payne and laboure for a riche man to countirfete a poure man, and for a wise man to counterfete an ignoraunt, and 5 for a stronge man to counterfete a feble man; and comonly there falle grete aduersytes to hem that done it. And seith: dronkenne is forfendyd in a kynge, for where as a kinge is made keper of a reame, it were a lewde thinge yf he coude nat kepe himself. And seiþe: amonge alle othi, that kinge is gracious and blessed that 10 encresith and kepith the state and the lordship that his predecessour haue lefte him, and he is vnhappy that maketh hem lasse orellis prevee therto. And seith: alle thingis that bene of custume bene at somtyme taken for goode and somtyme for euell excepte trouthe, that euery man kepith and oughte to kepe for 15 good. And seith: goodnesse constreyneth the goode to loue echeone other, and euernesne constreyneth the euell for to hate echeone othi; a true man shal loue anothi and a iuste man also, but ye shal euer see that oo lye shal hate anothi and oo theef to take anothi and wolde haue him destroyed. And seith: a man of 20 corage that is constaunte is alweyes gouerned by good counsell, and he that is alweyes of a feble corage disposith himself to abide the comon fortune. And seith: it longeth to the kingis lieutenant for to haue power ouer the people; and yf the kinge were cruel, he shulde do his payne for to attempre him by gentillesse; 25 and yf he were to debonai, he shulde cause him to be more rigoureux. And seith: it is nat couenable to haue a man in a reame that aughte or myght gouerne the reame as peasibly as the kinge but yf it were oonely in his absence; and by a gretter reasoun and there be many of hem, it shal be somoche the worse for the 30 reame. And seith: the euell folkes beleuen lesingis lightly and euell reportes of othi men, to that entente that thei maye haue the betti cause for to do euell and that alle euell maye the betti be accustomed in hem. And seith: loke thu trauaile nat to do by dede that that thu maiste do by worde. And seith: loke thu 35 make nat thyne habitacion in that londe where that the dyspenses

[Scope MS. cont.]

31 may be þe more] may the more be CT, so with be omitted in U  
be doon] om. C 33 despences ETUH

32



the wynnyng, in the whiche shrewis be lordis ouer good peple,  
 and where the lordis kepithe no trouthe. And he saithe: alle  
 trouthe is not good to say. And he saithe: he þat lernyth kon-  
 nynge aloonly for the nobles therof shulde be holden for noble,  
 5 and he that lernith it aloonly for wynnyng and for practique, it  
 is not so noble. And he saith: if thou wolt haue the loue of a  
 foole, do his wille, be it reason or noon; and if þow wolt haue þe  
 loue of a wiseman, shewe to him þingis resonable & to *purpos*,  
 þough thei be not to him plesaunt ne profitable. And he saithe:  
 10 whenne thou shalt speke to thyne aduersarie, be-ware thou telle  
 Fol. 54a him not the | secretes of thine entent, for thou shuldist þan teche  
 hym the place where he shulde smyte, liche as þe white is in a  
 butt for to teche the archieres. And he saithe: þou shuldiste neuer  
 denye thi loue to him þat askithe it, to that thou knowe whie he  
 15 wolde haue it; and if he desire it for the bountees þat is in the,  
 the loue may endure to be stedefaste; bot if he coueite it for þi  
 good or for too haue helpe of the in eny maner, þe loue shal not  
 be stedefast. And he saithe: a wiseman shulde litille and litille  
 gete & norische the loue of his frende bye good maners and bi  
 20 holie dedis, liche as a man norischith a childe besily from the  
 day of his birthe and as þei doo an impe newe plantede, the  
 whiche berith his fruitee soone or late *after* that men be besie  
 gouerne it. And he saithe: he is of foule condicions that obeiethe  
 him to oon ignoraunt man & þat seruithe an eville man for  
 25 couetice to haue of his good. And some askid him how thei myght  
 put a-wey the couetice of alle þe parties of their bodies; he  
 aunswerd: in whate place þat it be, some couetice hathe reson bi  
 the whiche man may amende al euill dedis & descerne bitwene  
 good and euill, & therfore he þat gouernithe him bi reson may  
 30 liztly eschewe alle couetice. And þei askid him in what wise good  
 counsaile myght be yeuen; he aunswerd: by many grete experi-  
 ences or bi good naturelle witt, hadd or sought. And he saith:  
 Fol. 54b *after* þe lord, þe meynye | disportith. And he saithe: enforce the  
 to remembre him that hathe doon þe good; & if þou haue not

1 wynnyngis CETUH Ad 5-6 it is] it *om.* T 10 beware that C 11 thyne  
 herte entent, *with* herte cancelled T 12 is] that is ETUH Ad 14-15 to  
 that . . . haue it] *om.* T 16 endure] dure CEUH, duewre Ad þi] the  
 T 21 burthe Ad ympe CEH any ympe T, any ympe U 22 *after*  
 that] aftir as C 26 put] so TH Ad, to put MS. and E, *with* to cancelled  
 in E 28 euill dedis] alle mysdeedis CETUH Ad 32 hadd] hid

passeñ the wynnynges, nor there as the euell men bene maisters  
 ouer the goode men, nor where as the lordes holde nat here  
 trouth. And | seith: alle trouthe is not for to seye. And seith: he Fol. 33b  
 that lerneth connyng only for wynnyng and for practyk, he  
 ne is nat holden for noble, but he that getes it only for noblesse 5  
 of the same ought to be called for noble. And seith: yf thou wilt  
 haue the loue of a foole, loke thou folowe his wille, be it resonable  
 or not; and yf thou wilt haue the loue of a wiseman, shewe him  
 alle thinges that bene resonable to the purpos, though so be that  
 thei be nouthur profitable ne pleasaunt vnto him. And seith: 10  
 whanne thou spekest with thyne aduersarye, be-ware that thou  
 telle him nat the secrete of thyne entente, for thanne thou sheweste  
 him the place where he shal smyte the, in like wise as the white  
 is sette in a butte to shewe the archie where he shal shete. And  
 seith: thou shuldest nat seye naye of thi loue to him that requereth 15  
 it whanne that thou knowest wherfore he wolde haue it; and yf  
 he desire it for the goodnesse that is in the, the loue maye endure  
 and be stedfaste, but yf he coueyte it only for his goode or for  
 to helpe himself in any othir maner by the, the loue shal nat be  
 stedefaste vnto the. And seith: a wise man shulde gete and 20  
 norysshe, litill and litill, the loue of his frende in goodely maner  
 and couenable dedis, like as a man noryssheth a childe diligently  
 fro the houre of his natyuytee, and as an ympe that is newe sette,  
 that berith erely or late his fruyte lyke as a man is diligente in  
 the gouernaunce perof. And seith: he is of churlysshe condicioñ 25  
 that mekith himself to an ignoraunte, and ho that serueth a man  
 for couetyse to haue his good. And somme asked him: how maye  
 we putte awaye the couetyse frome alle the parties of oure body?  
 He aunsuerd and seide: in what place that euer it be that couei-  
 tyse is inne, reasoun is in the same, by thewhiche a man maye 30  
 redresse alle euell dedis and discerne betwene the good and the  
 euell, and therefore ho that is gouerned by reasoun maye lightly  
 eschewe alle maner coueityses. And thei asked hym by experience  
 in what maner might good counsel be yeuen; he aunsuerd and  
 seide: by right grete experience or by natural witte. And seith: 35  
 an euel lorde, an euel meyne. And seith: loke thou enforce þe to  
 quyte him ageyne that hath done the good; and yf thou haue nat

[Scrope MS. cont.]

C 33 \*meyne CT, meyny H, menyne EU, mony Ad

wherof to do it, at the leste thanke him bi wordes; neuertheles  
 þou shuldist not holde the content to thou had satisfide him in  
 dede, after thi power & thi possibilite. And if þou haue doon eny  
 velany or said to eny persone, though that it be bot litille, þou  
 5 shuldist not slepe surelye vn-to þe tyme þat þou hast made him  
 due satisfaccion. And þei askid him if a man myght euer do  
 wele; he aunswerd: yea, for to do wele is to thank & to preise  
 God & to put alle his thought fro couetise, and thes ij thingis  
 may euery man euer doo. & thei askid him wherbi men knewe a  
 10 iust man; he aunswerd: whan he dothe no thinge þat is harmeful  
 to an-other & þat [he] is warre of lyenge for whate maner of  
 profite þat may come to him. And he saithe: he is not *perfitte*  
 that for eny doubte leuyth to do riȝt & reson. And thei askid  
 hym who were moste able to lerne konnyng; he aunswerd: þo þat  
 15 foryetith auentures passed of thingis impossible to be hadde. And  
 he saith: fire gothe not out bi-cause wod is put therto bo[t] for  
 faute of puttinge *perto*; on the same wise konnynges lessithe not  
 in a wisemañ in shewing it bot it growith gretely, & yit it lessithe  
 for defaute of shewing, wherfore noon shulde be scarce to shewe  
 20 to an-other þe godenes þat he knowith. And he saithe: hope is  
 flatering & letting of corages. And on a tyme as Plato was set in  
 Fol. 55a | his chaire to rede to his disciples, þei askid him why he radde  
 not & whome he abode; he aunswerd þat he abode herers. And  
 anon come Aristotle, þe which was his disciple, and than Platon  
 25 seid: nowe lete vs speke, for the herers be comen. And he said  
 that alonly for Aristotle. And he saith: it is evil doon a man to  
 make him-silue pore, bot it is wors to doo vntrouthe. And he  
 saithe: whenñ þou hast a freend, it is expedient that thou be  
 frendely to his freendes. And he saithe: he is a fole that wenethe  
 30 to be wise alonly bi-cause þat he is wele horsede & wele arraiede.  
 And he saithe: he is good þat lightly endurithe myȝttier þan he  
 is, & better þan he þat endurithe the lesse mighti. And he saithe: a  
 wiseman shulde not *serue* bot him þat he is like to in condicionen.

2 to] tille CH Ad      5 not] om. T    hast] haddest T, had Ad      8  
 thes] \*theise T      9 men knewe] knowe men CEUH Ad, knowe me T      11  
 [he] so ECTUH Ad, om. MS.      13 for ony maner of doute T      15  
 foryetith] foryeueþe TH, lightly foryetethe Ad      16 bo[t]] bo MS.  
 18-19 it bot . . . shewing] om. C    lessithe] lessith it TUW, lessyth gretly  
 by H      22 \*chaier ETU, cheire C, cheyer H    him] om. T    \*redde  
 ETUH Ad      24 come] came TU Ad    his] om. TU, not by W      25  
 lete] late TU      30 þat] om. H      31 lightly] om. C    endurithe repeated

wherof for to do it in dede, yet thanke him with goode wordes; notwithstandinge thou shuldest nat holde the contente vnto the tyme that thou haddest quytted it in dede aftir thi possibilite. And seith: yf thou haste done or seide vylenye to any man, though so be that it be litill, thou oughtest nat to sleepe seurely vnto the tyme that thou haste made | him a couenable satisfaccion. And Fol. 34<sup>a</sup> thei asked him yf a man myghte do alleweye wele; he aunsuerd and seide: ye, for doynge wel was to gefe laude and thankinge to God, and to put oute of his thoughtes and his myndes alle maner of couetises, and thes two thinges a man maye do alleweyes. And 10 thei asked him by what thinge a man myght knowe a wise man; he aunsuerd and seide: whanne he dothe nothinge that is harmeful to othir, and that he kepith him from lyeng for any prouffite that maye falle vnto himself. And seith: he is nat parfyte that for any doute leuyth for to do right and resoun. And thei asked him 15 what men were moste able to lerne cunnyng; he aunsuerd and seide: thei that foryeten lightly the auentures that ben passed, and thei that turne away here thoughtes from thinges that bene impossible to be hadde. And seith: the fyre staunchith nat by leyeng to of woode, but for defaute that thei leye noon to; and 20 in lyke wyse connyng wexeth nat lesse in a wise man though that he shewe it, but it encresith gretely, and also yf a man shewe it nat but kepe it withinne himself it wole wexe lasse; wherfore a man shulde nat be skars for to shewe it to anothir the goodnesse that he can. And seith: hope is the begilinge of courages. And 25 as Plato sate oones in his chayer for to reede, and somme of his dissiples asked him whi he redde not, he aunsuerd and seide he abode the herkener. And anone came Aristotyl, whiche was his dissiple, and than seide Plato: now lete vs speke, for the herkeners be comen. And he seide that oonly by Aristotle. And seith: it is 30 euel done for a man to make himself poure, but it is wors for a man for to make himself wycked; and whanne thou haste a frende, it is right expediente that thou be a frende to his frendes. And seith: he is a fool that holdes himself wyse, though so be that he be wele arayed or wel horsed. And seith: he is good that endureth 35 lightly and suffreth oon that is more mighty than he, and he is bettir that suffreth oon that is feble thanne he. And seith: a wyse man shulde nat serue but him that him semeþe that he be

[Scrope MS. cont.]

in C 33 he is like to doo in good condicions T

And he saithe: vertues þat at the begynnynge be sharp & bitter  
 be in the eende right swete, & vices at þe begynnynge be  
 sweete & plesaunt in the ende be bitter & sharpe. & he saithe:  
 true lordis for their grete trouthe possessithe alle þe tresour of  
 5 other peple. And he saith: felawship þe not with thoo þat saithe  
 amys of other, for so wille þei doo of the. And he sawe some þat  
 wepte at his dethe; to whom he saide: wepe not for þis ne for  
 þes prikingis, bot wepe for youres. And he saith: he is euil &  
 mysaused þat hidithe þe goodnes þat a man hathe doon to him.  
 10 And he saide: y haue nothing won in konnyng bot þat I knowe  
 Fol. 55b wele þat I am not wise. | And he saithe: eville thoughtis distroieth  
 & corrupith a man a[nd] puttithe him out of alle good ordi-  
 nauce. & he saithe: men shulde not correcte a childe to sharply,  
 for men shulde make him to hate þe scole & to flee it, through þe  
 15 whiche thei sholde lerne to be trowandis and in þe eende to a-bide  
 with-out konnyng. And þei askid him whie olde peple enforcethe  
 thayme to kepe their richesse; & he aunswerd þem: bi-cause  
 that after thei<sup>r</sup> dethe thei hadde leuer to leue it to theire ennemyes  
 than to be in daunger of theire freendis. And he saithe: nature is  
 20 seruaunt to vnderstanding. And he saithe: konnyng is colour of  
 the soule, and colour may not be welle sett bot if the place be  
 clene first. And he saithe: disceite is capteyne of shrewis, & ire  
 is his gouernour. And he saithe: konnyng is so good that it may  
 not be lost liche as other accidences. And Aristotle askid him  
 25 where-bi he knewe a wiseman; he saide: bi þat he preisithe him  
 neuer the more for his konnyng, and also bi-cause that he  
 endurith paciently with-out angre or wille to be vengid, and also  
 bi þat he hauncethe him-silf no tyme bi preisinge nee bie flaterie.  
 And þei askid him who was þe man of worst condicones; he  
 30 answered: he that hath pleasir to say euille of alle the worlde.  
 And yit thei askid him whate thing is þat the whiche is lest  
 curable; and he aunswerd: dishonour of a fole. And he saithe:  
 if thou wolt knowe whate man thou arte like, take him that thou  
 Fol. 44b louist without cause. And he saithe: he is [like to a schrewe the  
 of C

2 at] in H    3 plesaunt] pleasant ande T    4 possessithe] passethe C  
 5 other] their ETUH Ad    12 and] a MS. ordinaunces C    14 to hate]  
 to om. ETU Ad    to flee] to om. TU, but in W    schulle C    15  
 to play þe truantys H    17 \*richesse E    18 to leue] to om. CETU  
 H Ad    30 hath] so by interlinear correction in MS.    32 curable]  
 incurable TU, so by interpolator in E    33 whate] to whate CETUH Ad,  
 H breaks off, one folio wanting.    34 one folio wanting in the manuscript,

lyke of goode condycions. And seith: the vertues that bene sharpe and bytter at the begynnynge bene in the ende right swete, and the vices that bene swete at the firste tyme bene in the ende sharpe and bitter. And seith: the true lordes bene by here grete trouthe possessyoners of the thresoure of here people. And seith: 5 loke thu fellowship nat with hem that seyne euel by othir folkes, for euen soo will thei do by the. And he sawe how somme folkes wepte ouer a dede body; to whome he seide: loke ye wepe Fol. 34b nat for this man nor for his synnes, but wepe for youre owen synnes. And seith: he is an euel man and a nygarde that can 10 nat knowe the goodnesse that a man dothe to him. And seide: I haue wonne none othir thing in connyng but that I knowe wele I am not wyse. And seith: the euell thoughtis dystroien and corupte a man, and put him oute of al good ordenaunce; and a man shulde nat corecte a childe to sharpely, for it wol 15 make him haate and flee the scoole by thewhiche he shal lerne to be a trewaunte, and at the ende to be withoute connyng. And thei asked him whi that aged men enforced hem to kepe her thresoure and her rycche; he aunsuerd and seide: for thei loue bettir affir here deth to leue it to here enemyes thanne 20 be in here lyffe in the daungier of here frendes. And seith: nature is seruante to vnderstandinge. And seith that connyng is the peyntynge of the soule, and peyntynge maye nat goodly be leyde vpon a thinge on lasse thanne the place be made clene wheron it shal be leyde. And seith: debate is the capteyne of 25 euell folkes, and wrath is here gouernoure. And seith: connyng is so good pat it maye nat be loste as othir accidentes. And Aristotle asked him wherby he knewe a wise man; he aunsuerd and seide: in that that a man preyseth nat himself for his connyng, and also that he endureth patiently withoute wrath for 30 to haue connyng, and also that he be at no tyme lyfte vp by the pleasaunce of flaterers or by preysingis. And thei asked him whatmaner of man had worste condycions; he aunsuerd and seide: he that taketh plesyr for to seye euel of alle folkes. And yet thei asked him what thinge it was that was leste curable; he 35 aunsuerd: the dyshonoure of a foole. And seith: yf thu wilt knowe to what man thu arte moste lyke vnto, take him that thu louest withoute cause. And seith: it semyth to an euel man that

[Scrope MS. cont.]

text supplied from C folios 44b-45b

whiche dothe velanye to him that saithe wele of a good man.  
 And he saithe: a good wise man *preisith* his wise predecessours,  
 and the wise schrewe blamethe theyme. And he saithe: he that  
 in his youthe vsithe his tyme in ire, in couetice, and in other vices  
 5 hathe comonly the vmbe-thinkyng and the wille in his age, and  
 it g[r]euyth hym to kepe him therefro [alle]-though he haue not  
 the power [for] feblenes of his membres; bot who-so vsithe in  
 Fol. 45a his | youthe good vertues, though thei greue hym, he schalle yet  
 of C be in the bettir state and in his age wele named. And he saithe:  
 10 a negarde is more enclyned to venge a wronge þat men hathe  
 doon to hym than to remembre good dedis. & he saithe: though  
 thou be aged, be not a-schamed to lerne though a childe schewe  
 the and teche the that thou knowist not, for the mooste ignoraunt  
 thinge that is is of schamefastnes to lerne. And he saithe: a wise-  
 15 man reioisithe him gretly whanne he seithe that bi his konnyng  
 he is ascaped fro the vices and the malices of this worlde, liche as  
 he that is escaped froo a schippe wher-in alle þe tothcr be per-  
 sched in his sight. And he taught his disciples: whenne ye be  
 wery of stodie, beholde & loke good stories. Thei askid him of  
 20 alle wisedomes whiche was moste fulfilled; he aunswered: he þat  
 most counsailithe and moste doubtithe vnto the tyme that he  
 haue founde the felyng of trouthe. And thei asked him who was  
 lewediste in his dedis; he aunswered: he that lest gouernethe him  
 bi witt, and that leest discernethe bitweene good and eville. And  
 25 þei asked him whens comythe the subtilte of vnderstandynge;  
 he aunswerede theyme: fro the pure and right clere nature, and to  
 conuerse in his lyf with wise peplee. And thei askid hym who is  
 moost fulfilled with wisdom; he aunswered: he that can re-  
 frayne his ire and gayne-say his wille. And thei asked him which  
 30 is the clenneste and the fairiste dede of alle dedis; he aunswerid:  
 he that makithe of discrecion his true frende for his lieuetenaunt,  
 and that makithe his bridille of *predicacion*, his gouernour of  
 pacience, and doubtte of dethe his secretarie.

Fol. 45b Aristotle escote is as muche to say in Grek's tonge as fulfilled  
 of C 35 *with* bounte, and his fader hight Nichomachus, and he was right

1 wele] euill T	4 in his] is in Ad	6 g[r]euyth] C <i>reads</i> geueth
6 [alle], C <i>reads</i> and	7 [for], C <i>reads</i> of	14 for to lerne T
the] the om. ETU Ad	23 leeste E	25 subtilte EU
peplee] his pepyle Ad	29 geyn-say to ETU Ad	30 dede] om. Ad

oone dothe him grete velanye whanne he seiþ wel of a good man.  
 And seiþ: the good wyse man preyseth his predecessourȝ, and  
 the euel man blameth hem. And seiþ: he that vseth his tyme  
 in anger, in couetyse, and in othiȝ vices in his youthe, hath a  
 thenkyng therof comonly in his age; and yet it greuyth him that 5  
 he maye nat folowe his olde rule, sauynge oonly his power maye  
 nat serue him for the feblenesse of his membres; but he that  
 vseth goode vertues in his youthe, though so be that it greue him  
 yet shal he be of the bettiȝ name in his age. And seiþ: a couetouȝ  
 man is more enclyned to auenge any iniurye that a man hathe 10  
 done | vnto him thanne for to recouer any good dede. And seiþ: Fol. 35a  
 though so be that thu be olde yet be nat ashamed for to lerne,  
 though so be that a childe teche the, for the gretteste ignoraunce  
 that maye be ys that a man is shamefaste for to lerne. And seiþ:  
 a wyse man reioiseth moche whanne he knoweth that by his 15  
 cunnynge he is escaped from the vyces of this worlde and the  
 malyces of the same, in lyke wise as a man is escaped oute of a  
 shiþ where alle his fellowes bene peryssed in his sight. And he  
 taught his dyssiples, seyenge: whanne ye bene wery of studyenge,  
 go and loke vpon the storyes. And thanne thei asked him whiche 20  
 of all the wyse men was moste accomplysshed; he aunsuerd &  
 seide: he that moste counseilleth and douteth moste vnto the  
 tyme that he hathe founde the weye of trouthe. And thei asked  
 him ho was moste lewde in his werkes; he aunsuerd and seide: he  
 that is leste gouerned by wysedame, and he that leste discerneth 25  
 betwene good and euel. And thei asked him from whens came  
 the subtilte of vndirstondynge; he aunsuerd and seide: of the  
 right cleere and pure nature, and to be conuersaunte in his lyfe  
 amonge wyse men. And thei asked him ho is of moste complete  
 bountee; he aunsuerd and seide: he that can refreyne his ire and 30  
 to withstande his owen will. And thei asked him ho was moste  
 cleene and moste free from alle lewde dedis; he aunsuerd and  
 seide: he that to his power maketh discrecion his lieutenaunte,  
 and he that maketh of predycacioñ his bridell, of pacience his  
 gouernouȝ, and doute of the dethe his secretarye. 35

Aristotle is asmoche to seye in the language of Greeke as ful- Fol. 35b  
 filled of bountees; and his fadiȝ was named Mecynachus, and was



a wisman in the konnyng of lechecrafte, þe whiche was phisician  
 to the ayelle of Alexaundre. And Aristotle was borne in a towne  
 calde Stagre, and he was bothe bi his fader and bi his moder of  
 Fol. 56a þe ligne of Esculapius, of whom mencion is made] a-fore, the  
 5 whiche was of the best ligne of alle Grece. And whanne this  
 Aristotle was viij yere olde, his fader ladde him to the citee of  
 Athenes, þe which for that tyme was called the citee of wismeñ,  
 & ther he sett him to lerne gramer, retorique, & the bookis of  
 poetes. And ther he studied ix yere and lerned gretly. & some  
 10 in that tyme maade muche of the forsaid sciencis and helde þat  
 it was þe ledder to clymbe by vnto all other sciences. And some  
 other wisemen at þat tym, as Pitagoras & many other, noised  
 thayme for noon, and mokked hem that lerned theym, saing þat  
 suche science as gramer, retorique, & poetrie were not behovinge.  
 15 to gete no grete wisdom; & that gramer was nought bot for to  
 teche litille childer, & poetrie to telle fables & to compounde  
 lesingis, and retorique to haue many wordis & to make wele-  
 araide blaundesshing. And whan Aristotle herde þees thingis, he  
 mervailed muche & was gretly meued ayens þo that susteinede  
 20 þat opinon, and enforced him to his power to susteyne grama-  
 riens, poetes, and rethoricens. And saide þat wisdom myght  
 not excuse him from þe forsaid science as long as reason is  
 instrument of þe science; it shewithe oponly to knowe eny þinge  
 is to vse reason; & þis prerogative þat God hathe yeuen to men  
 25 to regard of other beestes; it is fulle worthi bicause þat amonge  
 Fol. 56b men he is holden noble & most rightfulle þat vsethe | mooste  
 reason, and that best & moste behovingly receiueth, in hert, derke  
 matiers and þat pronuncethe theym in due place and in tyme;  
 and bi-cause þat wisdom is moost behouely of alle other thingis,  
 30 it shulde be shewid bi the best and bi the most bihouely maner,  
 bi wordis moost propre certeyne & short, that might make it to  
 be knowen without enpechement or errour; for if the reason spoken  
 be inperfite, the name of konnyng is lost & the reder is in defaute,  
 2 Alisaundre T, Alixandir Ad 3 Stagree ETU Ad he was] was om.  
 T 4 MS. begins again 6 \*ledde E 9 poyetes E, poietis U  
 9 some] som vndrestanders UTW 11 ledder] so TEU Ad, ladder C  
 14-15 retorique . . . gramer] om. T 17 many elloquent wordis T UW  
 18 blandischynge C, blaundisshynge termes T, blandesshing termys UW  
 22 sciences CETU 23 \*openly C 26 noble] mooste noble CETU  
 Ad 28 pronuncethe] pronunceth and opynnyth UTW 31 proper  
 ande T UW 33 in the defaute ETU

a passinge wise man in phesyk, and was a phesygian to kinge  
 Alysaundre's ayel. And the seide Arystotle was borne in a citee  
 whiche was called Stragyre, and was as nygh of the fadiſ syde as  
 of the modeſ syde of the lynage of Esculapyus, of thewhiche is  
 made mencyon heretofore, whiche was the beste lynage of alle 5  
 Grece. And whan Arystotle was of the age of viij yere, his fadiſ  
 brought him to the cytee of Athenes, whiche at that tyme was  
 named the citee of wyse men, and there he made him for to lerne  
 grameſ and rethoryk and the bookis of poetes. And there he  
 studyed by the space of ix yere and profyted gretely, for at that 10  
 tyme somme men sette right moche by thes sciencis abouseide  
 and helde oppynyon that thei were the laddeſ wherby men myght  
 clymbe vp to alle othiſ sciences. And somme othiſ that were  
 wysemen at that tyme, as Pyctagoras, Pychoras and many otheſ,  
 helde hem as for no-thinge, and mokked hem that lerned thes 15  
 sciencis seyenge that suche sciences as grameſ, rethoryk, and  
 poetrye were nat couenable to gete any connynge where wysedam  
 was inne; and that gramere was noughite but for to teche children,  
 and poetrye for to telle fables and compose lesynges, and rethoryk  
 for to polysshe and make faire his wordes and sette hem plea- 20  
 sauntly togeders. And whanne Aristotle herde thes thinges, he  
 merueylled gretely and was gretly ameved ayenste hem that  
 helden suche openyon, and enforced himself to his power for to  
 susteene gramaryens, the poetes, and the rethorycyenes. And  
 seide that sapience myght nat excuse himself from the sciences 25  
 abouseide, lyke as resoun was the instrumente of sapience; and  
 it apperith openly, ho that wole knowe any thing, he muste haue  
 it by reasoun, for in that God hath yeuen a prerogatyf to man  
 ouer alle othiſ beestis for the moste worthiest, to pat entente that  
 amonge alle men he is holde moste noble and most rightwoſ that 30  
 vseth reason; and he that moste couenably resceyueth in his  
 herte the derke thingis, and he that pronownceth hem in tyme  
 and in place couenable; and forasmeche as sapience is the moste  
 noble of alle otheſ thingis, it shulde be shewed by the bettir reason  
 and in the moste couenable maneſ, by wordes most propre and 35  
 as shorte as a man coude goodely shewe hem withoute empeche-  
 mente of errour, for yf a resoun be shewed vnparfytely, | the name  
 of science lesyth and he that redes it is in defaute, and thanne the

& þan the herers standith in doubte. And after þat Aristotle coude þe said sciences, he coude ethiques and the iiij sciences theologiques. & he lerned theim of Plato in a place that men calle Lapidence in þe parties of Athenes, & at that tyme Aristotle  
 5 was xvij yere olde. And the second tyme þat Plato went to Secile, he left Aristotle in his place in the said toune of Pideine, in the whiche he teched the science. And after the dethe of Plato, king Philippe sent for Aristotle, the whiche went to him in-to Macedonie and dwelt with him alle his lif, shewing his grete  
 10 science. And aftir the decese of þe said Philippe, Alexandre the grete, his son, regnede. And whenne Alexandre departed from Macedonie for to go in-to the region of Aise, Aristotle retourned to Athenes and abode there x yere; & studied so longe þat he was right a soueraigne clerck. And it fortunede bi envie þat a  
 15 preest accused him to þe citezens and said that he worshupped not þe ydols as other didde in þat tyme, the whiche mater was  
 Fol. 57<sup>a</sup> tolde a-noon to Aristotle. He departed than hastily fro Athenes | and retourned in-to the toune of Setagire, of þe which he was borne; for he doubtede if he had a-biden lengir þat þei wolde  
 20 haue don *with* him as thei didde with Socrates, to whome thei yaue venyme for to drink of the whiche he deide, aloonly bi-cause þat he reprovde thaym that worshupped idolles, as it is declared more plainly hereafore. And ther he ordeigned a place where he kept scoles and yaue fulle good techinge to the peple; and he  
 25 exited thayme to do men good, and to yeue almes to pore peple, and to marie maidons and faderles childre, & yeue good to all þo þat wolde stodie of whate estate þat euer þei were. & he redefined and renewed all the towne of Setagire, & þer he sett lawis þat the king's worshupped gretly and helde at full grete reuerence bothe  
 30 him & all his dedis. And than he diede in lxiiij yere of his age. Tho of the said towne of Setagire tooke his boones & closed

1 þat] the forsaide Ad 2 2nd coude] coude also T U W the etheques  
 Ad 4 Lapidence C 5 was] H begins again to] in-to CEH 6  
 toune] om. T Pideine] so CE 9 possibly C reads Macedoine, Macedonye ETU 12 Aise] so C, E has Ayse which the interpolator changed to Aysea, Aysea TU, Asie corrected to Aise Ad, Asie H 13 abode] bode C 14 right] om. C 15 \*cetezens C that] om. TU, not cancelled in E 16 mater] anon T 18 Satagire Ad 20 with him] with om. T 21 of the whiche] be wiche Ad \*died CUH Ad, dyed E 22 ydolles ande fals Goddis TUW 26 \*maidens ETH, maidenys U to all] to om. in E but added by interpolator 27 redefined] so C Ad, om.

heerers bene in doute. And whanne Aristotil had lerned the sciencis abouseid, he lerned etyque and the foure sciences of theologie. And lerned of Plato in a place whiche was called Lopedimie in the terroyre of Athenes, and at that tyme Arystotle was .xvij. yere of age. And whan Plato wente the secunde tyme 5 in-to Cecille, he lefte Arystotle in his place in the same towne of Lopedume, in thewhiche he lerned his science. And aftir that Plato was dede, the kinge Phelyp sente for Arystotle, thewhiche wente to him to Macedoyne and dwelled with him alle his lyfe tyme, where he shewed his grete connyng. And aftir the decesse 10 of the seide Phelyp, the grete Alysaundi, his sone, regned. And whanne Alysaundi departed from Macedoyne for to go vnto the regyon of Dayse, Arystotle retourned aye in-to Athenes and there he aboode .x. yer; and there he studyed til he was a passinge souereigne clerc. And it happened for enuye a preest appeched 15 hym to the cetezeyns and tolde hem that he worshipped nat the ydolle lyke as othi dede in that tyme, thewhiche thinge was shewed anon vnto Arystotle. And sodeynly he departed and wente to a towne whiche was called Stragye, wherinne the seide Arystotle was borne; for he douted that yf he had taryed any 20 lenger in Athenes, thei wolde haue done by him as thei dede by Socrates, to whom thei gafe the venyme for to drynke, wheron he deyed, and for that cause oonly that he repreued alle hem that dede worship the ydolles, as it is more pleyntly declared before. And in the seid towne of Stragye, he ordeigned a place where that 25 he helde his scooles; and there he taughte many goode thinges to the people and dede his payne for to do wele to the people, as for [to]<sup>1</sup> gefe almes to the poore, and to mary the poure mayden and orphelynes, and he yaf also to alle hem that had luste to studye of what estate or degree that he was of. And also he bilded 30 and made newe the seide towne of Stragye, and there he stablisshed lawes that kinges helde hem in grete worship, and in grete reuerence, him and alle his dedis. And aftir he deyed in the .lxiiij. yere of his age. And the people of the seid towne of Stragye token his boonys and leide hem in a tombe in the place where thei holde 35

[Scrope MS. cont.]

H, E had edefied *which was corrected to redefied which the interpolator changed*  
 to [?] hedefied, **edified** TU 28 Setagre TU, Stagire Ad, Stagyr H 29  
 helde] hielde C, hylde H

thayme in a chasse, þe whiche was set in the place where þe  
 grettiste counsailes and þe grettiste businesses of the towne was,  
 as wele for the greete witt þat had been in him as for the grete  
 loue that thei had to him. For the whiche thei loued him & bare  
 5 so greete reuerence and so grete affeccion to þat chasse þer where  
 his boonis were, þat whan þei were in eny perplexitee of eny grete  
 besinesse, thei went to dispute it nere þe chasse and thei a-bood  
 there till thei come to the knowleche of the trouthe. And thei  
 Fol. 57b hadde | stedefaste hope that aloonly for to be nere þe said chasse  
 10 þer where the boonis of Aristotle were, as it is saide, theire witt  
 shulde be the gretter and their vnderstanding the more subtile.  
 And thei did it also the more to worshup hym after his dethe and  
 for to shewe þat thei were full sory for the loost of suche a man.  
 And this Aristotle in his life had many kingis & kyngis sonnes to  
 15 his disciples; and he componede wele c bookis, of the whiche we  
 haue present xxviiij in Logique, and viij in Natures, the book of  
 Etiques and of Polettiques, the book of Methaphisique the whiche  
 is namede of Theologie, and the booke of Engins of Gemetrie.  
 And Plato lerned it that he wroote his science in bookis; to the  
 20 whiche Aristotle aunswarde and said, in excusing him; þat is a  
 thing to knowe and to note that tho the whiche louethe science  
 shulde no thing do wherbie to lese it; wherefore it is good that  
 we compone bookis bi the which science shalle be lerned, and that  
 whanne the mynde of men faile, it may be recoueride bi the  
 25 meane of bookis. Truly tho that hatithe science shalle neuer  
 profite in it, though that thei see it in bookis, and if thei see it,  
 yit thei set not therbie bot rather departithe therfrow wers and  
 lesse wise than thei were a-fore. And I haue ordeignede my bookis  
 in suche wise that wisemen may vnderstande thayme and that  
 30 ignorant peple may haue auaile bi theyme. And gladly Aristotle  
 helde in his hande an instrument of sterres. And thus Aristotle  
 Fol. 58a said: who-so in pis world | hathe a good name and the grace of  
 God, he shuld aske ne wille noon other thinge. And he said to  
 Alexander: first amende thi-silfe, for if thou be not first iuste,

1 chasse] chest H the place] a place T 5 chasse] casse EU Ad,  
 place H 6 1st were] were kepte TUW, om. H eny] om. C 7  
 that chasse ETU Ad 9 that] om. C 13 loost] losse CETUH Ad 15  
 compowned ande made well an c TUW 16 present] MS. present of  
 17 ethiques T Ad politiques T Ad, polotiques H whiche] interlineated  
 in E 18 \*geometrie CETUH Ad 24 men] man TU, not W 27-8

here counsellys for the weel of the towne, and aswel for the grete  
 goodnesse that was in him as for the loue that thei loued him.  
 And thei dede him so grete reuerence and had so grete affection  
 in that toombe where his boonys laye | inne, that whanne thei Fol. 36b  
 were in any perplexitee of any grete thing, thei wolde go and 5  
 dispute theire matiers as nygh as thei myghte to the saide toombe,  
 and there thei wolde abyde vnto the tyme that thei knew the  
 trouthe of here matiers. And thei hadde suche an hoope that yf  
 thei helde here counsell nygh the toombe where as Arystotles  
 bonys laye inne, as it is seide before, that here wittes shulde be the 10  
 grette<sup>r</sup> and the more subtile to here vndirstandinge. And thus  
 thei dede for the more worship to him afti<sup>r</sup> his deth and to shewe  
 also that thei were right sory for the losse of so good a man. And  
 this same Arystotle had many kinges and many kingis sones to  
 his dyssiples; and composed wel an .c. bookes, of thewhiche we 15  
 haue at this tyme .xviij. of Logyk, and .viij. of Nature, the booke  
 of Etyques, the booke of Polletyques, the booke of Metaphesyk  
 whiche is named Detheologie, and the booke of the Engynes of  
 Geometrye. And Plato repleued him for he wrote his connyng  
 in bookes; to whome Arystotle aunsuerd and seide, in excusynge 20  
 himself, that it was a sure and a notable thyng for hem that loued  
 science, for thei shulde lose no thinge that thei had lerned but thei  
 shulde fynde it ayen in here bookes, wherfore it is good that we  
 make bookes by thewhiche men maye lerne allmaner scyence; for  
 whanne that mannys mynde is loste, it maye be recouerd ayene 25  
 by the meane of bookes. And sothely thei that haten science  
 shulle nat proufyte therinne, though so be that thei haue bookes;  
 and though thei haue bookes yet thei sette nat by hem, and so  
 thei departen wor<sup>s</sup> and with lasse connyng thanne before. And  
 I haue ordeigned my bookes by suche condycions that the wyse- 30  
 men shulde vndirstonde hem and the ignorauntes for to haue  
 litil profyte. And Arystotle helde gladly<sup>1</sup> in his hande an instru-  
 mente of the sterres. And Arystotle seide: he that hadde a good  
 name in this worlde and the graces of God with-all ought nat to  
 aske none othi<sup>r</sup> thinge. And seide to Alysaundi<sup>r</sup>: redresse thiself 35  
 firste, for yf thu be nat wele redressed, with grete payne thu shalt

[Scrope MS. cont.]

\*wors and las C  
 not in W

31 thus] this T  
 34 \*Alexaundre E

32 who-so] who-so is TU,  
 iuste ande trewe TUW

thou maiste vnnethe amende wele thi peple, and if thou be in  
 error, thou maiste not wele gouerne theyme; for oon that is  
 pore may not make a-nother riche, and ther is noon may wele  
 amende another if first he amende not him-silf; and therfore if  
 5 thou wolt put harlotrie away from other, clense first thi-silf or  
 ellis þou shalte fare as a seke leche, the whiche canne not hele  
 him-silf and enforcethe him to hele othir that hathe the same  
 sikenes. And he saithe: the thinge þat moost amendethe the  
 besinesse of the peple is to haue a lorde, and that the whiche  
 10 corruppethe theyme moost is to haue a corrupte lord. And he  
 saithe: kepe the fro couetices, for if thou thinke wele ther-on, thou  
 shalte finde that it is no true thinge to haue worshup in þis worlde  
 & shame in the tothe?, standing this worlde is bot a house and a  
 passage to go in-to the tother. & he saithe: if thou wolte be riche,  
 15 holde the content *with* þat thou haste, for he may not be riche  
 þat is not content *with* suche as he hathe. And he saithe: the  
 shrewidnes of þis world is fulle light to knowe, for noon may  
 be therin bot þat disworshippithe other. & he saithe: if bi eny  
 euille aduenture comythe to the eny good or bi wele dede comythe  
 20 to the eny evill, yit eshewe euer þe eville for thou shalt be dis-  
 Fol. 58b ceived *þerby* | at þe laste; bot do euer wele for at þe laste it  
 shall be best to the. And he saithe: þat the whiche þou hast  
 preised in thi-silf, blame it not in another man, ne do to noon  
 other man þat that þou woldist not haue doon to the; refreine  
 25 thi wille; eshue couetice; hate noon other persone; kepe þe from  
 envie; & if eny erre a-yens þe, haue him not in indignacion *þere-*  
*fore*, for noon may eshue error; & kepe þe fro couetises þat  
 enpecithe reason & þat distroiethe trouth. And he saithe: be-ware  
 þat þou vse not thi life in vnprofitable thingis; felawship *with*  
 30 wise men & stodie in thaire bookis; flee lesingis, for liers lye not  
 bot for rechilnes of reson and of their soule; and þe lest harm  
 þat may come to a lier is þat men leuythe him not of noo thinge  
 þat he saithe; a[nd] yit a man may better kepe him from a thef  
 than from a lier. And he saith: þe hertis of good peple cordithe

3 may not make] maketh neuer Ad	5 *clanse C	9 a iuste
lorde TUW, lorde not corrupt H	11 couetyse Ad	13 standing]
corrected to vnderstanding in E,	standing TU, vnderstanding H	14
tother] tother worlde TUW	18 *disworshippithe E	19 eny] om.
T	22 þat] that thyng TUW	24 þat that þou] þat thou CETUH Ad
not] om. C	27 couetise Ad	28 enpecithe CETUH Ad
		29 þat]

redresse thi people ; and yf thu be in erreure, thu mayste nat wele gouerne ; the passynge feble man maye nat wele comferte othi<sup>r</sup> men and there maye no man wele redresse anothi<sup>r</sup> but he first begynne at himself ; and therfore yf thu wilt putte awaye the fylth of othi<sup>r</sup> men, clense thiself firste, orellis thu shalt be as the seeke leche that can nat heele himself nor othi<sup>r</sup> men that bene in the same maladye. And seith : that thinge that redresseth beste the nedys of the people is for to haue a rightwose lorde, and that thyng *pat* | moste hurtes hem is to haue a corrupte lorde. And Fol. 37<sup>a</sup> seide : kepe the from couetyses, for yf thu thenke wele theron, thu shalt fynde that it is nat lowable for to haue worship<sup>pe</sup> in this worlde and shame in a *noper*, for this worlde is but an hous of passage for to go in-to anothi<sup>r</sup> ; and yf thu wilt be ryche, suffyse the with that that thu haste, for that man maye neuer be ryche that holdeth him nat contente *with* that that he hathe, be it neuer so litil. And seith : the cursednesse of this worlde is good to knowe, for there maye no ma<sup>n</sup> be worshipped withoute dysworshippinge of othe<sup>r</sup>. And seith : if it happened that of an euel dede there felle to the someman<sup>e</sup> of good, or of a good dede there felle to the someman<sup>e</sup> of harme, yet loke thu eschewe allewaies the euel dede, for thu shalte ellis be begiled at the ende ; but loke thu do wel allewayes, for at the ende thu shalt fare the betti<sup>r</sup>. And seith : what thyng that is preyed vpon the, loke thu blame it nat vpon anothi<sup>r</sup> man. And seith : loke thu do to no man othirwise thanne thu woldeste he dede to the ; refreyne thi will ; eschewe couetyse ; and loke thu hate no man ; kepe the from enuye ; and yf any man erre ageyns the, yet for all that haue him nat in thyne indignacion, for there maye no man eschewe errou<sup>r</sup> ; and kepe the from suche couetyses that shulde empeche thi reason and destroye trouth. And seith : loke thu vse nat thi lyfe in suche thingis as bene vnprofitable ; and also put the in the fellowship of wysemen and studye in here bokes ; flee leesynges, for the lyers lyen not but for that thei recche not of reason of here soule ; and the leest harme that may come to a lye<sup>r</sup> is that no man wole beleue that he seyth, and yet natwithstandinge a man maye bettir kepe himself frome a theef thanne frome a lye<sup>r</sup>. And seith : the hertys of goode

*Scrope MS. com.]*

om. CETUH Ad 33 a[nd], MS. a a man] men TU, not W  
better kepe them TU, but not W, kepe hym betir C



gladly liche as þe rayn medlithe him lightly *with* the water of þe  
 see, and the hertis of euille peple cordithe not lightly though that  
 thei be to-giddir as bestis be, the whiche is mery to-gider a while  
 and sodeynely fightithe to-giddir. And he chastied Alexaundre,  
 5 saienge to him: þe first thing *þat* ye doo, loke ye ordeine *þat* *your*  
 benefices be not yeuen bot to tho that louethe and folowithe  
 trouthe, & make rigorous peines to be had to tho *þat* louethe  
 disceitis and *þat* dothe harme to other. And he saithe: if ye  
 doubtte eny thinge, haue a recourse to wisemen, and if the wise  
 10 men dispreise yow, be not wrothe *with* hem therefore, for ther is  
 Fol. 59a noon bot þei haue som vice; & | therfore if a man haue some vice  
 and he haue many moo good vertues on þe tother part, a man  
 shulde not therfore lett to ask him counsaile. And, Alexaundre,  
 knowe verely *þat* muche peple shalle enpeche the & noy the  
 15 whiche may not helpe the. And he saithe: iustice is a mesure  
 that God hathe set in erthe bi the whiche þe feble is defended  
 from the mighti, and the true from the lier; and he is a fole and  
 disceiued *þat* wille dispreise this noble mesure. And he saithe: a  
 wiseman knowithe the lewed bicause he was somtyme lewid, bot  
 20 the lewde was neuer wise and therefore he may not knowe wis-  
 dome. & he said to Alexaundir: knowe *þat* eueri besinesse of þi  
 reaume the whiche longithe not for the to doo is litille or hit is  
 generalle; bot the grete businesses longithe to the *with*-out com-  
 mitting it to eny other; and if thou emploie the litille and leue  
 25 the grete, þou shalt perceiue that harme is like to come to the in  
 tyme commyng, if it come not to the sonner. And he saithe:  
 liberalitee is to yeue to the nedie or to him *þat* hathe deserued  
 hit, so *þat* þe yift be aftir the power of þe yeuer, for he *þat* yeueth  
 ouer his power shulde be called a wastour and not liberaff. And  
 30 he saithe: wisdom is as the defence of the soule and liche the  
 mirroure of reson; or ells he is full happy *þat* enforcethe him to  
 gete it, for *þat* is the roote and the ground of alle þingis noble  
 & preysable, and we may gete a good ende therby & kepe vs fro

1 \*reyne EU Ad 1-2 him with þe water of þe see lightly C 2  
 though] thought C 3 as] like as UTW is] arne T 4 \*feightithe  
 EU 7 rigrous T, rygours H 11 bot þei haue] bot that he hathe  
 CETU, but that hath H Ad 12 part] partie TU 13 him] crossed  
 out in E 14 \*empeche E enpeche the] the om. T Ad 18  
 dispreise] disspise Ad 21 \*Alexaundre CE, Alisaunder T, Alyzaundir  
 H 22 the whiche] whiche om. T, om. H is] be yt H hit is] om.  
 H 23 besynes T Ad 24 emploie CEH, employe and besie thee aboute

meñ accorden soone togediſ, lyke as the reyne is lightly medled  
with the watiſ of the see; and the hertes of euel folk accorden nat  
lightly though so be that thei be alweye togedre, lyke as beestis  
maken moche of othiſ and soudeynly thei fallen at debate. And  
thanne he taughte Alisaundiſ, seyenge to him: the firste thinge 5  
that ye shal do, establishe youreself and that ye geue nat youre  
goodes away but to hem that louen & sewen trouthe; and loke  
ye do rygorous peynes to hem that louen falsheed and dothe  
harme to othir folkes. And seith: yf thu haue a dowte in any  
thinge, loke thu haue recours to the wyse meñ; and yf þe wyse 10  
men dyspreyse the, loke thu be nat wrothe therfore, for there is  
no man but he hath somme vyce and yet he hath many othiſ  
goode vertues, and therfore a man shulde nat lette for to aske hym  
counsell. | And seide to Alysaunder that tomoche people wole Fol. 37b  
hurte the and annoye the, for thei maye nat helpe the. And seith: 15  
iustyce is a mesure that God hath stablissed vpon the erthe, by  
thewhiche the feeble bene defended fro the myghty, and the true  
man fro the lyeſ; and he is right a grete foole and foulle deceyued  
that wil dyspreise that noble dysposicion. And seith: the wyse  
man knoweth the ignoraunte for he was oon himself somtyme, 20  
but the ignoraunt was neuer wyse and therfore he myght neuer  
knowe wysedame. And seide to Alisaundiſ: knowe right wele that  
all besynesses of the reame that longen to the be but litill, and  
yf thei be generall wiþoute comyttinge to otheſ; and yf so be  
that thu commytte the grete thingis to othiſ men and takest vpon 25  
the the smale thingis, thu shal parceyue right wele that in tyme  
to come grete hurte shal falle vnto the orellis sooneſ thanne thu  
wenyste. And seith: lyberalte is for to gefe to the nedy people,  
orellis to him that hathe deserued it, or to him that is in wille for  
to deserue it; and loke þat the gyfte be meetely aftiſ the power of 30  
the geveſ, for he þat yeueth ouer his possibilite oughte to be  
called a wastoure and not liberał. And seith: wysedame is as a  
thinge that defendith the soulle, and the myrroure of reasoun; O  
what he is wele at ease, that enforceth himself for to gete it, for  
it is the fundacioñ and the roote of alle noble thingis, and by it 35  
we maye haue the good ende and to kepe oureself from alle grete

[Scrope MS. cont.]

the litill TUW 25 grete] grete things TUW 26 to the] to om.  
CETUH Ad \*soner CE 29 shulde] schalle C, \*schold E 32  
the grounde] the om. T þingis] added interlinearly in MS.

turment. And he said: O Alexaundre, if *pou vse pi* lordship  
 otherwise than thou shuldist, envie shalle be ouer *pe*, & of enuy  
 Fol. 59b shalle come lesingis, & of lesingis hate, & of hate | vntrouthe &  
 enmytee, & of enmytee bataile, & bi bataile lawe shalle perische  
 5 & *pi* possessions shal be lost; bot more-[o]uer if thou vse *pi*  
 lordship liche as thou shuldist, trouthe shal growe in thi reame,  
 of trouthe shalle come iustice, of iustice shalle come loue, grete  
 yiftis, & suerte, bi the whiche lawe shall be meintened & *pi* peple  
 encrecede. And he saith: he that ordeyneth his reame to be  
 10 *seruaunt* to lawe, he shulde regne, & he *pat* submittith the lawe  
 to the reame yeueth it discrece. And he saithe: a king shulde  
 be of stronge corage, fulle of thoughtis, takinge hede to *pe* ende  
 of thingis; and he shulde be curteis & debonaire and ref[reine]  
 his ire there where it ought and shewe it *per* where it is nede; to  
 15 kepe him fro couetices; to be true; to gouerne him as muche as  
 he myght aftir his predecessours; and to yeue golde to his peple  
 after *pat* thei be and haue deserued it; to defende & to kepe the  
 lawe and to do it euer welle; & to be strong; and if bodely  
 strengthe faile him, lete him haue strengthe of corage, bi the  
 20 whiche he may be seurede in all his businesses, for at the leste  
 that strengthe sufficith vnto him. And he saithe: the kinge *pat*  
*gouernithe* hym wele bi his witt, he is worthy to be gretly preised.  
 And he saide: Alexandre, seke richesses not transitorie, lif not  
 meueable, trost not in a reame that may be taken away bot  
 25 trust in euerlastinge thinge; & be petuous & not so petuous *pat*  
 it may do *pe* harme; do ponishment of tho that hath deserued  
 Fol. 60a it without deferringe; labour to fortifie *pe* lawe for in | that is  
 the fere of our lorde; and whan *pou* maist take vengeaunce of  
 thyne ennemye, do it not deferre it or a-bide in-to a-nother tyme,  
 30 for *pe* statis and *pe* condicones of *pis* worlde meuethe & chaungeth  
 sodeynly. And he saithe: thou shuldist not hate him *pat* saithe  
 trouthe, ne chideth him that kepith trouthe and feithe; and  
 who-so is contrarie to the faithe is enmye to the and to thi  
 reame; and it is bettir *pat* *pou* correcte *pe* and amende the bi

1 *pi*] in thi T UW    lordschippes T UW    5 MS. reads more euer    6  
 thou] tho T    8 \*suretee ETU    mentaigned C    9 his] him CE, hym  
 his T UW, hym *pe* H    13 MS. reads referme as Ad    14 ande to shewe  
 TU, not W    19 \*strenght EU, strengith T, strenthe Ad    20 surede  
 CETU    besynes T    21 saithe] saide C    22 worthy] wordi TU,  
 not W    23 saide] seythe H    seke not ryches transetory H    24

turmentis. And seide: O Alysaundiſ, if thu wilt vse thi lordship otherwise thanne thu oughteste, enuye shal falle vpon the, and of enuye shal come lesynges, and of lesynges hate, and of hate iniustyce, of iniustyce iniurye, of iniurye bataile, and by bataile the lawe shal perysse and thi possessyons shull be loste; but and 5 thu vse thi lordship as thu aughteste, trouthe shal growe in thy reame, and by trouthe shal come iustice, and from iustice loue, and from loue grete yeftys and surete, by thewhiche the feyth shal be mayntened and thy people encresed. And seith: ho that stablissheh his reame to be seruauant of the lawe, he shulde regne; and 10 ho that seweth the lawe, it maketh him to encrese. And seith: a kinge shulde be of grete courage and thenke what shal falle of the ende of his dedis; curteys and debonayre; he shulde also refreyne his wrath where that him oughte to do it, and to shewe it there as it is nedfull; and kepe him also from couetyses; to leue Fol. 38a truly and to governe him as nygh as he maye aftir his predeces-sours; and to ordeigne for his people lyke as thei be and as thei haue deserued; and defende and kepe the lawe and the feyth; to do wele at alle tymes and to be stronge; and yf the strengthe of the body faile him, yet lete him haue the strengthe of courage, by 20 thewhiche he shal be assured in alle his nedfull thinges and at the leste weye that same strengthe shulde suffyse him. And seith: that kinge that gouerneth himself wel by his wysedame is worthy to haue grete laude. And seide: O Alysaundiſ, gete the ricchesses that wole nat passe awaye, a lyfe that wole nat chaunge, a reame 25 that may nat be take away, thinges that bene perpetuell; and loke thu be peteuouſ, and nat oonely suche pitee as maye cause the for to haue harme therby, but loke thu do punycion on hem that haue deserued it withoute dyfferryng; laboure for to fortifye the lawe, for in that is the drede of a lorde; and whanne thu 30 mayste take vengeaunce of thyne enemye, loke thu deferre it not vnto anothiſ tyme, for the statys of this worlde chaungen soudeynly. And seith: thu oughtest nat to hate him that seith trouthe, nor tempte nat him that kepith his feythe. And seith: stablysse the feiſe in the begynnynge of thi regne; and it is 35 bettiſ that thu amende and corecte aftir the exsample of thi

[Scrope MS. cont.]

\*meueable E, meuable C, meueable T, vervayly Ad 25 \*pituous EU  
26 hath] haue T 29 in-to] to CEH Ad 31 not] om. T 32  
chide TH Ad 34 correcte þe] þe om. T

the example of þi predecessours, than thi successours amende  
 thayme bi þe example of the. And he saithe: worshup good  
 peple and þerby maiste thou haue loue of þe peple; and set not  
 thyne entente on this worlde in the whiche thou maiste not longe  
 5 abide; worshup wisdom & satisfie hit by disciples, scolers, and  
 good maisters; worshup theyme and pay for theire despenses;  
 and witholde theyme to þi meyne after þat thou seist that thei  
 haue lerned in konnyng and thou shalt finde ther-in grete profite  
 & worship. And he saithe: he is of strong corage and good dis-  
 10 crecion and of loueable dedis that berith paciently his aduersitees,  
 for men knowith not a man in his prosperitee. And he saithe:  
 þou shuldist pink þat the febelist of alle thyne enmyes is myghtier  
 þan thou. And he saithe: thou shuldist holde þi cheualrie in as  
 grete loue in tyme of pees as in tyme of werre, for if thou wolt  
 15 seure theyme or þat [thou] sett noo store bi theyme, þei wil quite  
 Fol. 60b þe welle y-nough when | thou shalt haue too doo with thayme.  
 And he saith: the grettist profite that thou maist doo to thi  
 reame is to put away shrewis and to renewe good peple. & he  
 saithe: a man is of euille condicions that tentithe bot to vices of  
 20 other, and that gretly preisithe hym-silf in dispreisig alle other.  
 And he saithe: to dye worshupfully is better than to lyve dis-  
 worshupfully. And he saithe: the wisdom of a man of smale  
 birthe is worshipfulle, and þe foly of him þat is of grete birthe is  
 the grettist shame that may be; and couetise is the thinge that  
 25 moost puttithe away the name of gentillesse. And he saithe:  
 a good gouernour shuld hold his peple as his kynne & his  
 freendes, and not as his tresour or his heritage; and he shulde  
 delite him in þat þe whiche he hathe of his heritagis or of his  
 peple rightfully, and not in that þe which [he] hathe bi vio-  
 30 lence. And he saithe: noon shulde haue shame to do iustice; and  
 if þe king be nott rightwise, he is no king, he is rather a violent  
 rauenour. And he saithe: shrewis obey for drede and the good  
 peple for þe goodnes of hem; and standing þat a man knowith þes  
 ij maneres, a man shulde doo wele to the good men and bi rigoure

3 þi peple CETUH Ad 4 in] bi T maiste] maist live, *with live*  
*cancelled in T* 7 meyne] menye E, fee TUV 9 saithe] seis H  
 9 and good] of good CETUH Ad 11 his] *om.* T 12 pink] thing  
 U \*feblyest EU 11-13 And he seith that the feblist of all thyne  
 enemis thow shuldest thynke is mightier then thow Ad 15 seure C,  
*suere corrected to seure by interpolator in E, seuer TU* [thou] *om.* MS.

predecessours than thi successours shulde amende it in exsample of the. And seith: worship the goode folkis and by that thu mayste gete the loue of thi people; and sette nat all thyne entente on this worlde wherinne thu shalte nat longe abyde; worship sapience and fortifye it in goode maners, by goode maisters, by 5 dyssiples, and by scolers; honoure hem and helpe to paye heŕ dispence; and holde hem of thyne housholde lyke as thu seest that they haue profyted in science; and thu shalte fynde that grete worshippe and profyte shal come to the therfore. And seith: he is of a grete corage and of good dyscrecion and of a true 10 feythe that taketh paciently his aduersytees, for oon can nat knowe a man in his prosperitees. And seith: thu shuldeste thenke that the moste feble of thyne enemyes is more stronge thanne thiself. And seith: thu shuldest aswel cherysshe thi knyghtes in tyme of peas as in tyme of werre, for yf thu wylte nat please hem 15 nor sette by hem in tyme of peas, they wole quyte the welynough in tyme of werre, whanne thu shalt haue neede vnto hem. And seith: the gretteste proufyte that thu mayste do to thi reame is for to putte away the euel people and to rewarde wele the good people. And seith: that man is of euel condycion that taketh 20 none | heede but to the vyces of othiŕ meñ, and that preyseth Fol. 38b himself in dyspreysinge othiŕ folkes. And seith: it is bettir to deye worshipfully than for to lefe in shame. And seith: the wyse-dame of a man that is of poure lynage is worshipfull, and the foly of him that is of grete lynage is the grettest shame that maye be, 25 and couetyse is the thing that moste taketh away the name of gentilnesse. And seith: a good gouernoure shulde take his people as his kynne, and his kynne as his frendes, and not as his thresoure or his heritage; and delyte himself in that that he hath of his people rightwosly, and nat of that that he hathe by vyolence. 30 And seith: there shulde no man be ashamed for to do iustyce. And seithe: if the kinge be nat rightwose, he nys not kinge but a vyolente man and a raptouŕ. And seith: the euell folkes obeyeñ for feere, and the goode obeyen by heŕ goode dedis; and whanne a man knoweth these two maneŕ of people, a man shulde do wele 35

[Scrope MS. cont.]

16 ynought C    17 \*grittist C    24 a thinge T    25 moost] om. T  
gentilnes CTH Ad    26 shuld his peple love H, shulde lufe his pepil  
Ad    29 [he] so T Ad, om. CEUH and MS. hathe] hathe geten UTW  
32 the good] the om. ETU Ad

chastice þe shrewis. And he saithe: alle ire shulde not be to  
 sharpe ne to light. And he saithe: sende a pistle to Alexaundre  
 that kingis be worshipped bi iij causes, that is to say: for in-  
 struccio<sup>n</sup> of good lawis, for conquestis of regions, and for to  
 5 peuplie desert landes. And also he wrote to Alexaundre that he  
 Fol. 61a shulde not correct men | is defautes with rigour, for men may not  
 kepe theym in alle thing from defaute, wherfo<sup>r</sup> error must som-  
 tyme be foryeuen; and if of necessite purgacion must be doon, a  
 man shuld shewe þat he dothe it bi constreinte of right and not  
 10 of vengeance. And he sawe a man þat had his hand y-kutt of  
 for thefte; to whom he saide: bicause that this felawe hathe taken  
 from other that the whiche was theirs, men hath taken from him  
 that the whiche was his. And he said: how shulde oon loue  
 a-nother that can not loue him-silf? And he said to Alexaundre:  
 15 thou maiste not better be bilouede of þi peple ne haue duringe  
 lordship thanne for to do wele to thayme, for if thou greue thayme  
 and though it hap þat þou be lord of their bodies, yit hast thou  
 not the lordship of their coragis; and thinke ther is grete perile  
 to angre thi peple in many maners and ther [is] bot litille to doo  
 20 to be belouid. And he saith: he is right happy that is chastied bi  
 a-nother. And he saithe: fortifie *your* soules and departe yow  
 fro couetices the whiche distroiethe feble coragis. And he saithe:  
 ther is no thinge mākith a man lesse to auaile thanne to auaunt  
 him-silf or to preise hym of the goodis that he hathe doon. And  
 25 some saide to him: a-mong yow wisemen whie be ye not wrothe  
 when eny persone wil teche yow? He aunswerd: bicause þat we  
 noise that to knowe, it is right a profitable thinge. And he saithe:  
 Fol. 61b who-so hathe no power to do wele, | at the leest kepe him fro  
 evill dede. And he said to his disciples: loke ye haue iiij eeres,  
 30 of þe whiche lete ij be euer redye to here þat þe whiche profithe  
 & lete þe tother go to thingis vnprofitable. And thei askid of  
 alle thingis whiche was moost profitable to the worlde? He

2 saithe] *om.* UT, cancelled in E sende] y send H Ad 3 bi] for  
 CETU Ad, in H 4 conquest T regions heritable T UW to peuplie  
 ande make habitacions in deserte landis T UW 5 And] cancelled in E  
 to] *om.* T 6 shulde not] *om.* T 8 purgacion] so CEH Ad, in E changed  
 to punysshmt, punishhit T, punisshit U 10 y-kutt of] cut off  
 CEU, cutte of T 11 that] *om.* T Ad 13 the whiche] *om.* E but added  
 by interpolator 14 a-nother] other to which interpolator added an a in  
 E 17 þat] *om.* T 19 [is] so Ad, *om.* CETUH and MS. 20 to be  
 loved TCH Ad chastysid H 26-7 þat we noise] *om.* Ad noise

to the goode folkes and chastyse rigorously the euel people. And  
 seith: thyne angre shulde nat be to sharpe ne to lighte. And seide  
 in a pystel whiche he sente to Alysaunder that the kinges bene  
 worshipped for thre maner causes, that is to seye by institucions  
 of goode lawes, by conquestis of regyons, and of landes that bene  
 deserte for to fylle hem with people. And he wrote also to  
 Alysaunder that he shulde nat at all tymes correcte the people  
 with rygour, for the people maye nat at alle tymes kepe himself  
 oute of defaute, wherfore a man shulde at somme tyme pardone  
 here trespasses; and yf so be that a man muste nedys do punycion,  
 a man shulde shewe that he were constreyned in maner for to  
 redresse it and nat to shewe that he doth it vengeably. And he  
 sawe a man whiche had his hande kutte of for a thefte that he  
 had done; and thanne he seide for be-cause that he toke away  
 othir mennys thinges, thei haue taken away that was his. And  
 seith: how shulde oon foole loue anothir, whanne he can nat loue  
 himself. And seith: thu mayste nat be bettir loued of thi people  
 ne to haue thi lordship for to endure thanne for to do wel to thi  
 people; for yf thu greeue hem and hurte hem, though so be pat  
 thu be lorde ouer here bodyes yet shalte nat thu be lorde ouer her  
 courages; and knowe right wele that it is grete peryl a man to  
 wrath his people in many maners, for he shal nat be wel beloued  
 of hem. And seith: he is right an happy man that can chastyse  
 himself by othir men. And seith: fortifye youre soules and  
 departe you from thes couetyses that destroyen the feble coragis.  
 And seith: there is no-thinge that maketh a man lasse worthy  
 than to make his auaunte of the goode dedis that he hath done.  
 And somme seide vnto him: what is the cause amonge you wyse  
 men that ye be nat wrothe whanne any man wole teche you?  
 He aunsuerd and seide: for we take it for a profitable thinge.  
 And seith: he that hath no power for to do wele, yet at the leest  
 weye lette himself from doynge euel. And seide to his dyssiples:  
 loke ye haue foure eeres, of thewhiche lete tweyne of hem be redy  
 for to here these thinges that profyte and the tothre tweyne  
 for to forsake the thinges that be nat profitable. And thei asked  
 him what was the moste profytable thinge that myght be to the

Fol. 39a

[Scrope MS. cont.]

that to] om. H  
 redye] euery side C

28 no] not CETU  
 32 thinge C

29 said] saithe C

30 euer



aunswerd: dethe of shrewis. & he saithe: a man may not be  
 known so wele as in his grete lordship and myght. And Aristotle  
 saide: of alle thingis the leest is lightiste to bere [sauē] of konnyng,  
 for who-so hath moost þe lightlier he berithe it. And thei askid  
 5 him whate þing is moste behouely to seke for a discrete man;  
 and he aunswerd: tho thingis that a-bidithe with hym thoughe  
 that he escape al naked from perille of the see. And he saithe:  
 men shulde of sciences cheese the best, liche as [a] flie dothe that  
 chesithe þe best of the floure. And he had a noble heritage þe  
 10 whiche he made to be gouerned bi an-other without goinge therto  
 him-silf; and som askid him whie he wente not theder; and  
 he aunswerd: who-so oftenest visitithe his heritagis oftenest  
 is angrid. And he saithe: a fooles tunge is the key of his  
 secretes. And he saide to oon þat was slowe to lerne: if thou  
 15 wolt not take the peine to lerne and to konne, thou shalt haue  
 þe peine of vnkonnyng the whiche is grete. And he saide to  
 oon of his disciples: be-ware that þou felawship not with a man  
 Fol. 62a that knowith not hym- | silfe. And he saithe: þo that be en-  
 clined & habandonede to vices may not resceiue encrece ne  
 20 profite in science. And he saithe: if thou wilt habandon to thi  
 body alle his willes, he shalle þe wers come to helthe and to other  
 thingis, and the soule shall stand dampned. And he saithe: he  
 that holy is enclined to fornicacion may not be preised in the  
 ende; it is harde for a man þat is mery to be wrothe, and oon  
 25 envious man liberal, ne a couetouse man may not be riche. And  
 he saithe: a man is proude bi his dedis, like as golde is bi fuyre.  
 And on of his disciples spake to him of oon of his felawis; to  
 whomme he aunswered: I wol not beleue thi worde a-yenste þi  
 felawe, for I wol not beleue his a-yenst the. & he saide: liche as  
 30 rayne may not auaile to the seede that is sowen on the drie stoon,  
 on the same wise stoodie may not auaile a fole. And he saithe: þe

2 as in his] as whanne he is in his TUW 3 [sauē] MS..reads faire?  
 4 þe] he Ad lighter T he] om. Ad 5 behouefull T 7 escaped  
 ECTU al naked] om. C from alle perile C see] see, id est scientia vel  
 sapiencia TUW 8 [a] so CTH, the Ad, om. MS. and EU 9 heritagis  
 E þe] om. T 11 theder] om. TU, in W 13 fooles] foole is C Ad  
 14 slowe] slawe E 16 of] repeated in MS. of vnkonnyng] om. T  
 19 \*habondoned CTU, aboundid H 24 a man þat is mery] a mery  
 man CETUH Ad 25 man liberal] liberalle man CEUH Ad 26  
 proude] so CEU, provid T Ad, prouede H fuyre] fure C, fire ETU Ad  
 29 for] nor TU his] his worde T saide] seith T Ad 31 to a foole

world; he aunsuerd and seide: the dethe of euell folkes. And seith: a man maye neuer knowe a persoon so wele as whanne he is in his gret lordshipp and myghte. And Arystotle seith: of alle thinges in the worlde, the lighteste thinge is moste easyest for to beere but oonly connyng, for the more that a man hathe therof 5 the lighter he shal bere it. And thei asked him what was the moste couenable thinge for a dyscrete man to haue; he aunsuerd and seide: these thinges that leuen with him yf he escaped oute of the perell of the see naked. And seith: of alle connyng a man shulde chese the beste, lyke as the bee chesith oute the beste 10 thinge of the floure. He hadde a place whiche was his enherytaunce whiche he put to the rule of othre folkes, for he wolde nat come there himself. And thei asked him whi he wolde nat go see his lyfelode; he aunsuerd and seide: for he that moste ofte vesiteth his places is moste oftentymes wrothe. And seith: the 15 tunge of a foole is the keye of his secretes. And seide to oon that was slowe to lerne: if thou wilt nat take payne vpon the for to lerne, thou shalt haue the payne as he that knoweth nat, whiche is moche gretter thanne the tothir. And seide to oon of his dyssiples: loke thou bewar that thou fellasship nat with that man that 20 knoweth nat himself. And seith: thei that bene enclyned at alle tymes and abandovne himself vnto vices maye neuer resceyue encrece ne profyte in science. And seith: if thou wilt gefe vnto thi body all his willes and lustes, it shal be the wors for the body in his helth and othir thinges, and the soule shal falle vnto perpetuel 25 dampnacion. And seith: ho that is enclyned vttyrly to fornicacion, at þe ende he shal haue no worship therof. And seith: a man that is ioiefull, it is grete payne to make him wrothe, and a liberal man | maye nat be enuyous, ne a couetouse man shal Fol. 39b neuer be ryche. And seith: a man is preued by his dedis, lyke as 30 the golde is tryed by force of the fyre. And oon of his dyssiples compleyned vnto him vpon oon of his fellowes and seide he hadde done hym wronge; to whome he aunsuerd and seide: I wol nat beleue thi tale oonly ayenste thi fellowe, for I wol nat beleue his tale ayen the. And seith: in lyke wise as the reyne maye nat 35 proufyte vnto the corne that is sown vpon the stone, knowe right wele that in lyke wyse the studye of a foole maye nat

tunge of a man shewith his wisdom or his folie. And he  
 saithe: experience correctithe a man & helpithe him to lyue wele.  
 And he saithe: wisdom makithe the riches of a riche man feire,  
 and it hidithe the pouerte of a pore man. And thei askid him  
 5 whate it was to speke wele; and he aunswerde: to speke litille  
 and resonable, and to yeue resonable and lowable aunswer. And  
 he wrote to Alexaundre, saienge: ye be a noble kinge and a  
 Fol. 62b mighti, and yit ye may be more and | shal be if ye gouerne wele  
 youre peple and amende thayme, for doinge þat þei shalle be  
 10 obeisaunt to yow; and if ye wille asserue to thayme for to take  
 so muche of theires þat ye leue thayme not, than shalle ye be  
 lord of a pore peple and ye shalle be like to him that had leuer  
 to gouerne dum bestis than men; ne ther is no thinge les bihouely  
 to a prince than to coueite þe good of his peple. And thei askid  
 15 him whate thing a man shulde not say though it were trouthe;  
 he aunswered the preise of him-silue. And he saith: a litille  
 trouthe is good, for a man ablith him to haue more. And he  
 saithe: reasoun makith alle dum beestis to be sourmounted, and  
 than who-so hathe the faute of reason, he is a beest. And he  
 20 saithe: in al thingis that the whiche is newiste is best except love,  
 for þe elder it is the better it is. And oon callid Abraquin said to  
 him: lord of sciences, whate thing shulde he lerne first that  
 sekithe wisdom? þe konnyng of the gouernaunce of a man  
 bi-cause þat it is perpetual and more noble with-out comparisoñ  
 25 þan eny thing þat we haue. And he askid: howe may the soule  
 seke wisdom? As the seke man, and as the blynde sekithe theire  
 colours be tho that see the it. And thei askid him: how may a  
 soule be-holde him-silue? He aunswered: whanne a soule failithe  
 wisdom, it knowith not the silf ne noon other, liche as the sight  
 30 withouten light knowithe neither him ne noon other. And he  
 Fol. 63a saithe: al pingis hath properteies, | & þe proprete of discrecion is  
 to chese the best. And he saithe: lordshippes goten bi studie and  
 labour and for to pas diuerse perilles, thei haue taken a good ende,

2 experiences C

5-6 to speke well ande resonable T

10 \*abei-

saunt C

13 to gouerne] to om. T

\*doun C, dombe T

14 þe

good] his good U

21 þe] om. ECU

for eldir it is, with it is cancelled

in C Abracum H

23 wisdom] wisdom and he answerde Ad H

a man] a om. TU

25 þan] that U

25-7 And he . . . see the it]

omitted T

26 seke] sekes C

wisdom] wysedom he answerd H Ad

and as] as om. C

29 it] he T

liche] om. T

30 \*nother T, neþer H

prouffyte. And seith: the tunge of a man shewith his wysedame  
& his foly. And seith: experyence correcteth a man and techeth  
a man to leue wele. And seith: wysedame shewith faire and  
honestely the rycchesse of a ryche man, and hydeth the pouerte  
of a poure man. And thei asked him what was good language 5  
and speche; he ansuerd and seide: for to speke but litil and that,  
he seide, shulde be spoken with grete reason and able for to be  
allowed. And he wrote to Alysaunder: ye seeme to be a noble  
and a myghty kinge, and I knowe wele ye be so, and yet ye shal  
be gretter with that that ye wole ordeigne youreself to gouerne 10  
youre people truly, for yf ye do so, thei wole obbeye you the  
more; and yf ye wole take awaye her goodes and leue hem so  
litil that it maye vnneeth suffyse hem to leue vpon, ye shal be  
lorde of a poure people and ye shal be lykened to him that loueth  
better to gouerne the beestis than the men; and there maye nat 15  
be a more vncouenable thinge to a prynce thanne to coueyte the  
goodes of his people. And thei asked him in what thinge a man  
shulde holde his peas inne, though so were that it were true; he  
aunsuerd and seide that a man shulde nat comende himself. And  
seith: a litil trouthe is good, for ho that ableth himself to trouthe, 20  
it shal falle the more vnto him. [A]nd seith: reasoun maketh  
man to surmounte alle othir beestis, wherfore and a man lacke  
reasoun, he is a beest. And seithe: amonge alle thinges the newe  
bene beste excepte loue, for the elder that loue is, the better it is.  
And oon whiche was called Abraquis, lord of sciences, asked him 25  
what maner thinge shuld he lerne firste, that wolde gete wyse-  
dame; and he aunsuered that he shulde lerne firste that science  
that shulde gouerne the soule, for be-cause that it is perpetuel  
and more noble withoute any comparison thanne any thinge that  
we haue. And thei asked him how that the soule myght gete Fol. 40a  
wysedame; he ansuerd and seide: in lyke wyse as the seeke man  
maketh the phesycyan by his sekenesse, and as the blynde man  
vndirstandeth the colours by hem that seen hem. And oon asked  
him how maye a soule knowe himself? He aunsuerd and seide:  
whanne a soule lacketh wisdom, he shal nat knowe himself nor 35  
none othir, lyke as a sighte withoute light that maye nat see  
himself nor none othir. And seith: alle thinges haue propirtees,  
and the propirte of dyscrecion is to chese the goode thinges. And  
seith: the lordes haue goten by her studye and by her laboure for

& tho that be geten bi gladnes or bi delitis be comen to a smale ende; and comunly we se tounes of gret labour wele peuplied and susteined, and þe tounes fulle of delitis go to distruccion. And he saithe: hastines of speche makithe the peple for to erre. And  
 5 he saithe: I meruaile me how he of whom men saithe wele *with-*outen cause takith it vpon him, and howe he of whome men saithe eville *withouten* cause angrithe him. And he saithe: a man holdithe that more dere the whiche he hathe with grete peyne or dere bought than that the which he hathe with-outen coste &  
 10 with-outen peine. And he saithe: fare not as the bultelle that puttithe the branne and with-holdith the sow<sup>n</sup>. And he saithe: men shulde not yeue the gouernaunce of þe peple to a childe, ne also to him þat is not knowing in worldly thingis, ne to hym þat folowith to muche couetices, ne to him þat wille wirke with-outen  
 15 deliberacion, ne to hym that is to vindicatif. And he saith: there is no difference betwene a childe of age and a child of tatches and of condicions of whate age þat he be, for the condicion of men be shewed bi the dedis and not bi the tymes. And he saithe: hit  
 Fol. 63b is | nedefulle to a man, if he wille be good, to be habile of him-silf  
 20 to knowe trouthe and to doo it in dede or to take it of an-other, for who-so may not vnderstande it of hym-silf & wille not lerne it of an-other, he may not be good. And he saithe: goodnes is diuised in iij maners, oon is in the body, the ij<sup>de</sup> is in the soule, and the thridde is with-out the bodie; wherof the moost noble  
 25 is goodnes of the soule, of the whiche the forme shewithe wele in good dedis, and in vsinge them wele is founde verray science. And he saithe: wisdomes is founde in a man bi longe lernynge, and good tacches comyth of good accustomynge. And he saithe: we shuld knowe the tokens that the condicions of men shewithe  
 30 bi the delectaciones outwarde, the whiche shewith bi the dedis; for he that of his plesaunce aloonly absteinethe him from bodely delectaciones shuld be called temperat, and who-so absteinethe hym sorowing in him shulde be called ambicieux, & soo of other condicions. And he saithe: there be many that knowith good

5 me] *om.* C      7 \*yueff E, yville C      10 bultelle] *so* CETUH,  
 bolut Ad      putteth the floure ande withholdith the bran T      11 sow<sup>n</sup>]  
 flowre UW      12 not] *om.* C      þe] *om.* T      14 \*werk EU      15  
 vindicatif CEU      16 tacches CTH Ad, tatches EU      19 wille] *om.* H  
 25 \*fourme C      27 a] *om.* CETU      27 bi] *om.* T      28 tacches] techyng T  
 33 \*ambicieux CEU, ambitious T, ambishieus H      34 many] mayny T

to escape the grete perilles whiche causeth hem to come to good ende, and thes thingis that be geten with delytes and sportes come to a smal ende; and ye maye see comounly thees townes that good labour is inne bene wele replenysshed of people and wele holden vp, and thees townes that bene full of vyces fallen 5 to destruccion. And seith: haste of spekinge maketh men for to erre many tymes. And seith: I haue grete merueyle how he, that a man seith wel by withouten cause, can accept it, and also how he, that men seye euel by withoute cause, can be wrothe. And seith: men haue in gretter cheertee that thing that is dere bought 10 orellis goten with moche peyne thanne that thing that cometh lightly to a man and withouten peyne. And seith: loke ye be nat lyke the bultyng cloth, that casteth oute fro hym alle the meeles and floure and kepith himself the branne. And seith: a man shulde nat gefe a childe the gouernaunce of the people, 15 nor to him that knoweth nat the occupacions of this world, nor to him that hath grete ioye in couetyses, nor to him that wole do his dedis withoute deliberacion, nor to him that is to vengeable. And seith: there is no difference betwene a childe of age and a childe of maners what age that euer he be of, for the condicions 20 of men be shewed by here werkes and nat by the tyme. And seith: it is nedful to a man, yf he wole be goode, that he be abled therto as for to knowe trouthe and for to do it in dede, orellis that he lerne it by anothi, for of himself he maye nat vnderstande it; and he that wole nat lerne it by another, maye neuer be good. 25 And seith: the goodnesse is deuysed in thre maners, the firste is to the body, the secunde is to the soull, the thirde is withoute the body; and the moste noble is the goodnesse of the soule, the-whiche goodnesse appereth in doynge | goode dedis, and in vsynge of Fol. 40b that goodnesse is founden the verrey trouthe of science. And seith: 30 wysedame is founden in man by longe lernynge, and goodnesse cometh by good custume. And seith: we oughte to knowe the signes that the condicions of men shewen by the dilectaciouns withoute-forthe whiche shewen by here dedis; for he that absteyneth him oonly from his pleasaunce and fro þe bodily dilectacions, he aughte 35 to be called a man wele attempred, and he that absteyneth himself from dilectacions and is sory therfore, shulde be called ambycious, and so of othi things. And seith there bene many that knowen the goode maners and done hem nat, and thei resemble the

dedis and dothe hem not, wherefore thei be like seke peple that askith counsaile of leches and dothe not ther-aftir; and euen liche as for that cause theire bodies beth ferre from helthe, euen so soules be ferre from blissidnes. And he saithe: wele dede is a  
 5 diuine pyng, & yit in som wise it is greuous to come to; bot men gothe lyghtly to eville dede, for it is a fulle light thinge to drawe  
 Fol. 64a ferre du bersault *id est* from, & | hit is full desceiuable to smyte it; we may be evel in many maners bot we may not be good saue in oon. And he saithe: the faute of konnyng is cause of malice,  
 10 bi-cause that many errithe vsing vnlefulle [envies] bi ignorance, for thei knowe not whate is to do ne whate is to leve. And he saithe: aged peple louethe to-geder and childer not, for aged peple for the moost partie hathe theire delitis egalle & youth differencethe in many maners. And he saith: the fulfilling of felicite of  
 15 man is to gete freendes; a man may not haue felicite in him-silf if he do not wele to other; standinge in the perfeccion of felicite is to do wele to other; and therfore he that hathe indignacion [to] the good dedis of other is alle oute of felicitee. And he saithe: a man hathe neede of a freende wheder his businesses be wele or  
 20 eville; yif thei go eville, he hathe nede of his freendis; if thei go wele, he hathe nede to make him mery with hem. And he saithe: noon delitithe him [in] iustice bot the iuste man, in wisdom and pe wisman, in frendship and the verray frende. And he saith: he pat louethe God with good loue and his wisdom and his good  
 25 dedis, and he is beloued of him, and he is besie to do him good. And he saithe: shrewes susteinethe perilles bi strengthe of malice, and good peple sufferithe perilles paciently bi the strengthe of their soule; for pe pacience of a good man is not in the strengthe  
 Fol. 64b of handes, of | armes, ne of other membres, the whiche is the  
 30 strengthe of dumme beestis; bot the good pacience of the sowe is to withstande merily greuous perilles of couetices and of other perilles of this worlde, in fourme and hope too haue a good eende. And he wrote to Alexaundre, saieng: thow oughtist wele to obey to the commaundementis of God, for he hathe youen the thi wille

1 dothe] \*doieth Ad      4 wele dede] well doyng<sup>e</sup> TUV      6 fulle] om. T  
 7 du bersault *id est* from] so CEU Ad, om. TH      full euille to disceyueable with euille to cancelled in T      10 envious MS. and C, envies ETU Ad, enviousnes H      12 louethe] loveth welle UT, but not in W  
 14 the] om. C      14-15 of man] of many U, with manye T      17 [to], so T, of H Ad, om. MS. and CEU      19 besinesse CETUH Ad      20 yif] for

seeke folkes that asken counsell of the leeches and do nat  
 afti<sup>r</sup> hem; and lyke as here bodyes be<sup>n</sup> ferre from helthe, so  
 bene the soulles ferre from blessednesse. And seith: to do wele  
 is a thinge that man hath neede of to lerne, and yet it is som-  
 what peynefull for to come therto; but for to do euel, men 5  
 come lightly to it; for he seith: to sheete aferre at a marke is but  
 a lite thinge, but it is ful harde for to hitte it; and in many maners  
 we maye be euell, but we maye nat be goode but in oone. And  
 seith: the lacke of connyng is cause of euel, for many erre<sup>n</sup> in  
 vsinge of he<sup>r</sup> werkes that thei shulde do by ignoraunce, for thei 10  
 wote neuer whanne thei do wele nor whanne thei do euell. And  
 seith: olde me<sup>n</sup> louen togedre but children<sup>n</sup> done nat, for þe olde  
 mennys delytes bene gretely eu<sup>n</sup> and the yonge dyfferre<sup>n</sup> in  
 many maners. And seith: the accomplishment of felycite of  
 man is for to gete him frendes, for a man aloone maye neuer haue 15  
 felicite in himself; for the perfeccion of felicite is to do wele to  
 othe<sup>r</sup>, and therefore he that hath an indignacio<sup>n</sup> of the goode  
 deedis that bene done by othi<sup>r</sup> folkes is altogedi<sup>r</sup> oute of felicite.  
 And seith: he hathe neede to frendes that hath gretely for to do,  
 be it wele or be it euel; for yf it go euell, he hathe nede of helpe 20  
 of his frendes, and yf it go wele, it is necessarye that he make ioye  
 and solace with his frendes. And seith: ho that loueth God truly  
 hath wysdame, and he that hathe wysdame and dothe the dedis  
 therafti<sup>r</sup> is beloued of God and is full redy to do wele to him ayen.  
 And seith: the euell folkes susteyne the perilles by the force of 25  
 here bodyes, and the goode suffren the perilles by the force of  
 here soule; for þe wysdame of the goode me<sup>n</sup> is nat in the  
 streyngh<sup>t</sup> of here | handes, of here armes, or in here othi<sup>r</sup> mem- Fol. 41a  
 bres, which is the streyngh<sup>t</sup> of othi<sup>r</sup> dombe beestis, but the  
 goode pacience of the soule withstandeth gladly the grete perilles 30  
 of coueityses and othi<sup>r</sup> delites, in full hope for to haue a good ende.  
 And wrote to Alysaunder, seyn<sup>g</sup> in this wise: thu ough<sup>t</sup>este wele  
 to obbeie the worldly thinges of God, for he hathe yeue the that  
 thu woldest haue and that thinge that thu haste desired of him.

[Scrope MS. cont.] .

if TUW thei] it Ad he] thei TU, not W hathe] haue T his]  
 hur T 22 [in] so TUH Ad, om. MS. and CE, added by interpolator in E  
 25 dedis, and] and om. CETUH Ad besie] right besy CETUH 26  
 susteinethe] iustenyth H Ad \*strength T, strenght E 31 the  
 grevous H pereff T 33 to] vn-to C thow] that thou TU, not in W



and that þou hast desirede. And he saithe: konnyng is lif & ignorance is dethe; therefore he that knowithe is lif, for he vndrestandithe whate he dothe, and he that knowith not is dethe, for he vndrestandithe noo thing that he dothe. And he saithe: men  
 5 may not vndrestande *without* enfourmacion of lernyng, liche as theire sight *withouten* light may not se the shappes of sightlye thingis. And he saithe; the antiquite of tyme makithe dedes to be for-ge-ten and for-dothe waies, & there abidithe not bot good name and loue, þe which passethe the good dedis of aunsient peple  
 10 abiden in þe hertis of theire successours; strengthe yow than to gete a good name, the whiche failithe no tyme, and bi this good name thi noblesse shalle endure. & he saithe: a fole farithe as he that fallithe in a depe water, for if he holde the, he shalle drowne the *with* him; and if thou flee from him, thou art sure. & he  
 15 saithe: lesingis is sikenes of the soule the which is fordoon bi the mean of reson, for reson liethe neuer. And he saithe: the moste stedefast wise man is he that pronouncethe not a thing vn-to þat  
 Fol. 65a | it be wele vndrestande, and the best speker is he that spekithe not *without* that he be purueide a-fore, and þe best worker is he  
 20 that begynneth not his besines to that he haue discuted and avisede it wele in his herte; ne ther is noon that shulde thinke so muche as þe wise man in wisdom, to the whiche he holdithe him, for it is nede to puruey of goodnes a-fore that he be riȝt certeyn. And he saithe: men be more enclined to couetice than to reson,  
 25 for couetice hath felawshipped *with* hym of childehode, and reson comythe not to theym to that þei haue *perfit* age. And he saithe: childe dispresith and hatethe their maisters, for at the tyme that men lerneþe theyme, thei conceive not the goodnes þat may come to thayme; thei fele bot the labour alle-oonly of  
 30 lernyng. And he called Alexaundre, making him questions vpon the gouernaunce of the lordis and of the peple; to whome Alexaundre aunswerd and notwithstanding the same, Aristotle bett him *with* roddis. Some askidde him whie he bette him *without* cause; he aunswered: thys childe is able to be a grete kinge. I

1 and] *om.* TU, cancelled in E      2 is lif] is his life *with* is cancelled in H  
 4 vnderstandis CET, knoweþe Ad      noo thing that] not what Ad  
 6 sightlye] lightly C      8-9 good name the whiche faileth no tyme T  
 peple] peple that T, peple & H      11 a] *om.* CETUH Ad      13 drowne]  
 drowned C, drawe T      20 businesses C      discuted] so CETU  
 Ad, dysputid H      26 that] *om.* T Ad      haue] be of Ad      27 hur

And seith: knowynge is lyfe and ignoraunce is deth, and therfore he that knoweth is a-lyue for he vndirstandeth that he dothe, and he that knoweth nat is deed for he vndirstandeth nothinge that he dothe. And seith: men maye nat vndirstande withoute enformacion of dyscipline, lyke as here sight maye nat see 5 withoute lighte the schappes of thingis. And seith: the longe passinge of tyme maketh a mannes dedis olde and defaceth here traces, and thanne there abideth no thinge but good renowne and loue, that abideth in the hertis of here successours for here goode dedis that thei dede in here dayes; and therfore enforce the for 10 to conquere the a good name, whiche at no tyme shal faille, and for that good renowne thi noblesse shal endure. And seith: the foole is as a man that falleth in a deep wati, and yf he ley honde vpon the, he wole drowne the with him; and yf thu flee fro him, thu arte seure. And seith: lesynge is an infirmyte of the soule, 15 for by the meane of reasoun he shulde nat lye. And seith: the moste stedfaste wyseman is he that wole nat pronounce his matiers vnto the tyme that he hathe wele vndirstande hem, and the beste spekinge man is he that spekith nat vnto the tyme that he be wel purueied of his language, and the beste werkeman is he that 20 wole nat begynne his werkes til that he hath wele aduysed & discussed hem in his herte; and there is none that oughte to thenke more thanne the wiseman, for it is right nedful that he knowe his matiers right wele or he be wel acerteigned in hem. And seith: the men bene more enclyned to coueityses thanne to rea- 25 soun, for coueityse is accompanied with hem in he childhode and reasoun cometh nat to hem vnto the tyme that thei come to parfite age. And seith: the children dispreysen and haten here maisters, for at that tyme that the maister techeth hem thei conceyve nat the goodnesse that maye come to hem therby but thei 30 feele oonly the laboure of the lernynge. And he called Alisandre | and asked him question of the gouernaunce of the lordes and Fol. 41b of the people; to whome Alisaundi aunsuerd right wele. And yet natwithstanding that, Aristotle bete him with a rodde. And thanne somme asked him what was the cause that he beete him 35 so withouten any trespasse; he aunsuerd and seide: that this .

[Scrope MS. cont.]

maister T  
hable E

32 the same, Aristotle] he Ad bete CT, beete U

34

haue bete hym aloonly to kepe him in mekenes, for he shalle sone  
 be proude. And he saithe: if thou may a-mende other, amend  
 thayme as thi-silf. And a yong man askid hym whie he was so  
 pore; to whome he aunswered: my pouertee hathe not offended to  
 5 me ne doon me noon harme, bot thyne dothe the harme and shalle  
 do harmes y-nowe. And he saithe: þe worlde farithe as a gar-  
 Fol. 65b deyne of the whiche reaumes bethe the diches; | and reaumes be  
 menteinid bi lawes that kingis settithe, and kingis be menteinid  
 bi theire chiuallry, chiuallry is gouerned bi money, money com-  
 10 mythe of the peple, the peple is gouerned bi iustice, and þus  
 farithe alle the worlde.

Alexaundre þe grete was son to king Philip of Macedonie, the  
 whiche Philip regned vij yere. And oon of the grete lordis of his  
 landes, called Chahus, was cause of his dethe, the whiche loued  
 15 Alexaundre[s] moder, and he enforced him to haue her as muche  
 as he might. And as she wolde nott concent to hym, he thought  
 to slee king Philip, her housebande, and that he wolde haue  
 here to wife and regne in the reaume. It bifille that after the  
 dethe of king Pilate, the whiche in his life was subiet to king |  
 Fol. 66a Philip, his son was disobeisaunt [and] the said Philip sent oo  
 parte of his chiuallry a-yenste him; and the tother partie of his  
 peple he sent with Alexaundre to go to-fore a towne called  
 Serapie, that of newe was rebelled, and thus a-bood king Philip  
 gretly dispurueide of peple. And than Cahus assembled as muche  
 25 peple as he might gete and ranne vpon king Philip, whiche was  
 discourmfite & wounded to the dethe, for the whiche the toune,  
 where þat he was, was gretly meued. And than come Alexaundre  
 a-yen from his viage, and founde that his fader drewe fast to the  
 dethe and his moder in prisoun in the handis of Cahus. Thanne  
 30 Alexandre, meued and angred not without cause, come with  
 swerde drawn to smyte Cahus; whenne he perceived his moder  
 that Cahus helde, he withdrowe his stroke for doubte of smiting

5 \*schul E      6-7 gardyne C, gardine EU, garden T Ad      7 of] om. C  
 8 mentaigned C      12 \*Alexandre CE, Alexander T Ad, Alyzaundre H  
 of] H breaks off, one folio wanting      Macedonie MS. and CE      13 yere] om. T  
 14 Cahus CETU Ad      15 \*hur CT, hir E, hirre Ad      17 \*housbonde  
 ET, husbonde CU, huseband Ad      20 [and] so CETU Ad, MS. reads to  
 21 parte] partie CETU      23 Sarapie C      was] om. T      24 dispourvoide  
 Ad      25 apon C      26 discomfit CETU, disceyued Ad      27 þat] om.  
 C      28 \*fonde E      drew] drowe C      30 came CTU      32 helde]  
 hielde C      withdrowe ETU

childe is ordeigned for to be a grete kinge, and for to kepe him lowely therfore I beete him, for he wol ful hastily be right proude. And seith: if thu maiste redresse any man, loke thu do it as thu woldest do to thyne owen self. And a yonge man asked him whi he was so poure; to whome he aunsuered: my pouerte offended 5 me neuer nor dede me neuer harme, but thyne hath done the harme and yet wole do the moche more. And seith: the worlde is lyke a gardeyne wherof the dyches be lykened to realmes; and the realmes be maintained by the lawes whiche the kinge hath stablysshed, the kinge is mayntened by his knyghtes, 10 the knyghtes bene gouerned by money, the money cometh of the people, the people is gouerned by iustice, and so is all þe world.

The grete Alysaundiŕ was sone to kinge Pheliþ of Macedoyne, whiche regned .vij. yere. And a grete lord of his lande, whos 15 name was Chaus, was the cause of hiſ deth, for that he loued the moder of Alisaundiŕ and enforced himself, asmoche as he might, for to haue heŕ, and she wolde in nowise consente to him. Wherefore he thoughte for to slee the kinge, here husbände, to thentente whanne that he were dede, he shulde wede the quene, and so for 20 to regne ouer that reame. So it befell that aftir the deth of a kinge that was named Pilate, whiche in his tyme was subiecte to kinge Pheliþ, his sone anone aftir the deth of his fadiŕ disobbed kinge Pheliþ and the same kinge Pheliþ sente a grete partie of his knyghtis ayenste him; | and the tother partie of his people he sente Fol. 42a with Alysaundiŕ to besege a towne, whiche was named Sarapye, that rebelled of newe ayenste kinge Pheliþ; and so the seide kinge was lefte right destitute of people. And this seide Cahus assembled alle the people that he myght make, and came ayenst kinge Pheliþ and discomfited him and hurte him vnto the deth, wherof the town 30 was gretely troubled and meoued. And euen as this caaſ felle, came kinge Alisaundiŕ home from his viage, and fonde his fadrē almoste deed and his moder was in pryson in the hondes of this Cahus. Thanne was Alisaundiŕ gretely stered and wrothe, and nat withoute cause. And anone as he was ware of the seid Cahus, 35 he pulled oute his swerde for to haue smeten him; thanne was he ware that Cahus helde his moder, and withdrowe his strook for doute of his moder leste he shulde haue hurte here. Thanne seide his moder vnto him: sone, kille this cursed man and leue

hir. Than his moder saide to hym: son, slee this shrewe and let  
 not for me. Alexaundre smote him than to that he fille to þe  
 erthe and lad him to his fader, the whiche was yit on lyue, and  
 said to him: king, see here thine enmye. I will that he die of thyne  
 5 owne hande; so shalt thou be venged. And than he arose with  
 grete peine & slowe Cahus, and a-non aftir he deide. And Alexaun-  
 dre maad him to be entered ful worshipfully, and Alexaundre  
 regned *after* him. Bot a-fore his dethe, he tooke Alexaundre, his  
 son, to Aristotle for to lerne; the whiche lerned him fulle wele and  
 Fol. 66b | he was of fulle grete & good vndrestandinge. And whenne that  
 he was nere dethe, he called Alexaundre and made him king and  
 set the corone of his hede; and he made him to sitt in the sege  
 roialle & made the princes to come to him, the whiche resceiued  
 hym for theire lord. Aftir that he called Aristotle and com-  
 15 maunded him to say to Alexaundre, his son, some good exorta-  
 cions be-fore him, the whiche may availe him in the tother worlde  
 whanne that he shal *departe* from this; and Aristotle did so. And  
 a-non after the dethe of kinge Philip, Alexaundre spake to his  
 men and said to thayme:  
 20 Feire lordes, in some maner I wol haue lordshipþ ouer yow,  
 bot I will be as oon of yow; and *pat* pleasishe yowe, pleasishe me.  
 I wol loue that ye loue, and hate that ye hate; and I wol in noo  
 wise be contrarious to yow ne to *your* dedis; bot that I wolle hate  
 fraudes & malices. And I haue euer loued yow in my fader-is lif  
 25 and yit wille do bi *your* counsaile. And y pray yow, drede God  
 & obey hym as soueraine; and chese him to king *pat* ye see moost  
 obeisaunt to God, and hym *pat* best can thinke of the good staate  
 of the peple, and him that is moost debonaire and mercifulle to  
 the pore, the whiche shalle best kepe iustice & the right of the  
 30 feble a-yen the myghti, the whiche shal expose his bodie best to  
 published thingis, and that bi no dilectacion ne delite shalle be  
 slowe to kepe & to defende yow, bi whome ye shalle be defended  
 Fol. 67a fro | alle eville bi the meane of his good workes, & *pat* moost

2 *felle ETU	3 *ledde ETU	on lyue] a-lyve Ad	4 him] the
Ad	5 shalt] shalle C	*arouse E, arrose U, rosse Ad	7 ful] om.
T *wirschipfully Ad	9 wele] wyelle Ad	12 crowne T, crowne	
C of] so EU, on CT	in] on C	14 Aftir] And aftir C	15
to say] sey T	21 woll] *wolle C, wil ETU Ad	26 soueraine C	
27 best can] can best C	28 of] on T	31 published] publik	
28 of] on T	31 published] publik		

TU, publissed C Ad, publissed *corrected by interpolator to publik and*

nat for me. Thanne Alisaundi<sup>r</sup> smote him that he felle to the  
erpe, and broughte him vnto his fadi<sup>r</sup>, whiche hadde yet a litil  
lyffe lefte in him, and seide vnto his fadi<sup>r</sup>: kinge, lo here is thyne  
enemy; I wole that he dye of thyne handes, and so shalt thou be  
venged. And thanne kinge Pheli<sup>p</sup> aroose vp with grete payne 5  
and killed Cahus, and anoone aftir he deyed himself. And Ali-  
saundi<sup>r</sup> made him buryed with grete worship, and thanne he  
regned aftir him. And yet before or kinge Pheli<sup>p</sup> deyed, he put  
Alisaundi<sup>r</sup> to the rule of Aristotle, whiche taughte him right  
worshipfully and was of right grete vnderstandinge. And whanne 10  
kinge Pheli<sup>p</sup> was nygh the deth, he called Alysaundre to him  
and made him kinge, and sette the crowne vpon his hed and  
made him sytte in the roial seete, and made calle alle the princes  
and charged hem that the[i]<sup>1</sup> shuld take him for here lorde. And  
thanne he called Aristotle and prayed him that he wolde teche 15  
Alysaundi<sup>r</sup> *somme* good thinge in his presence before he shulde  
departe oute of this worlde, and so he dede. And anoone aftir  
the deth of kinge Pheli<sup>p</sup>, Alysaundre spake to his men and  
seide:

Faire lordes, I wole nat haue any maner lordship ouer you 20  
but wil be as oon of you; and what that pleaseþ you, I shal holde  
me right wel agreed. And I wole loue that ye loue, and I wole  
hate that ye hate, and I wole in no wyse be contrarie to youre  
dedis; but I that hate fraudes and malice, and haue alleweyes  
loued you, while my fadi<sup>r</sup> leued, and yet do | and shal do, I Fol. 42b  
counseile and praye you that ye drede God and that ye obbeye  
him as youre souereigne. And chesith him for *your* kinge that  
ye see wole be obeysaunte to God, him also that wole beste penk  
vpon the state of the people, he that shal be moste debonaire and  
merciful to the people, he that kepeth beste iustice, and he that 30  
wole helpe the feoble man in his right ayenste the stronge man,  
and he that wole beste dispose his body to the profites of the  
comon wele, and him that wole nat for no dilectacions or delites  
be slowe for to kepe you or defende you, by thewhiche ye shal be  
kept from alle euell by the meane of his goode werkys, and he 35

[Scrope MS. cont.]  
profytable in E

hardily shal put him in perile of dethe for to destroy ennyes; for  
suche a man shulde be chosen king and noon other.

And whan<sup>n</sup> his men hadde herde his resons aforesaid and  
knewe his enstruccio<sup>n</sup> & his subtile vndrestanding, thei were  
5 gretly merueiled; yit thei aunswerde him þus: we haue herd þi  
resons, and we haue resceiued thayme, and we resceiue þi coun-  
saile. Thus wille we: we beseche the to regne and to haue the  
lordship ouer vs euer, for we holde noon hathe better deserued  
to be our king. And thus thei chase him for kinge and for lord, &  
10 crowned hym; and thei yaue him blissing, praieng to God þat  
he wolde menteine hym. To whome he saide: y haue herde the  
praier that ye haue made for me and howe *with* good hert ye haue  
made me kinge; wherefore mekely y beseche God to afferme the  
loue of me in your coragis, soo that for no maner of delite he  
15 suffre me to doo [no] thing bot that may be profitable to yow  
and worshup to me. And a-noon he sent *lettres* to alle the tounes of  
his reame and to alle the princes of the whiche the tenure  
folowith:

Fol. 67b Alexaundre of Macedonie, to suche and to suche, we grete yow  
20 wele. God almighti is my lord & youres, my maker and yours,  
maker of heuen and of erthe, of sterris, of mountaignes, of þe see,  
and of other thingis, bi þe whiche he hathe sett in my corage  
verray knowlege of him and of his drede, and he hath set me to  
his seruice and bounde me to the keping of his peple. And of my  
25 childehode he hath set me in the hiest estate of þis worlde, for the  
whiche y thanke hym of so noble begynnynge, and y beseche him  
of good contynuaunce of better eende. And ye knowe wele þat  
our faders & youris hathe worshipped idoles, the whiche may  
neither helpe ne noye, see ne here, and the whiche that hathe  
30 neither reso<sup>n</sup> ne vnderstanding; and þei shulde haue shame  
to worshup ymagis that thei haue made with their owne handis.  
For þe which y wolle that from hensforthe ye haue stedefaste  
bileue in verray God and him to *serue* & to worshiþ.

2 chose C      4 instruccio<sup>n</sup> ETU      5 amervailed Ad      5-7 we  
haue harde the orations ande reasons to haue you owre kynge ande we haue  
receyved them; we beseche etc. T, similarly U and interpolator of E who wrote  
me youre in place of you owre      7 Thus] this C      and to] to om. T  
8 none othire Ad      9 chase] so CETU Ad      11 \*mainten E, mantaine  
C      15 thingis CETU, no thyngge Ad, thing MS., chose [French text]  
17 tenour C      here aftyr folowith Ad      19 Macedoine E      20 and  
my] thi U, H begins again      21 sterres ande TH Ad      24 to the] vnto

that moste hardily wole put himself in daungier of deth ayenst  
your enemyes; for suche a man oughte to be chosen for kinge  
and none other.

And whanne his people hadde herde his grete reasons aboue-  
seide and vndirstode his grete discrecion, thei were gretly 5  
abasshed. Thenne thei aunsuerd him, seyenge in this wyse: we  
haue right wele vndirstande and herde thi reasons, and we haue  
resceiued and resceiue thi counseile. Wherefore we wole and praye  
the that thu regne and gouerne vs for euermore, and we vndir-  
stonde that there is none so worthy nor haue so wele deserued 10  
for to be oure kinge. And right so thei chase him and crowned  
him to here kinge; and thei yaue him the blessinge and preyed  
God hertily for to mayntene him. To whome he seide: I haue  
herde the prayour that ye haue made for me, and also þat ye  
haue with a good herte made me kinge; wherefore I beseche 15  
Almighty God with alle humblenesse that he wole afferme the  
loue of me in youre courages, that for any dilectacion he suffre  
me not to do any thinge but it be to you-profitable and to me  
honour and worship. And anone he sente oute his lettres to alle  
the goode townes of his realme and to alle his princes, aftir the 20  
fourme as hereaftir shal folowe:

Alysaundi, kinge of Macedoyne, to suche and suche sende Fol. 43a  
grettinge. Almyghty God is my lorde and yours, my creatour and  
yours, maker of heuen and of erth, of sterres, of mounteyns, of  
the see, and of alle othe things, whiche hath put in my courage 25  
very knowelech of hym and of his drede, and hath stablissed  
me to his seruyces. Also he hath bounde me for to kepe his people,  
and in my childehoode hath sette me in the highest estate of this  
werlde; wherefore I thanke him lowely of so noble a begynnynge,  
and I beseche him hertily to be my good meane that I maye be 30  
brought to the goode ende. And ye wote wel that youre faders  
and oures haue worshipped ydoles that myght nouthen noye ne  
helpe, see nor heere, ne haue nouthen reasoun ne vndirstondinge.  
And we oughte to haue grete shame for to worship thes ymages  
that we haue made with oure handes. Wherefore I wole that fro 35  
hens-forthe ye haue verrey beleue in the true God and that ye  
serue him and honoure him.

[Scrope MS. cont.]

the TU, not in W 25 \*childeheede CE, childehede TU, children Ad  
\*highest TU 26 thonke C 29 noye] ioye TU 30 \*nether EU



And than he sente *lettres* to his chiuallry, bi þe whiche thei  
 knewe his life and his wille, & whate his entent was to do bi their  
 good helpe, with the whiche thei were wel content. And after þe  
 receitis of tho *lettres*, thei come to him wele garneished, and he  
 5 yaue thayme good wagis. And whenne þei sawe him so wise & so  
 liberal, so stronge and of so grete corage, so curteis & of so lowable  
 Fol. 68a | condicions, rightfule y-nough, pituous to þe pore & to the feble,  
 dreding and obeieng to God and enclynynge to his seruices, thei  
 thought alle that he shulde be a fulle grete lord and a mighti, that  
 10 he might make hem alle grete maisters, and therefore thei serued  
 him with good hert. And king Philiþ his fader had vsed to pay  
 euery yere a trouage to kinge Darie of Perse, to the entent that  
 he might be in pese. And therfore king Darie sent his men to  
 Alexaundre for to resceiue the trouage vsid, as it is said; to  
 15 whome he aunswerde: the henne is dede that leide suche eggis.  
 And thus thei went a-yen, *withouten* other aunswer hadde. And  
 whenne Alexaundre regned, the contree of Grece was in so grete  
 deuision that thei hadde many kingis, that were alle in discen-  
 cion, oon a-yens a-nother, and bicause of þat deuision king  
 20 Alexaundre discomfite thayme, oon after a-nopere, and was lord  
 of alle, the whiche he shulde not haue bene lightly if thei hadde  
 been alle oon. And he was the first that sett the lordshiþ of Grece  
 holy vnder o lorde. And thanne come in-to his corage for to goo  
 to conquere alle the reaumes of the occident, and so he didde and  
 25 regnede ouer thayme. After that he wente in-to Egipte, and there  
 he edified a citee nere þe greene see, the whiche he named afti[r]  
 his name Alexaundre, and that was the viij yere of his regne.  
 After that he went in-to the lande of Estam & fro thens in-to  
 Ermenie; and whanne king Darie of Perse had herde the aunswere  
 30 that Alexaundre had made to his messangers, and herde speke of  
 Fol. 68b his | dedis and howe he shulde in shorte tyme entre in-to the  
 cuntree of Thir, he had grete indignacione. So he wrote a *lettre*

1 to] so by correction from bi in T      4 resceite CETUH Ad      6 so  
 stronge and of] repeated in MS.      7 petous CT, and pytous H      11  
 Phelip U      12 trewage H      Dary H, Dare Ad      13-17 bottom of  
 folio 55 of C torn away with loss of text      16 other] any other TH  
 21 not lightly haue been CETUH Ad      21-2 hadde been alle oon]  
 had not bene at discorde Ad      22 Gricce Ad      23-4 for to conquere  
 C      24 of] in C      dede C      26 nere the Grekis see T UW      MS. reads  
 aftis      28 Estam or Escam in H      29 Ermonie TH      harde T

And aftir that he sente lettres to his knightis, by thewhiche  
 thei knewe his lyffe and his wille and that his entent was to  
 helpe hem to his power, wherof thei were right gladde and ioiefull.  
 And afti? that thei hadde resceiued his lettres, thei comen to him  
 wele garnysshed of suche thingis as longen vnto knyghthode, and 5  
 he ordeigned hem goode wages. And whanne thei sawe that he  
 was so wise, so liberal, so stronge and of so grete a courage, so  
 curteys and of so goode condycions, so rightwo? and so fulle of  
 pitee to poure men and feble men, dredynge & obbeynge God,  
 and enclyned himself so gretely to his seruyce, thei thought 10  
 himself that he shulde be a grete and a mighty | lorde and that Fol. 43b  
 he shulde by his grete worthynesse make hem grete maisters;  
 wherfore thei serued him with alle here hertis. And his fader,  
 kinge Pheli?, payed euery yere of custume a trewage to the kinge  
 Dayre, whiche was kinge of Perce, to that entente that he myghte 15  
 sytte in peas. And therfore kinge Dayre sente his men to Aly-  
 saundre for to resceiue the payement of the trewage, as is before  
 seide; to whome he aunsuerd and seide that the henne that yaued  
 the? eggis was dede. And so thei wente he? weye and hadde non  
 other aunsuere. And whanne Alysaundre began to regne, the 20  
 londe of Grece was in so grete deuysion that thei hadde diuers  
 kinges, and eche oon of hem was in debate with other. And for  
 because of that deuysyon, the kinge Alysaundre scomfyted hem  
 euerych aftir other, and was lorde ouer hem alle; wherfore and  
 thei hadde bene all oone, he hadde nat so lightly conquered hem. 25  
 And he was the firste man pat made the lordeshi? of Greece  
 vndi? oon lorde. And thanne it fell in his courage for to go and  
 conquere alle the reames of the occidente, and so he dede and  
 regned ouer hem. And afti? that he wente in-to Egipte, and there  
 he bilded a cite nygh to the greene see and called it Alysaundre 30  
 aftir his name, and this was done in the .vij. yere of his regne.  
 Aftir that he wente in-to the lond of Desteme and from thens  
 in-to the londe of Armenye. And whanne Dayre, the kinge of  
 Perce, had herde the aunsue? that Alysaundre had sente him by  
 his messangiers, and herde also of his grete dedis and how that 35  
 he come and shulde hastily entre in the lande of Tyre, wherof he  
 had grete indignacion. And thanne anoon he sente his lettres

[Scrope MS. cont.]

32 Thir] Tyre W, Tire TU, Thyre H, There Ad, othir C

to the peple of the cuntree of Thir, of the whiche the tenure folowithe:

Darie, king of kingis, to the peple of Thir, we sende. It is comyn to my knowing that the noised thefe called Alexaundre  
 5 with alle that he may assemble of *oper* thefes, gothe in-to *your* countree and in-to *your* lande. Wherefore I pray yow that ye wille take him and his felawshiþ with their armes, beestis, and other thingis, and that alle be casten and drowned in the see. And as touching the thief *pat* callith him-silue theire lorde, that  
 10 ye wille bringe hym hastily to me, for y knowe verreily that your myght and wisdom is grete ynough to fulfille a grettir thing, seing that thei of Grece be of so smale dedis and of no value.

And notwithstanding thes *lettres*, Alexaundre regned ouer the same peple and was theire lorde. & fro thensfurthe he entrede  
 15 in-to the lande of kinge Darie of Perse and logged him on a flode called Vscoche. And whenne the tithinges come to Darie, he was right wrothe and wrote to Alexaundre in this fourme:

Fol. 69a Darie, king of all þe worlde, shynyng as the sonne, Alexaundre, theef. þou shalt wit that the kinge of heuen hath sett me king of  
 20 al erthe and hathe yeue me the ricches, the worshuppes, and þe highnes, þe noblesses, the strengthes, and the lordshippes of thayme. Neuertheles I haue vndrestande that thou, with other theves, hast taken on the to come and logge þe vpon the floode of Scoche, hurtinge my lande. And with that thou makist the to  
 25 be called a king and hast taken upon the a coroune. I knowe wele *pat* this comithe of pride and of the folie of Grekes. Wherefore I sende to the and commaunde the & charge the that, thes *lettres* seeyen, incontinent that þou resist of this [folie], for thou arte a childe of no value, fulle of folie; thou ought in no wise compare  
 30 to me. And if þou refuse this, in an eville tyme come thou euer out of thi lande. I sende the a cofre fulle of golde, to the entent

3 Dary H sende gretynge T 4 thefe] theefe C, tiraunt TU, theefe  
 corrected to tiraunt by interpolator of E 5 thefes] tirauntis TU, and so  
 by correction in E 5-7 lost in C, bottom of folio 55 torn away 9  
 theef] tirant UT, and so by correction in E 11 ynought C 12 Grice  
 Ad value] value H 15 kinge] kyngis EU Darie of Perse] Daries  
 of the reaume of Perse TUW on a] in a T 16 Vstoche E tidingis  
 CEUH Ad 19 theef] tirant TU and so by correction in E 20 erthe]  
 the worlde Ad 23 on the to come] vnto the come TU, not W 26  
 the folie] the om. Ad Grekes] Gregis E, Greces C 28 resist] leue UT  
 and so by correction in E of] om. TUW foly TU Ad and so by correction

vnto the people of the same cuntrey, seyenge as here-aftir follewith:

Dayre, kinge of kinges, to the people of Tyre sende gretynge. It is comen to myn vndirstondinge that the thief whiche is openly knowen, named Alysaundre, with alle the power that he can 5 make of othir theeffis is goynge vnto *your* land. Wherefore I praye you that ye wol take him and alle his companye and alle his beestis and armures, and caste hem alle in-to the see and drowne hem. And as touchinge the thief that calleth himself heȝ lorde, loke ye take him and brynge him to me in alle possible haste, 10 for I knowe certeynely that youre wysedams and youre myghtis bene grete ynough for to accomplyssh a gretter thinge thanne that is, seenge that thei of Greece bene | but of easy deedis and of Fol. 44<sup>a</sup> litil valure. And loke that in this be none excusacion.

Yet natwithstandinge these *lettres*, Alysaundre regned ouer the 15 same people. And from thens he wente forth in-to the lande of kinge Dayre of Perce, and logged him vpon a ryveȝ whiche was named Vsyoche. And whanne kinge Dayre herde theȝ tydinges, he was passingly wrothe and wrote hiȝ lettres to Alysaundiȝ in this manerȝ:

20

Dayre, kinge of kinges and lorde of alle the worlde, shynynge as the sonne, to Alysaundre, thief. Thu oughȝtest to knowe that the kinge of heuen hathe stablissed me to be kinge of alle the erthe and haȝe yeuen me the richesȝes, the honoures, the high- 25 nesse, the noblesse, the streyngeȝ, and the lordship of the same. Natwithstondynȝ, I haue herde that thu, with many othir theeffis, arte so bolde to come and logge the vpon the ryveȝ of Vsyoche, and doynge harm in my lande. And yet moreouȝȝ, thu letest calle thiself kinge & thu woldest haue the croune, and I knowe wele that it comeȝe [of the]<sup>1</sup> grete pride and of the foly of Greekis. 30 Wherefore I sende the worde and commaunde the that, as soone as thu haste seene these lettres, thu wilt incontynente put the oute of thi grete foly, for thu arte but a childe of no valure, fulle of foly. And þu oughȝtest no thinge make comparyson vnto me. And yf thu refuse this, thu shalt curse the tyme that euer thu 35 sawe my lande. And I sende the a coffre full of golde, to that

[Scrope MS. com.]

in E, omitted in H, felawe MS.

<sup>1</sup> or to the of; MS. reads the of.

that thou shalt knowe that I haue full grete tresour, bi the whiche  
 y may put in effecte alle þat I wille vndertake; and y send the a  
 rounde appulle, in token that alle the worlde is in myne hande;  
 Fol. 69b and | I sende the a sack full of smale greyne, in token that I haue  
 5 grete chialrie; and I sende the a whipþ, in token that bi me  
 thou shalt be corrected as a childe.

& when Alexaundre had seen thes *lettres* and herde his message,  
 anon he comaunded to binde the handis of þe mesingers bihinde  
 theire bakkis, and made drawe a swerde as he wolde haue smeten  
 10 of here hedis. And thanne the messangers said to Alexaundre:  
 Sir, we haue mervaille of the that thou wilt make vs die, for it is  
 not vsed that kingis messangers shulde haue no harme for whate  
 maner legacione that þei make, and namely whanne thei be  
 avowed of tho bi whome thei be sent. To whome Alexaundre  
 15 aunswerede: youre lord holdethe me for a thief and not for a  
 kinge, and therefore if y make yowe die, I doo as a thefe and not  
 as a king; wherefore þe offence shulde be directe to your lord,  
 vpon the which he hathe sente yowe, and not to me. The whiche  
 mesangers aunswerede: our kinge Darie knowith the not wele,  
 20 bot we woote and knowe the grete worshuppes and bountees that  
 be in the; so we beseche the that it please vnto the to saue owre  
 lyues, and we shalle telle playnely to king Darie and bere wittenes  
 of that the whiche we haue seen in the. To whomme he aunswerd:  
 seen that ye be meke and that ye aske mercie, I for-yeue it yow  
 25 bicause that ye may knowe my mercie and that I am petuous to  
 meke & rigorous to proude. & than he commaunded that thei  
 Fol. 70a shuld be sett to mete | honestly; and thanne he made write  
*lettres* of aunswere to Darie, theire maister, conteynyng the forme  
 þat folowith:

30 Alexaundre, soñ to king Philipþ, to Darie þat wenethe to be  
 kinge of kingis, drede and redoubtid of the sterres, and þat callithe  
 him þe liȝt of God & of þe worlde. Howe may hit be poscible that

3 is in] in *om.* C, added by interpolator in E 4 smale greyne] grene  
 gryne Ad 7 his] hes C, this T 8 anon] and anon C binde] byndis  
 E . messangers EUH Ad, messagers C 10 here] hur T thanne]  
*om.* T Ad to] vnto T 11 Sur T 12 no] any Ad, *om.* H  
 13 legacione] legacion of message TUW and namely] *om.* Ad 15  
 and 16 theef] tyraunte TU and so by correction in E 17 directid C  
 21 vnto] *om.* T 24 seen] so C, sen EU Ad, syn TH 25 \*pituous  
 EU 26 rigorous] rigous T commanded them T 27 made  
 write] wrote H 28 theire] hur T 29 folowith] a late hand adds

entente that thou shalt knowe that I haue richesse ynough, by  
thewhiche I may put in vre alle thinge that I wole take vpon me;  
and I sende the an appyl whiche is rounde, in token that alle the  
worlde is in myn hande; and I sende the a bagge full of smale  
seedes, | in token that I haue grete multytude of knyghtis; and in Fol. 44b  
lyke wyse I sende the a scourge, in token thou shalte be corrected  
by me lyke as a childe.

And whanne Alysaundre had sene his lettres and vnderstonde  
his messangers, he commaunded anoone that thei shulde be taken  
and to bynde here handes behynde hem, and made oon pulle oute 10  
a swerde lyke as he wolde haue smeten of here heedis. And þen  
the messangiers seyden to Alysaundre: Sir, we haue merueile of  
the that thou wilt put vs to the deth, for it is nat accustomed þat  
the messangiers that comen from kinges for any maner message  
that thei bringe shulde be putte to dethe ne haue any maner 15  
harme, namely whanne thei be auowed by him that sendeth  
hem. To whome Alysaundre aunsuerde: youre lorde holdeth me  
as for a thief and nat for a kinge. Wherefore and I put you  
to deth, I do lyke as a thief and nat as a kinge; and therefore  
the offence herof is in your lorde that hathe sente you to me 20  
as a thief and nat as a kinge. Whereupon thei aunsuerd and  
seyde: the kinge Dayre knewe the nat wele, but we knowe  
the and vnderstonde wele the grete worshippes and the grete  
goodnesse that is in the. Wherefore we besech the that thou wilt  
graunte vs grace of oure lyues, and we shull shewe thi worship 25  
to kinge Dayre and bere witness of that we haue seene in the.  
To whome Alysaundre aunsuerd: for be-cause that I see youre  
humblenesse and that ye requere me of mercy, I foryeue it you,  
to that entente that ye maye knowe and vnderstande my mercy,  
and that I haue pitee vpon meekenesse and rygou vpon pryde. 30  
And commaunded that thei shulde be hadde to here meete  
and that thei were honestly serued; and made write a lettre  
of an aunsuere vnto kinge Dayre, aftir the forme as herafter  
follewith:

Alysaundre, soone of kinge Phelip, to Dayre, whiche weneth 35  
himself to be kinge of kinges, dradde and douted of the sterres,  
and also calleth himself the lighte of God and of the worlde.

soo grete a lord as is the son, þe which enlumynethe all the worlde, sholde in eny wise drede and doubtte so feble a creature as [Alexandre] is? But I knowe that þi pride makithe the noise to be God. It is to the a grete outrage, for a man dedely may not  
 5 be God, bot it is to God to take away the life and the lordship of men at his good plesier. Wherefore it is a thing iust and rightfulle to God to haue in grete indignacioun the creature þat dar take on him the name of his maker, to applique puisaunce to hym. And knowe verrailly þat it is myne entent, with the [helpe] and  
 Fol. 70b the trust of him that hathe made me, | to bee in shorte tyme bfore the and to offre the bataile. & I recomaunde me to him as to hym in whome y haue grete truste and that he shalle helpe me to abate thi pride. þou haste laten me witte that thou haste grete quantite of golde of the whiche thou haste sent me a cofre-fulle,  
 15 it betokenithe that thou wilt pay me trowage; also thou hast sente me a rounde appulle, þe whiche signifieth that I shalle holde and possesse alle thi lande in my hand; thou hast also sente me a whip, in token that I am he that God hathe ordende for to chastie and to correcte the, and for to be thi lorde and thi  
 20 kinge; & on the same wise thou hast sent me smal greynes, the whiche signifieth that I shalle assemble mye chivalrie and thine and I shalle doo thayme more good than thou dooste; and as touchinge the hucche and the cofre where-in the golde was that thou sent me, that ought to be verray token that alle thi tresour  
 25 shulde be in my hande. Moreouer thou weneste to fere me with thi grete wordis making menciou of thi grete might, witt wele þat I haue perfite truste in God the whiche shall holy distroy the, and in so muche thou shalt be example to other.

And thes lettres were sealed and taken to the messangers for to  
 30 bere to theire lord, and the golde that thei brought in the cofre was yeuen to thayme. And whenne thei come to Darie, their maister, thei founde that Alexaundre hadde discomfited Daries

1	illumineth T, yllumyeth H	2	wise] vise. T	doubte] redowte H	
3	[Alexandre] so CETUH Ad, MS. reads Darye	is] om. C	noise]		
so	CEH, noised TUV, to noyse Ad	4	*outrage TUE	6	*plesur
TH, pleasir U	8	applique and gether puisaunce UTW	9	[helpe]	
so CETUH Ad, MS. reads hope	9-10	and the] the om. T	12	*triste C	
helpe me] hepe T	15	*wolte C	17	possesse ande holde T	lande]
londis T	19	chastie] chaste CH, chastice T Ad	and to] to om. C,		
and for to Ad	20	me] om. T	23	hucche C Ad, hutche TU, hatche	
E, om. H	27	holy to destroy UT, not W	29	were taken seled T	

How maye it be possible that so grete a lorde that lighteth alle the worlde as the sonne dothe, shulde in any wise doute and drede so poure a creature as Alysaunder is? But this I knowe wele, that thi pride maketh the to vnderstonde þat thu arte God, whiche is to the grete outeage, for a man that is dedly maye nat 5 be God, but it is in God to take away the lordshippes and the lyves of men at his pleasi. Wherefore it is a iuste cause and a Fol. 45a rightwoȝ to God to haue his grete indignacyon vpon that creature that dare take vpon him the name of his swete creature, and applieth himself to be as grete as he. And knowe right wele that 10 it is fully myne entente, with the special grace of him that hath made me, for to be in right hasty tyme before the, and for to offre the bataile. And I recommaunde me to him which I haue grete truste inne, that shal helpe me for to abate thi grete pride. Thu haste also lete me wete that thu haste grete quantyte of 15 golde of thewhiche thu haste sente me a coffre fulle, and that betokeneth that thu shalt paye me trewage; also thu haste sente me a rounde appyl, whiche betokeneth that I shal haue alle thi lande in my possessyon; thu haste also sente a scorge, in token that I am he that God hath ordeigned for to chastyse the and 20 to correcte the, and for to be thi lorde and thi kinge; and in lyke wise thu sendeste me a bagge of smale seedys, whiche betokeneth that I shal assemble alle thi knyghtes and myne togedi and shal do hem more good thanne thu doste; and as touching the coffre wherinne the golde was that thu sendest me, it shulde be a 25 true signe that thi thresoure shulde be myne. And moreouer thu haddest wente for to haue made me aferde with thi grete wordes, makinge mencyon of thi grete puyssaunces; knowe right wele that I haue a truste in God that I shal destroy the to the vtmost, in somoche that thu shalte be exsample to alle 30 othi.

And thanne he sealed his *lettres* and toke hem to the messengers to bere vnto here lorde, and made yeue hem alle the golde þat thei brought with hem in the coffre. And whanne thei come to Dayre, whiche was here lorde, thei fonde the vicary of Dayre 35 whiche Alysaunder had discomfited and sende him a prysoner

[Scorpe MS. cont.]

these messangers C 30 theire] \*here CEU, hur T 31 came UT, not W  
32 maister] lorde Ad



Fol. 71<sup>a</sup> vicarie and sent him a-yen | prisoner to his maister. Thus Alexaundre wente conquering many townes and in so much that he come to a towne of king Daries cald [Quille], and the yatis were shittē a-yens him. þan Alexandre ordeigned that thei were taken  
 5 and brente; and on of the dwellers in the towne come and said to him: king Alexaundre, we haue not shittē our gatis for to resist a-yen the, bot we doubte þat king Darie, to whome we longe, shulde make vs for to die whenne he knewe that we had opened the yatis. Alexaundre aunswered to hem: open hem alle to me  
 10 and I promut you that I ne noon of myne shalle not come *with*-in the towne vnto the [tyme] that y haue ouercomen Darie, *your* king, and I wolle wele that alle ye knowe the trouthe that I bere to alle tho that be obeissaunt to me. And so thei opened their yatis and bare vitale in-to the ooste. & though that alle the yatis  
 15 of the towne were open, ther was noon of the ooste of Alexaundre so hardie to entre. And fro thens he departed and spedde him so faste þat he founde Darie with a fulle grete oste, and theye fought to-gidder fro the mornynge to mydday, & the bataile was right outeragious in sheding of the bloode of mankinde. At the last  
 20 king Daries peple fledde discomfite, and the Macedonies a-boode in the place as conquerours. And thanne Darie, seynge the dis-  
 Fol. 71<sup>b</sup> comfiture of him and | of his peple, of the whiche somme were dede and the remenant meruelously wounded, he fledde; and his wife, his son, and his doughter was taken and put in warde bi  
 25 Alexaundre. And he was chased vnto a grete flode that was frosen, and he passid vpon the ise, the whiche brake vnder thayme; bot of þo that volowede hym were drounede a grete meyne. And Darie with a fewe meny escaped and went in in-to oon house to seke counsaile of his idoles, and in the conclusioun  
 30 he founde there noo counfort. Than he thoughte that he might no bettir do bot holy to put him in the wille of Alexaundre, for

1 vicarie] so CETU, vicaire Ad, victory H maister] lorde Ad 3  
 [Quille] so in the French MS; the name is omitted in all the English MSS. of the Scrope text except H which has Luse were] we T 6-7 shutte the yatis ayens the for to make resistance but etc. T 8 whenne] whanne that C 8-9 opened the the yatis ETU 10 promut] so C and [?] E, promytte T U H, promitte Ad 10 not] om. T U Ad 11 [tyme] om. only in MS. 15 open] opened C of the] of alle the CETU H Ad Alexaundre] H breaks off, one folio wanting 17 \*hooste T \*faught C 18 to the myddaye T 21 Daries C discomfortu? T 23 \*remanent ET, remenaunt U Ad \*mervailously C, mervellousli T 24 was]

ayen to his maister. And so Alysaundre wente forthe conquerynge  
 and getyng many citees. And at the laste he came to a towne  
 of the kinge Dayre that was called Quylle, and there thei shette  
 the yates ayenste him. And thanne Alysaundre ordeigned that  
 the town shulde be take and thanne brente; wherupon oon that  
 dwelled in the towne come oute to Alysaundre and seide vnto  
 him: we haue nat shette the yates ayenste the, but we doute that  
 the kinge Daire, to whome we be subiectis, wolde ellis put vs vnto  
 the deth whan that he knewe that we opened the yates ayenst  
 the. Thanne | Alysaundre aunsuerd him: open me the yates Fol. 45b  
 and I shal promyse you that I nor none of my men shulle entre  
 in-to þe towne vnto the tyme that I haue discomfyted the kinge  
 Dayre. And I wole that ye knowe the trouthe that I owe to  
 hem that wole obbeie me. And thanne thei opened the yates,  
 and brought oute mete and drynke to the hoost. And nat- 15  
 withstandinge that the yates of the towne were sette open, yet  
 there was no man so hardy to entre in-to the towne. And fro  
 thens Alysaundi<sup>r</sup> departed and spedde him so faste that he came  
 to the place where kinge Daire laye with alle his grete hoost, and  
 there thei fowghten togedre fro the mornynge vnto the myddes 20  
 of the daye, and there was an outragious bataile and grete  
 shedinge of mannes blood. And at the ende the partie of kinge  
 Dayre was discomfyted, and the Macedoynes aboden in the felde  
 as conquerours. And whanne Dayre sawe the grete discomfyture  
 of himself and of his peple that were slayne and hurte, he toke 25  
 him to the flighte; and þer his wyfe was taken, his soone, and his  
 doughtir, and put in warde by the commaundemente of Alysaun-  
 di<sup>r</sup>. And thei followed the chaace vpon kinge Dayre, til thei  
 come vnto a grete revere that was strongly froren ouer. And  
 there he passed ouer the yse, but the multitude of people that 30  
 followed him were drowned by brekinge of the yse. And so Dayre  
 escaped but with a fewe people and wente to an hous where here  
 ydolles were inne for to aske counsel of hem, but in conclusyon  
 he fonde no comforte in hem. And thanne he bethoughte himself  
 and seid that he wolde put him to the wille of kinge Alysaundre 35  
 for he vndirstode wele that he was a worshipful man and a true

[Scrope MS. cont.]

were T      26 frossyn E      yse E Ad      27 bot] and Ad      þo] om. T  
 28 meyne] menyne EU      meny] meyne CTU

he knewe *hym* [for] noble, free, and trewe. So he wrote to him  
*lettres*, bi þe whiche he praide him that he wolde haue *mercy*e of  
 him, of his wife, and of his childer, and he wold take and yeue him  
 alle the tresour of Perse, bothe his and his faders. Of the whiche  
 5 Alexaundre sett bot litille store, and he pursued him in-to Inde,  
 wheder that he was withdrawen. & when̄ Alexaundre come so  
 nere Darie that he myght se him at iee, ij of Daries lordis, wenyng  
 to haue pleasid Alexaundre, wounded him to the dethe. And  
 thanne Darie said to thayme: faire lordis, ye do eville and re-  
 10 membre litille the thankis and the good dedis that ye haue had  
 of me in tyme past; and Alexaundre shalle konne yow no thanke  
 whanne that he knowith this, bot rather put yow to the dethe,  
 Fol. 72a for hit | longithe to kingis to venge the dethe of other kingis.  
 And he fille of his hors. And or that he was dede, Alexaundre  
 15 come to him and wipid his visage & said to him with weping  
 chere: king Darie, arise & be not ferde of me, for y wol that ye  
 be king of *your* province. And y swere to yow bi the name of  
 God þat I shalle yeue you kingly puissaunce and I shalle make  
 yow for to regne, and I shalle restore yow of alle thingis that  
 20 hathe be taken from yow. And more-ouer I shalle helpe yow  
 and confort yow a-yen alle *your* enmyes, and I holde me holden  
 to yow in as muche as I haue eten of youre mete in *your* house,  
 for I haue bene there whenne ye knewe me not; for kingis shulde  
 more patiently and *with* gretter corage sustene and endure op-  
 25 pressions and peynes than other men of lower astate. And telle  
 me who hath wounded yow so, and I shalle venge yow. To  
 whome Darie answerd: O Alexaundre, pride the not ne hevy the  
 not ouer that longithe to thine estate, ne trust not in þis worlde,  
 and it sufficithe to the for alle techinge touchinge thi persone  
 30 aloonly to se þat þe whiche is comen to me. But I beseche the  
 that þou wolt worship my moder and holde hur as for thy moder,  
 my wife as for thi suster, and I yeue þe my doughter to wif, if it  
 please yow to haue hur, and so thou shalt do me grete worshipp̄.

1 [for] so ECTU Ad, om. MS. 4 Peerse T 5 bot] om. CETU Ad  
 \* poursued Ad 6 came UT, not W 7 nere to T 7 atte yee C, atte  
 the eye TU Ad W 8 him] Darie T 14 was] wes T 15 come to] come  
 on UE, come vn-to C 18 \*puissshance T 20 from yow] from yow ayens  
 alle *your* enemyes T, *with added words cancelled* 21-2 *ande I am holden to*  
*yow in T and U [with am omitted], not W* 22 of] om. U of youre mete in]  
 om. T 29 techingis CETU Ad 30 me] the C 31 hur] \*hir E Ad,  
 her C, here U 33 yow] the CETU Ad haue] take Ad \*hyre Ad

man. Wherupon he wrote his lettres by thewhiche he preyed  
Alysaundre that he wolde haue mercy on him and on his wyfe  
and on his children, and he wolde in alle possible haste delyue<sup>r</sup>  
him alle þe thresoure of Perce, and alle the thresoure that was his  
and his faders before him. Wherof Alysaundre toke but litil heed 5  
and sette but litil by his offe, and so pursewed him forthe til he  
came in-to Ynde, whedi<sup>r</sup> that he was fledde. And whanne  
Alysaundi<sup>r</sup> came so nygh to Dayre that he mygh<sup>t</sup> see him with  
his ygh<sup>e</sup>, two baronnes of kinge Dayre thought that thei wolde  
fulfille the wille of kinge Alysaundre and hurte kinge Dayre vnto 10  
the dethe. Thanne seide Dayre vnto hem: feyre lordes, ye done  
euē | and ye remembre you full litel of the grete goodnesse that I Fol. 46a  
haue done to you before this tyme. And I wote wele that Alysaun-  
dre wole cunne you no thanke, for I doute nat but he wole put  
you to deth therfore anoon as he knoweth it, for it longeth vnto a 15  
kinge to auenge the dethe of anothi<sup>r</sup> kinge. And with that he fell  
downe of his hors to the erthe. And or he was fully deed, came  
Alysaundre vpon him and wyped his vesage and seide vnto him,  
weepyng with his yghen: kinge Dayre, aryse vp and be nat  
aferde of me, for I wole that thou shalt<sup>1</sup> be kinge stille of thi 20  
prouynce. And I swere to the by the name of God that I wole  
gefe the puyssaunce roial and that thou shalt regne, and I shal  
restore the ageyne alle mane<sup>r</sup> thinges that bene taken from the.  
And moreouer I shal helpe the and comforte the ayenste thyne  
enemyes, for I am beholden to the for the goode meetes and 25  
drynkes that I had in thyne hous, for I was therinne whanne thou  
knewest me nat. And therefore aryse vp and discomforte the  
nothinge, for kinges shulde more patiently suffre and endure the  
oppressions and the paynes thanne other men of lowe<sup>r</sup> degree.  
Also I praye the telle me ho hathe thus hurte the. To whome 30  
Dayre seide: O Alysaundre, loke thou be nat to proude nor make  
nat thiself highe<sup>r</sup> thanne longeth to thyne estate, and truste nat  
tomoche on this world, and lete this be a suffysaunte myrroure  
vnto the seenge what is falle of me. But I preye the hertily that  
thou wilt worship<sup>þ</sup> my moder and take here as thyne owen, and 35  
my wyfe as thi suster, and, yf it please the, thou shalt haue my  
doughti<sup>r</sup> in mariage, and thus thou shalte do me grete worship<sup>þ</sup>.

<sup>1</sup> shat MS.

Fol. 72<sup>b</sup> And | these thingis saide, he passid out of this worlde. & Alexaundre made him to be reised *with aumbre & with muske*, and to be enseueled in a fulle riche clothe of golde, and he made them of Perse and of Grece to be armed and be sett x<sup>m</sup> a-fore the bere,  
 5 [x<sup>m</sup>] behinde, x<sup>m</sup> on the right side, and x<sup>m</sup> on the lefte, peire swerd<sup>is</sup> naked in theire handis. And Alexaundre with pe princes and the grettist lordis went bi-fore; in this wise he made the bodie of Darie to be borne to his sepulcre, and there he was buried worshipfully. And Alexaundre made to be honged ouer pe bere  
 10 of Darie the ij that had killed him, wherof tho of Perse hadd grete ioye, and preised & loued Alexaundre the bettir fro thensfurthe. And thanñ Alexaundre maade to be knowen too the doughtir of Daire whate her fader had ordende at his eende, that is to say that he shulde haue her to his wif, to the whiche she  
 15 agrede with good herte and was brought to him. And thatt doon, Alexaundre made Daires brother to regne for him. And he did brenne alle the paynymys book<sup>is</sup>, and he made alle the book<sup>is</sup> of astronomy and of philosophie to be translatede in-to Greke and sent the translacions in-to Grece and did brenne the exam<sup>pl</sup>es,  
 20 and on the same wise the houses of sacrifices, and he maade slee alle pe preestis and the prouostes of the lawe. And he edified *per*  
 Fol. 73<sup>a</sup> many tounes and filled thayme with peple of | other countrees. And as Alexaundre was going in oon armee a-yen certeyne paynym king<sup>is</sup>, *pere* come *lettres* to hym from his moder, of the whiche  
 25 the tenure volowithe:

Modere of Alexaundre, to Alexaundre her sonne, somtyme feble, nowe strong and enhaunced bi pe wille and pe myght of Godde, gretying. Son, be not proude ne to meke for noon estate  
 pat thou has, and knowe verrily that the [grete] astate in whiche  
 30 thou arte may falle for a litille pinge. Son, kepe the from couetice the whiche is a fulle noyous thinge. Son, I pray the that alle the money and alle the tresoure that thou hast gaderid vn-to p<sup>is</sup> tyme that thou wilt sende me hastily.

2 \*ambre EU Ad      2 \*musche Ad      3 enseuede C      4 and to be T  
 5 [x<sup>m</sup>], MS. reads M<sup>l</sup>.      lefte] lifte C, lyfte Ad, lefte side T      6-7 the  
 grettist princes and lordis Ad      8 Daire EU      10 the ij lordis TUV  
 13 Darie C      14 wif] *the folio following this word has been misbound in E appearing 14 folios later [folio 3 from the end], an old MS. note calling attention to this*  
 17 paynymys CE, paynemys U Ad      19 exam-  
 ples] temples TUV      20 houses] house C      house of sacrifice T      21  
 and the] the om. T      24 come] came TU, H begins again      25 folowithe

And euen as he hadde made an ende of his tale, he passed oute  
of this worlde. And Alysaundi<sup>r</sup> made wasshe him with aumbre  
and muske, and lete berye him in a riche clothe of golde, and  
made arme hem of Grece and of Perce, and sette x m<sup>l</sup> before the  
beere, and x m<sup>l</sup> behynde, x m<sup>l</sup> on the right syde, and x m<sup>l</sup> on the 5  
lefte syde, and euery man bare his swerde naked in his hande.  
And Alysaundre wente before with alle his prynces and his grete  
lordes, and in this wyse he lēte carye the bodye of kinge Dayre  
vnto his sepulchre, and there he was entered with grete worship.  
And euen at the buryenge, he lete take the two baronnes that 10  
killed him, wherof the men of Perce were passinge gladde, and  
from thens-forthe thei loued Alysaundre the betti<sup>r</sup> and preyed  
him gretely for his rightwo<sup>s</sup> iugemente. | And thanne kinge Fol. 46b  
Alysaundre made aske kinge Dayres doughter whedi<sup>r</sup> she wolde  
haue him to here husbande; and she was right agreable therto 15  
and thanne she was broughte vnto him. And whanne that was  
doone, Alysaundre ordeigned that he<sup>r</sup> brother shulde regne for  
him. And thanne he made for to brenne alle the bookes of  
payennes, and made to translate alle the bookes of astronomye  
and of philosophye, and sente the translacions in-to Grece, and 20  
made to brenne alle the examplers, and in lyke wyse alle suche  
houses wherinne thei hadde here sacrifices, and made slee alle  
the preestis of the lawe. And lete bylde there many townes and  
filled hem with people whiche he broughte oute of other londes.  
And as Alysaundre was goynge forthe with his armee ayenste 25  
another payen, there came lettres to him from his moder lyke as  
the tenoure maketh mencyon herafti<sup>r</sup>:

Moder of Alysaundre to Alysaundre here sone, somtyme feeble  
and now right stronge and sette vp by the wille and the myght  
of God, I grete the wele. Sone, loke thu be nat to proude, ne be 30  
nat to lowely for any estate that maye falle to the. And knowe  
right wele that the grete estate whiche thu arte inne maye falle  
for a litil thinge. Also, sone, kepe the from couetyse whiche is a  
thinge that gretely noyeth. Firthermore, sone, I praye the that  
thu sende me alle the thresoure and moneye that thu haste 35  
assembled vnto this tyme.

[Scrope MS. cont.]

EUH, folowith seriouslie as it was T 28 sendith gretynge TUV to  
proude Ad 29 has] haste Ad [grete], greetee MS. 32 money]  
mony T and alle] alle om. CETUH Ad

And whan̄ Alexaundre hadde redde thes *lettres*, he askid of  
 Fol. 73b some wismen wheder thei coude expound | thayme, the whiche  
 coude not. And than Alexaundre callid to him oon of his secre-  
 tares and said to hym: write a *lettre* to my moder bi the whiche  
 5 ye shal certefie her of the noumbre and of the quantite of my  
*tresour*, and the places where she shalle finde it, for this is aloonly  
 that the whiche sheo coueitith for to know of my state. And fro  
 thens Alexaundre departid for to goo a-yen the king of Inde, and  
 he must pas bi a full grete deserte, so he wrote *lettres* to that king,  
 10 of the whiche the tenure folowithe:

Alexaundre, king of þe kingis of this worlde, to the lorde of  
 Ynde, gretynge. Mi lorde hath kept, defended, & holpen me to  
 conquere landis in suche wise þat I surmount myne enmyes, &  
 put their tounes & theiʀ lordshippes in my possession̄; and he  
 Fol. 74a hatthe ordende me in this worlde for | the vengoure of mysbe-  
 leuers that holdithe it. Wherefore I require the þat thou beleue  
 on him that is maker of alle thinge, thi lord and myne, and  
 worshup him and noon other, for he hathe wele deserued it to the  
 for the good dedis that he hathe done to the. And beleue my  
 20 consail and sende me þe idols that thou worshuppes in signe of  
 trouage, and thes thingis doon thou maist lyve sure; and if thou  
 doo it not, I swere [to the] bi my God þat I shalle ride alle thi  
 land and distroy it, or els y shalle do so muche a-yens the that y  
 shalle yeue men matier for to speke. Thou hast nowe knowen  
 25 whate God hathe doon to the king of Perse and howe he hathe  
 holpen me a-yens him, wherefore thou shuldiste seke no thinge bot  
 for to haue peas.

And apon this Porrus, the king of Inde, made him oon aunswere  
 fulle sharpe and yuelle. And than Alexaundre *with* his oost  
 30 entrede in-to his cuntrey and fonde that Porrus had made redye  
 his arme for to come a-yens him, and in his arme he had ordende  
 a grete quantite of olifauntis & of wolfes, wele instrued and vsede  
 to bataile. & when Alexander perceiued that, he mervailed  
 gretlye & he callid his felawis for to haue counsaile howe to mete

2 couthe U      3-4 secretares CE Ad, secretaries TU      7 \*sche CE,  
 she TUH Ad      8 Inde] end H      10 of the whiche] the om. T      12  
 Yende Ad      lorde] God Ad      holpon C, holpyn T Ad      14 towne T      pos-  
 sessions C      15 ordende] end of misbound folio in E      vengoure] venger  
 and punysshers UTW      17 thinge] thingis CETUH Ad      22 swere [to  
 the], so CETUH Ad, to the omitted in MS.      30 Purris H      31 for

And whanne Alysaundre had redde his lettres, he asked of the wysemen yf thei coude expow<sup>n</sup> those *lettres*; and thei seide: naye. And thanne Alysaundre called to him oon of his secretaries and commaunded him to write a *lettre* vnto his mode<sup>r</sup>; by thewhiche thu shalt certefye he<sup>r</sup> the noumbre and the quantyte of my 5 thresoure and the places where she shal fynde hem, for it is oonly that she coueyteth for to here of myne estate. And from thens Alysaundre departed for to go ayenste the kinge of Ynde, and so he muste nedes passe thurgh many desertis. And thanne he wrote a *lettre* to that kinge lyke as it shal folowe: 10

Alysaundi<sup>r</sup>, kinge of kinges of this worlde, to the kinge of Ynde sende gretynge. My God, my creature, hath kept me, defended me, and holpen me to conquere landes, in suche mane<sup>r</sup> that I haue ouercomen myne enemyes and brought here londes and lordshippes vnto my hondes, and hath ordeigned me in this 15 worlde for to auenge him vpon his mysbeleuyn<sup>g</sup> peple | that Fol. 47a denye him. Wherefore I praye the that thu wilte beleuee in him whiche is the maker of alle thinges, thi lorde and myne, and thu wilt worship<sup>p</sup> him and none othe<sup>r</sup>, for he hathe deserued it wel vnto the for the goode deedis that thu haste founde in him, and 20 beleuee my counsell. And I wole that thu sende me the ydolles • that thu doste worship<sup>p</sup> in signe of trewage, and yf thu wilte do these thingis, thu shalt be sure; and yf thu do it nat, I swere the be my God that I wole ouer-ride thi lande and distroye it, and I shal do somoche ayenste the that I shal yeue exsample to alle 25 other men for to speke of the. And thu knoweste wele how God hathe shewed ayenst the kinge of Perce and how that he hathe holpen me ayenst him, wherefore thu oughtest to desire no thing<sup>g</sup> but oonly the peas.

And vpon this Porrus, the kinge of Ynde, made an aunsue<sup>r</sup> 30 whiche was right euel and sharpe. And panne Alysaundi<sup>r</sup> with alle his hooste entred in-to his lande and fonde that Porrus hadde made redy his armee for to come ayenste him, and in his armee he had ordeigned a grete quantyte of olyfauntes and wolffes, that were wele accustomed and wel taught to fyte. And whanne 35 Alysaundre had perceyued this grete ordenaunce, he had grete merueille therof, and called his fellashippe to him and asked here



with thees beestis aforesaide, þe whiche coude yeue him no counsaile. Thenne called he alle [t]he workmen of his ost and didde |  
 Fol. 74<sup>b</sup> make xxiiij m<sup>l</sup> ymagis of bras, alle holowe, and made theyme to  
 be sette on cartes of iren, and made theyme to be filled with drie  
 5 wodde, and made thayme to be set bi ordre in the frounte in the  
 bataile, and whanne the enmyes shulde approche, to putte fire  
 in thayme. And whanne the king of Ynde assembled his olyphantes  
 and wolfes a-foresaide, thei come to take the ymages, wenyng  
 thei had been men; and thei brente thayme and were so  
 10 a-ferde that thei turned a-yen vpon theire owne peple and þus  
 Alexaundres peple escaped frome þe perille of the beestes. And  
 a-noon Alexaundre assembled to thayme of Inde, and the bataille  
 lastedde xx daies in suche wise þat many were dede in bothe the  
 sydes. And thanne Alexaundre spakke to Porrus and said to  
 15 hym: Porrus, me semythe hit is no worshupp<sup>o</sup> to kingis to lese  
 theire chiualrye as longe as thei may saue theyme. Thoo seiste  
 that oure peple is lost dayly. Lete vs suffre that noo more, bot  
 lete vs fight to-gidder, body for body, and whiche of vs þat hatth  
 the bettir, lete him be lorde of the tother. Thees wordes pleased  
 20 Porrus greetly, for he was of so greete stature and Alexaundre of  
 so litill stature. And as thei fought to-gidder vpon the condicione  
 above-saide, the peple of Porrus made a grete crye, of the whiche  
 Porrus was affraide and turnede hym alle att onys towarde  
 Fol. 75<sup>a</sup> theyme, | to see whate that it was. And thanne Alexaundre  
 25 smoothe hym soo greete a strooke betwene þe shuldres that he fille  
 dede to the erthe. And whanne þe peple of the lande of Inde were  
 cer[t]efiede of the dethe of theire lord, yitt notwithstanding alle  
 þe promysse thei wolde haue foughten with Alexaundre and  
 with his oost. Thanne Alexaundre askidde thayme whie thei  
 30 wolde fight, standyng þat theire lord was dede; and thei aunswerd  
 bi-cause that þei wolde dye worshupfully. Thenne Alexaundre  
 said: I assure alle thoo that vnarmethe thayme and that castithe  
 theire harneis to the erthe, and nott the tother. And thanne euery

2 alle] *om.* TU, *not cancelled in* E [t]he, MS. *reads* he \*werkemen  
 ETUH 4 \*yren E, iron TU 5 set] set on þe cartis of iren MS.  
 bi] in T \*fronte CE, fronte of T Ad 5-6 the bataile] the *om.* C 8  
 \*wolphes T 11 Alexaundres] Alexaundre-is C \*ascaped EH 12  
 to] vnto TU, *not* W 13 2nd in] on ETUH Ad the] *om.* CH 18 \*feight  
 E Ad 20 so] *om.* CETUH Ad 21 so] *om.* CETUH Ad \*faught  
 CETU 24 that] *om.* T 26 erthe] ground H 27 MS. cercefiende

counsell therinne how thei might withstande theeȝ beestis aboue-  
 seide; and thei coude yeue him no counsell therinne. And thanne  
 anon he lete calle alle the werkemen of his hooste and made  
 hem for to make .xxiiij. m<sup>1</sup> ymages of brasse; and made sette hem  
 on a rowe vpon cartes of yren and filled hem full of drye woode 5  
 and made sette hem by rowe in the fronte of the batailes; and  
 whanne his enemyes comen nyghte, thei sette fyre in the cartes.  
 And whanne the batailles were assembled, the olyfauntes and  
 the wolffes aboueseid token the ymages of braȝ with here teeth  
 lyke as thei had bene meñ, and the fyre brente many of hem and 10  
 the remenaunt were so aferde þat thei wente backe vpon here  
 owen meyne and dede moche harme amonge hem; and so the  
 people of Alysaundre escaped the grete perell of theeȝ beestis.  
 And anoone the .ij. batailles wente togedre and that bataille  
 endured .xx. dayes in suche wyse that moche peple was slayne 15  
 on bothe parties. And thanne spake Alysaundre to Porrus and  
 seide: it was no worship to a kinge for to lose his knyghtes but  
 saue hem asmoche as he myght; and thu seest wel | that oure Fol. 47b  
 people lesyn; lete vs suffre it no lenger, but lete vs two fight hande  
 for hande, and whiche of vs ouercometh otheȝ, leete him haue 20  
 the lordeship of the tothiȝ. And theeȝ wordes were grete plea-  
 saunce to Porrus, for he was a grete man of stature and Alysaundre  
 was but of a litil stature. And as thei foughten togedre vpon the  
 condycion aboueseide, the people of Porrus hooste sette vp a  
 grete crye, wherof Porrus was gretely abasshed and sodeynely he 25  
 turned him to hem for to vndirstonde what it mente. And with  
 that Alysaundre smote him betwene the shuldres so grete a  
 strooke that he felle downe ded. And whanne the people of Ynde  
 vnderstode that here kinge was slayne, natwithstondynge the  
 promysse that were made before, thei wolde haue foughten. 30  
 And thanne Alysaundre asked hem why thei wolde fight and  
 what here cause was sethen that here lorde was slayne; and thei  
 aunsuerd for be-cause that thei wolde deye worshipfully. Thanne  
 Alysaundre seide vnto hem: I wole assure alle hem that wole  
 caste of here harneys to the erthe that thei shull haue none harme; 35  
 and thei that wole nat, on here owen perille. And thanne anone

[Scrope MS. cont.]

28 þe] theiȝ T      theiȝ om. T      29 \*axed T      30 \*fiegth Ad      31  
 that] om. CTH      32 assure] ensure H      \*onarmeth T, vnaraide H

man vnarmed hym and thus ceased the bataile. And after *pat*  
 Alexaundre didde theyme muche good and made Porrus to be  
 entered fulle worshupfully, as it longed to a king, and didde take  
 alle his tresoure and his armes, & departed from Ynde and went  
 5 in-to a cuntre where the peple be called Barthemos, the whiche  
 sent many wisemen to Alexaundre when<sup>n</sup> thei wist of his com-  
 myng, the whiche salued Alexaundre and said to him: Sir Alex-  
 aundre, thou haast noo cause to make vs werre ne to wilne vs  
 noon eville, for we be pore and meke and haue not bot wisdom;e;  
 10 and if thou wolt haue it, pray to God that he may yeue it the,  
 for bi bataile getist thou hit nott. And when<sup>n</sup> Alexaundre herde |  
 Fol. 75<sup>b</sup> theyme speke so, he made his chialry for to abide and he wente  
 in-to that countre bot with a fewe peple, for to seke further of the  
 trouthe. And whenne *pat* he entrede in-to their lande, he fonde  
 15 pore peple, women<sup>n</sup> and childre, alle naked, the whiche gadered  
 erbes from felde to felde; and he askid thayme manye questiones,  
 to the whiche thei aunswerde thayme right wele. Thanne he  
 saide to thayme: aske me eny thinge that is good for yow and  
 for your peple, and I shalle yeue it yow with good wille. And  
 20 thei aunswerd to him: Sir, we aske yow noon *oper* thinge bot  
 that ye wol make vs to lyue euer?. & thanne Alexaundre said to  
 thayme: howe may a man that is dedely make the life of yow  
 euerlasting, whanne that he may nott oon houre encrece his  
 owne? Hit is not in no mannes power lyving. Thanne thei  
 25 aunswerde to hym: standing that thou knowist this stedefastly  
 and that thou haast good knowleche therofe, whie enforcest thou  
 thee too distroye so muche of the worlde and to giddir to-gidder  
 so muche tresoure and knowist nott the houre whenne thou must  
 leue it? Thanne Alexaundre said to them: I doo not these thingis  
 30 of my-silfe. My God hathe sent me through the worlde for to  
 enhaunce his lawe and for to distroy mysbel[e]vers. [Ye] wote  
 wele that *pe* waves of the see meue not bot bi the exiting of the  
 Fol. 76<sup>a</sup> winde; on the same wise if it had notte been | commaunded me,

3 fulle] <i>om.</i> T	4 and went and departed C	5 Barthemoos T
7 *sur T	10 if] <i>om.</i> T	11 *harde T Ad
12 *chyfualrye Ad		
13 *ferther E	14 <i>pat</i> ] <i>om.</i> CETUH Ad	in-to] vnto U
15 *wymmen		
CU	16 *herbes ETUC	17 thayme] hym TU Ad, theyme CEW, lui
in French text	20 yow] <i>om.</i> C, the Ad	23 he ne may encrece his
owne life one hou? T	*oure CH	24 not] <i>om.</i> T, apparently cancelled
in U	no] <i>om.</i> H	26 that thou] <i>om.</i> Ad
		enforced T
		27 gadir

euery man toke of his harneys and so seced þe bataille. And  
 aftirwarde Alysandre dede hem moche goodnesse and made  
 Porrus to be worshipfully enteed lyke as longed vnto a kinge.  
 And thanne he lete take alle his thresoure and his harneys, and  
 departed oute of Ynde, and wente to thees parties where the 5  
 people bene named Brachemoȝ whiche sente many wysemen to  
 Alysandre, whanne thei herde of his comynge, whiche saleweden  
 Alysandre and seide vnto him: Sir, thu haste no matie for to  
 make vs werre nor for to owe vs any euel wyl, for we be poure  
 and humble and we haue no thinge but wysedame; and yf thu wilt 10  
 haue it, praye to God that he wole yeue it the, for by bataile thu  
 shalt nat haue it. And whanne Alysandre had herde hem speke,  
 he made alle his knyghtes for to tarye, and with a smal fellashiþ  
 wente with hem in-to here cuntree, for to serche wheder thei seide  
 trouthe or not. And whanne he entred in-to here lande, he fonde 15  
 poure men, wommen, and children, alle naked, gaderynge fruyte  
 and herbes in the feeldes. And there he asked hem many ques-  
 tyons, of thewhiche thei aunsuerd hym ryght wele to his plea-  
 saunce. Thanne he seide vnto hem: loke that ye asshe me any  
 thinge that maye be to youre profite and to þe | people, and I Fol. 48a  
 wole geve it you with right a good wille. And þanne thei aunsuerd  
 to Alysandre, seyenge in this wise: Sire, we aske no thinge of  
 the but that thu wilt lete vs lefe perpetuely. And thanne seide  
 Alysandre: how maye a man make the lyffe of othre perpetual,  
 whanne he maye nat encrece his owen lyfe an houre? That power 25  
 is nat in any leuyng man. Wherupon thei aunsuerd him: syn  
 that thu knowest certeynely that none erthely man maye graunte  
 this, whi doste thu enforce thiself for to destroye so grete thinges  
 in this worlde and to assemble also the grete thresours that thu  
 fyndeste, and knowest nat the houre that thu shalt leue hem? 30  
 Thanne Alysandre seide vnto hem: I do no thinge of myself.  
 My God hathe sente me to enhaunce his lawe in this worlde and  
 to destroye the mysbeleuers. Ye knowe wele that the wawes of  
 the see meoven nat but by the constreynte of the wynde; and  
 in lyke wyse if it hadde nat be commaunded me by God, I coude 35

[Scrope MS. cont.]

CETUH 28 must] schalt CTH  
 I 32 bi the] the om. CETUH Ad

31 MS. mysbelouers [Ye], MS.

I had not meovede froo my-nowne place. Bot vn-to the dethe I  
 wille obeye vn-too the commaundement of my God, and I knowe  
 wele *pat* alle nakid I shalle go oute of this worlde liche as I come  
 al naked in-to hit. And he sent *lettres* too Aristotle, his maister,  
 5 of the mervailles that he hadde seen in Ynde, asking him counsaile  
 howe he might kepe the regions that he had conquered. And  
 thanne he passid ouer in-to the land of Eigre and as he come nere  
 to that lande, the king bi obesaunce sent him his corowne, sayeng  
 that it was more behouyng and bettir emploide on Alexaundre  
 10 thanne on hym. And he presented him *c<sup>m</sup> pound* of money, a  
 thousand and *v<sup>c</sup>* in vessels of golde, *cc* pounce wight of precious  
 stoonen, *c* swerdis richely apparailled, *c* hors, *m<sup>l</sup> m<sup>l</sup>* of fyne  
 furies, *c* sadelles, *c* apples of aumbre, the wight of *m<sup>l</sup> m<sup>l</sup>* dragmes  
 of musce, *cc<sup>l</sup> pound* of wodde of aloes, *m<sup>l</sup>* habergeons with as  
 15 many helmes. *pe* which yif[t] Alexaundre receyuede and sent to  
 the kinge bi his messagers that he shulde beleue in God & leue  
 alle other bileues. And thes thingis doon he went his way bi the  
 landes of the eeste & of Turquie, euer conqueringe. And there he  
 edifiede many townes and in many places ordeigned many kingis  
 20 the whiche from thensfurthe shulde pay hym trowage; and fro  
 thens he retourned in-to the weste. And he beleuede not lightly  
 Fol. 76b alle *pe* *dedis* | that men reportede to him of his subiettyis, if he  
 sawe it not and knewe it openly; and therefore he went sume-tyme  
 visitinge lordes, and vnknownen serchinge thei<sup>r</sup> occupaciones.  
 25 And on a tyme he entrede in-to oon of his townes, and he sawe  
 come bi-fore a iuge therof ij that strofe, of the whiche the toon  
 said to the iuge, compleynge him: sir iuge, y haue bought oone  
 house of this man wherin I haue longe sithen found a tresour in  
 the erthe, the whiche is not my<sup>n</sup>. So I haue offerid hit to him  
 30 and wolde haue taken hit to hym, and he hath refused it. Thus  
 I require yow, sir iuge, if it please yow, that he be constreyned

1 *meved CETUH Ad	2 wolle obey me C	3 <i>pat</i> ] <i>om.</i> TU
nakid] nakyd y cam in-to this world & y know welle that alle nakyd H		
4 in-to] <i>vnto</i> TU, <i>not</i> W	7 Tigre H (and C?)	10 <i>pound</i> ] <i>ii</i> MS.
11 vessel ECTUH Ad	golde and TUW	*weight ETUH of] in ETU
Ad	12 horses ETU	13 c of sadles T
14 wodde of aloes]		
brasyll H	haboriones T, habyrions H	15 MS. <i>reads</i> yif
16		
dewli beleve T	18-19 And there he edifiede] <i>omitted</i> TU, <i>but not</i>	
<i>cancelled</i> in E	22 <i>dedis</i> ] <i>poyn</i> tes T	*subgettis ETU, <i>suggettys</i> H
23 *oponly E	23-4 therefore somtyme he went visitng ETUH	
as vnknownen UTW	26 bi-fore . . . of] before a iuge there where that	

nat haue meoued it of my propre nature. But whiles I leue, I  
 wole obbeie the commaundement of God, for I knowe wel that  
 I come in-to this worlde alle naked, and so shal I passe out therof.  
 And than he sente lettres to Aristotle of the merueilles that he  
 hadde seen in Ynde, and asked him counsel how he myght kepe 5  
 the regions þat he hadde conquered. And from thens he passed  
 vnto the lande of the Swanne. And whanne he approched nygh  
 vnto the same lande, the kinge sente vnto Alysaundre his croune  
 withoute obbeysaunce, seyng in this wyse that it was more  
 couenable & bettir employed in Alysaundre thanne in his persone. 10  
 Wherupon he sente him a presente of an hundred thousande  
 ponde syluere, a thousande and fyve hundred ponde of plate  
 of golde, two hundred ponde weight of precyous stones, two  
 thousande of fyne furies, an hundred sadellis, an hundred apples  
 of ambre, the weight of two thousande ponde of harneys, two 15  
 hundred ponde weight of a tree whiche is called alloes, and a  
 thousand habregeons with as many helmes. Thewhiche giftes  
 Alysaundre resceiued and sente worde vnto him ageyne by his  
 messangiers that he shulde beleue in God and leue alle othir  
 beleues. And aftir thes thinges done, he wente forthe estwarde 20  
 in-to Turkye, conqueringe and getyng the landes. And there  
 he bylded many townes in diuers places and ordeigned diuerse  
 kinges that fro thens-forthwarde shulde yelde him trewage; and  
 from then he retourned in-to the weste partyes. And he wolde Fol. 48b  
 nat beleue lyghtly alle reportes that were broughte vnto him by 25  
 his subiectis, on-lasse thanne he myght see it or knowe it openly;  
 wherfore he wolde go himself diuers tymes secretly and vesyte his  
 lordeshippes and to enquire of othir necessitees, and he nat  
 knowen. And vpon a tyme he came to oon of his townes, and  
 there he sawe come before the iuge two men whiche were in grete 30  
 debate. Of thewhiche the toon seide, in compleynyng to the  
 iuge: sir iuge, I haue bought an hous of this man and in the same  
 hous, longe sethen that I boughte it, I fonde a thresoure that  
 was hidde in the erthe, whiche was nat myne. And I haue offered  
 and wolde haue delyuered it vnto him, and he wolde nat take it. 35  
 Wherfore I praye you, sir iuge, that ye wole compelle him for to

[Scrope MS. cont.]

tway men stroffe ande pletid of TUW  
 in C

30 haue taken] haue cancelled

to take hit, for I haue no right therto. Thanne he comaunded  
the aduerse partie to aunswere, the whiche said: sir iuge, knowe  
for certen that the tresour was neuer myne bot put in that place,  
the whiche was a comon place to alle tho that wolde putt it  
5 there, and therfore I haue no cause to take it. So þei bothe  
required the iuge that he wolde take hit hym-silf, to whomme the  
iuge aunswerd: standing þat ye haue no right therto to whomme  
the heritage hath longid or longithe where the tresour waas  
founde, whate right may I haue therto that am a straungier and  
10 neuer a-fore herd speke þerof? Ye excuse yow of the taking and  
wolde yeue me the charge; ye doo eville. And thanñ he askid  
Fol. 77a hym that founde the tresour if he had eny childre, þe which | said  
that he had a son; and the tother on the same wise, the whiche  
said he had a doughtir. To whom þe iuge said: late mariage be  
15 made betwene that son and that doughtir and lete the tresour  
be to thayme in encresinge theire goodis. And whenne Alexaundre  
herde this iugement, he merveld muche and said to the iuge: I  
wende that in alle the worlde there had been so trewe iuges and  
peple. Thanne the iuge, the whiche knewe him not, said to him:  
20 whie, is there eny that dothe otherwaies? Truly, *quod Alexaundre*,  
yea; in many landes. Thanne the iuge askid hym, mervailinge in  
him-silf, wheder it rayned in tho landis or if the son shyned ther;  
as who saithe God ought not to sende rayne, son, ne noon othir  
thing that shulde fructifie the goodis in the land of theym that  
25 doothe not right iustice. And Alexaundre mervailed more than  
he did a-fore, and said to þe iuge of thoo peple: as ye be is stede-  
fast heuen and erthe. And fro thens Alexaundre departed &  
passed bi a citee where he sawe alle the howses of oon hight and  
at euery yate a grete depe graue, in the whiche citee was no iuge.  
30 Of this he merveld muche and askid the citezens, euery after  
other, wherof tho thingis *seruede*; the whiche aunswerd to hym  
as for the first, for the outeragious highnes of houses, loue and  
Fol. 77b iustice may not be wele to-gider | in a citee; and as to the depe  
1 for . . . therto] *om.* T he] the iuge UW, the iuge there T 2 ad-  
uersary H 4 the] *om.* C 5 þei] *om.* T 11 ye] to Ad 12  
\*childir C 13 that] *om.* C· 14 said] saide that CETU Ad, *om.* H a  
mariage U and so by correction in E 15 the] that C 16 in] *om.* U Ad  
18 been] not be T 19 the whiche] the *om.* TU Ad, the not cancelled in  
E 20 \*eany C 23 saithe] say CETUH Ad 24 thingis CETUH  
26-7 as yee bee is so stedfaste as heven ande erthe TUW 28 he] *om.*  
T height EU 30-1 citecyns one af[ter] a-nother T is *serued* UT,

take it, for I wote wele I haue no right therto. And thanne the iuge commaunded the tothi<sup>r</sup> partye for to aunsuere. Thanne seide the partie: *sir* iuge, knowe ye for certeyn that thresoure was neuer myne but I bylded an hous in that place whiche that was comowne to euery man for to bylde inne, and therfore haue I no  
 5 cause for to haue it. Wherupon thei bothe requered the iuge that he wolde take it himself; to thewhiche the iuge aunsuerd: sythen ye that haue the herytage haue no right therto, whatman<sup>e</sup> right myght I haue therto that am but a straungier to the heritage, and also I herde neuer of suche a thinge before this tyme; for ye wolde  
 10 excuse youreself of the taking<sup>e</sup> *perof* and wolde leye the charge vpon me, and therinne ye do euell. And thanne he asked of him that fonde the thresoure yf he hadde any children; he aunsuerd and seide that he hadde a sone. And in lyke wise he asked the tothe<sup>r</sup>; and he seide that he hadde a doughti<sup>r</sup>. To whome the  
 15 iuge seide: lete make a mariage betwene the doughti<sup>r</sup> and the sone, and lete this thresoure be yeuen to hem in encresinge of here lyfelode. And whanne Alysaundre hadde herde this iugemente, he merueilled gretely and seide to the iuge: I wende neuer that in alle the worlde a man shulde haue founde so true men ne  
 20 so true a iuge. Thanne the iuge aunsuerd to Alysaundre as to a man that he knewe not & seide: is there any place that men done othirwise? Forsothe, *quod* Alysaundre, yee in diuer<sup>s</sup> landes. Thanne the iuge asked him, in merueillinge gretely, yf it reyned in that londe orellis that the sonne schoone therinne; as ho shulde  
 25 seye God ought nat | to sende reyne ne sonne ne any othi<sup>r</sup> thinge Fol. 49a that were fruytefull in that lande where rightwose iustyce is nat kepte. And thanne had Alysaundre more merueille thanne he hadde before and seide to the iuge: suche people as ye be bene affermed in heuen and in erthe. And from thens Alysaundre de-  
 30 parted and came by a citee where *pat* alle the houses were of oon height and at euery doore of the houses was made a grete dyche, in thewhiche citee was neuer a iuge, wherof he hadde grete merueille and asked of the cetezeyns alle a rowe wherof thees<sup>s</sup> thinges serued. To whome thei aunsuerd: firste, thei seide, for  
 35 the outeragious highnesse of the houses, loue & iustice maye nat be longe togedre in a citee; and as touchinge the dyches that bene

[Scrope MS. cont.]

see note

32 \*hienes C

33 as to] as for T



graues that were euer a-fore theire houses maade them to thinke  
 that thei shulde sone go therto; and as for that ther was no iuge,  
 thei seid that thei didde good iustice vpon theyme-silfe and  
 therefore had thei no [iuge]. So Alexaundre departed froo them  
 5 wele content. And men said that Alexaundre knewe bi astrolo-  
 giens, or bi some answeere of the trees where he had been, that he  
 shulde dye a-pon a pauement of iren vnder a couertour of golde.  
 So hit bifille soone after bi a greete hete, he bledde so fast at the  
 nose that he wax right feble and that in the myddise of the field  
 10 must light of his hors. And a-noon oon of his knightis kest his  
 habergeon down vpon the erthe, and Alexaundre leid hym  
 theron, and other leide on hym a clothe of golde, for too shadowe  
 hym from the sonne. And when Alexaundre avised and con-  
 siderede thees thingis, there come to his mynde that the whiche  
 15 was said to-fore of his dethe, and he saide, heringe alle that were  
 there: faire lordis, I am come to my dethe. And he called his  
 secretarie and bate him write a *lettre* vn-to his moder in the  
 maner that folowithe:

Fol. 78a Alexaundre, *seruant*, son of the seruant, the whiche hathe  
 20 aplied his body too erthely thingis & set his soule in þe tother  
 worlde, to my right deere moder, *with* whom I restede neuer in  
 þis worlde. And of necescite to-morow I muste make myñ  
 abidinge in a hous fulle ferre hens. Greting. Moder, I pray the  
 25 liche as I, thi son, had neuer luste to resemble *oper* men. And  
 knowe verreily that I haue no heuynes of my dethe, for I am  
 certeyne therof; on þe same wise thou shuldist haue no heuynes,  
 seying þat thou art [not] so ignoraunt to wene that I weere  
 inmorteñ. And, mooder, knowe wele that I sende thee thees  
 30 *lettres* in hoope to reconforte bi them þe of my deethe. I suppose  
 Fol. 78b now than þat myne | hoope castethe his truste, knowen þat I  
 haue so greetly lyuede in this worlde that thou hast i-nough too  
 thinke on, *without* thinking of my dethe. And also I knowe wele

2 go] <i>om.</i> T	no] <i>om.</i> T	3 that] <i>om.</i> T	4 iuge CETUH Ad,
iustice MS.	6 *treis TUH	8 hete] <i>added interlinearly in MS.</i>	
9 *noose E	wex ETU, waxid C	*febulle C	10 cast TUH
11 haberioun C	12 *schadewe E	14 came TU, <i>but not in W</i>	15
he saide] <i>om.</i> T	were] was C	17 bade CETUH Ad	20 thingis]
thing <i>corrected</i> to thingys <i>by interpolator in E</i>	21 right] <i>om.</i> T	23	
greting the moder C	23-4 the to resemble E <i>[by MS correction], not TU</i>		

before the houses, thei aunsuerd and seide that thei were the  
 propre houses wherinne thei shulde go in haaste and lengeste  
 abyde in hem; and as touchinge the cause that we haue no  
 iuge, thei aunsuerd and seide that euery man dede good iustyce  
 vpon himself, wherfore thei had no neede of any iuge. And 5  
 Alysaundre was wele contente with hem and so departed. And  
 somme seyne that Alysaundre knewe by astronomye, or by  
 aunsuers of treeſ where he had bene, that he shulde deye vpon a  
 pamente of yreñ and vnder the coueringe of golde. So it happed  
 anone aftiſ that he toke a grete heete, wherupon his noose felle 10  
 on bleding and bledde so gretely that he waxe passinge feble that  
 he myght no lengeresyte on horsebacke. And so he lyghte downe of  
 his horſ in the feelde, and anoone a knyght caste downe his coote of  
 yroñ vpon the erthe and Alysaundre leened him vpon it, and anotheſ  
 leyde a cloothe of golde vpon him for to keepe the sonne frome 15  
 him. And whanne he had aduysed and consydered thees thingis,  
 it felle in his mynde that was shewed to him of his deeth, as it is  
 seide before. And seide that alle men myghte heere: feiſ lordis,  
 I am at the deth. And called to him a secretarye and commaunded  
 him to wryte his lettres to his moder, lyke as heraftrẽ followith: 20

Alysaundre, seruaunte, sone to a seruaunte, whiche hathe alle-  
 weye applyed his bodye to gete erthely thinges and hathe stab-  
 lysshed his soulle in anothiſ worlde, to my deere modeſ, with that  
 also that I rested neuer in this worlde. And I muste nedys of  
 necessyte make my dwellinge in an houſ ferre henſ. Wherfore I 25  
 praye the, moder, that thou wilt nat resemble in fragilite ne in  
 feblenesse of herte to othiſ wommen, | lyke as I, thi sone, haue Fol. 49b  
 not willed to resemble othiſ men. And knowe for certeyne that  
 I haue no sorowe for my dethe, for I was in certeyne therof before;  
 and in lyke wyse thou oughtest nat to make sorowe, syn that thou 30  
 knewest before that I was a man mortal. Wherfore, moder, I  
 sende the theſ lettres in hoope that thou shuldest be recomforted  
 of my dethe by hem. And loke ye do so that myne hoope maye  
 take effecte by the seide lettres. And thou knoweste wele that I  
 haue leued longe in this worlde, wherof thou haste ynowgh to 35  
 thenke vpon, and nat vpon my deth. And also I wote wele that

[Scrope MS. cont.]

28 [not] om. MS and cancelled [?] in C  
 And] om. C

30 bi them] om. T

33

that in short tyme thou shalt coome after me; and if thou  
 thinkiste wele theron, thow shuldiste for-gete the dethe of alle  
 other. And for my looue doo noo other thinge for me bot as that  
 I require the and pray, for the signe of a loue is to do that the  
 5 whiche he that is belouede praiethe him. & mooder, knowe that  
 men, in biholding thi manere consideringe thi condicione and thi  
 discrecione, wille thinke thow shuldiste be sadde; wherfoore,  
 moder, be of good conforte and of stronge corage; and thinke,  
 moder, howe alle creatures haue generacione and corrupcion, e  
 10 and howe alle generacions must returne to the mater wherof thei  
 weree maade; beholdinge also howe that al the good and worthi  
 that euere were be dede. Beholde also howe many feire habi-  
 tacions liethe ouer-thrown. And considere therwith that I wolde  
 neuer haue the maners & the condicions of feble and of litille  
 15 kingis; on the same wise, moder, take ye not the maners and the  
 condicions of feble mooders, bot reconfort the vpon the highnes  
 of thy lygne. And knowe that alle thinge that God haath maade  
 be in their begynnyng litille and feble, & after thei come to  
 better & be heyuede and encresede, and than gothe a-yen feblinge  
 20 and in the conclusion comythe to nought. And yit, moder, I  
 Fol. 79a pray the that, whanne thou arte certeine of my dethe, doo | orden  
 a grete place in-to the whiche thou maake for to come the men  
 of the lande of Libie, of Europe, of Aisie, & of Macedenie, and  
 make of euery of theme, of whate estaate that he be, come at a  
 25 day to etc at the rounde table. And whenne alle er comyn to the  
 place, doo crie vpon a grete peyne that noon be so hardy to etc  
 there bot thoo that neuer were angred ne troubled for noon  
 aduersitee that come to theyme.

And thus was the ende of the *lettre*, and a-noon *after* he deide.  
 30 þan he was put in oon arche and ledde in-to Alexaundre, and he  
 was brought *with* greet reuerence with kingis, princes, and other  
 lordes, the whiche kepte and fulfilled his testamente, suche as he  
 was agreed to. And than rose oon of the grettiste of theyme, that  
 kept him, and saide to the tother: who-so wepte neuer for non

2 thinke CETUH Ad 4 I] *om.* T require the] the *om.* CETUH  
 Ad 10 \*matier CU 11 beholde CETUH that] *om.* CETUH Ad  
 alle the goode conqueroures ande worthi princes that TUV 14-15 of  
 litiff king U, of a litiff kynge T 19 encresede] C *breaks off, one folio*  
*wanting* 21 that] *om.* T 23 lande] landis TUV Lubie Ad, Leby  
 H Ayuerope H Aisie] so E, Aise Ad, Asy H, Assie T, Aisie *corrected to*

thu shalt come soone aftir me; and yf thu thenke wel therupon, thu shalte foryete the dethe of alle othir. And doth nonother thinge than I haue desyred you and prayed you, for the signe of a true loue is for to do to him that is beloued, lyke as he requereth and prayeth. And knowe wele, moder, that the people wole vndirstande thi maners and thi dyscrecion; wherfore, moder, bethe of good comforte and of grete courage; and thenke also, mode, that alle thees creatures that haue generacion of corrupcion shulle retourne ayen to the same matier that they were made of. Looke also that alle the goode and worthy people that euer weren bene deede. Looke also how many faire habytacyons bene fallen downe in-to ruyne. And with that also haue in consyderacion that I neuer sewed the condycions of feoble & litell kinges, and therfore in lyke wyse take nat vpon you the condycions nor the maners of feoble moders, but lete thi comforte be aftir the highnesse of thi lenage. And knowe right wele that alle the thinges that God hathe made, thei were at the begynnyng right litill and feoble, and aftirwarde thei grewe bettir and were made more herre, and aftirwarde thei wexen more feoble and at the laste come to nought. And yet I preye you whanne that ye bene acerteined of my dethe, that ye lete make a grete place where ye maye haue togedre alle the men of þe londe whiche is called Lybye, of Europe, of Assye, and of Macedoyne, and lete crye that euery man of what estate or degree that he were of shulde come at suche a daye as was assigned for to eete and drynke at a rounde table. And whanne alle people be comen to that place, make anothir crye vpon grete payne that no man were so hardy for to eete but oonely thei that were neuer angred ne troubled for none aduersyte that euer felle vnto hem.

Fol. 50a

And this was the ende of his *lettres*, and anoone after he decessed. Thanne was he taken and putte in a coffre of golde and brought vnto the citee of Alysandre and was ledde with grete reuerence by the kinges, prynces, and othir lordes þat kepte his testamente lyke as he hadde ordeigned it. And thanne aroos oon of the grete lordes, whiche had the rule, and seide to the othir

[Scrope MS. cont.]

Assie in U Macedony H, Macedoine E, Macedonye T ' 25 er] so EU,  
are TH, is Ad 29 thus] this ETU Ad, and H [?] \*dyede E 30  
Alexaundrie EU, Alexander T 32 \*testament U 33 of  
theyme] om. T

other kinge ought to wepe for this; and whate þat euer he be,  
 he ought to merueille of the deethe of this kinge. And thanne  
 he said to the tother that euerie man shulde say somethinge for  
 to conforte *with* the lordis and the peple, the whiche were greetly  
 5 troubled as for the dethe of the worthieste prince that euer was  
 borne of moder. Of the whiche oon of thayme said: Alexaundre  
 was wont to keepe golde & siluer, and nowe golde and siluer  
 kepithe hym; & that said he because of the chasse of golde in þe  
 which he was. And another said: Alexaundre is departed from  
 10 synnes and from harlotrie, and nowe he is *with* the good that is  
 Fol. 79b clensed. And a-nothe? | said: Alexaundre was wonede to chastice  
 alle men & nowe he is wele chastiede. Another said: kingis were  
 wont to drede hym and to-day the poreste of þe peple drede him  
 not. And a-nother said: yistreday alle erthe sufficed him not and  
 15 nowe sufficthe hym his lengthe and his brede. And a-nother  
 said: Alexaundre might yistreday here and noon durste speke  
 bi-fore him, and nowe euerie man spekithe & he hirethe noon.  
 And a-nother said: in as muche as Alexaundre was the more  
 excellent, in so muche is the case of his dethe the more petuous  
 20 and þe more greuous. And a-nother said: yistreday tho that sawe  
 not Alexaundre was a-ferde of him, & nowe tho that sethe hym  
 doubtithe hym not. And a-nother said: this is he to whome  
 yisterday his enmyes durste not aproche, and now his freendis  
 dispreisithe him and wille not se him. And they ladde his bodie  
 25 in-to Alexaundrie. And wheñ thei come nere to itt, his moder  
 commaunded the citezens to go with her ayens the bodie out of  
 þe towne on the moost worshupfulle wise that thei might; and  
 soo didde thei. And whanne it come þat his mooder approched  
 the chasse in the whiche her son was, sheo saide: O dere son, it is  
 30 merueile howe he, that bi wisdomes hathe maade heuen & erthe  
 and that hathe set the kingdomes to be obeisaunt to hym, that  
 he hathe put the in this state. And *with* that worde she was stille  
 Fol. 80a *without* moore speche. & | a-noon after said: O dere son, [what]

1 þat] so Ad  
 as of ETUH Ad  
 later hand in U

3 he said] om. TU, but not cancelled in E  
 8 chasse] casse T, chasse [?] corrected to chysst by  
 9 was] was kept TUV

5 as for]

12 nowe is he wele chasticede ETUH And another ETUH Ad

15 \*length T, lenth U

16 \*yusterdaye T

19 \*pituous ETU

21 was ferde EU, were ferde TH

22 this] he this *with* he cancelled

in E 24 \*ledde ETU, led H Ad

25 Alexaundre T Ad

26 \*hir EU,

lordes: whosomeuē wepte nat for other kinges oughte of right  
 for to weepe for this, and ho that neuer merueilled vpon noon  
 aduersyte yet he oughte to merueille vpon the deeth of this  
 kinge. And thanne he seide to other folkes that thei shulde seye  
 somme goode thinges for to recomforte the lordes and the people, 5  
 which werne in grete trouble as for the deth of the moste noble  
 kinge that euer was. Thanne oon of hem seide: Alysaundre was  
 wonte to kepe golde and syluer, and now golde and syluer kepith  
 him; and he seide so for because that he was closed in a coffre of  
 golde. And anothi? seide that Alysaundre was parted from synnes 10  
 and fylthes, and now he is with the goode that bene purifyed.  
 And anothi? seide: Alysaundre was wonte for to chastice wel his  
 meñ, and now is he wele chasticed. And anothi? seide: the kingis  
 dredde him yestirdaye, and the pourest of alle the people dredeþ  
 him nothinge this daye. Anothi? seide: yesterdaye alle the world 15  
 suffysed him not, and now a clooth suffyceth him. And thañ  
 seide anothi?: yesterdaye Alysaundre myght heere and noone  
 durste speke before him, and now euery man speketh before him  
 and he heereth nomañ. Anothi? seide: the more that Alysaundre  
 was excellent, the more is his dethe greuouse and petevouš. Thanne 20  
 seide anothre: thei that sawe Alysaundre yesti?-day hadden grete  
 feere of him, and now thei that see him doute hym no-thinge.  
 Another seide: Alysaundre was he whiche his enemyes durste nat  
 approche nygh, and now his frendes dyspreise him and wil nat  
 see him. And so thei brought forthe his body to Alysaundre. 25  
 And whanne he came nygh to the citee, his modi? commaunded  
 the citezeyns that thei shulde come oute with here for to meete  
 the corps in the moste honourable wyse that thei myghte: and so  
 thei deden. And whanne his moder was comen nygh to the chaare  
 where he laye inne, she seide: it is merueille how he, that by his 30  
 wysedame hathe made heueñ and erthe and hath stablysshed the  
 realmes to hem that will | obbeie him, that he hath broughte the Fol. 50b  
 in this estate. And with that worde she heelde here peas and  
 myghte speeke nomore at that tyme. And soone afti? that she  
 seide: O my goode sone, what I wolde yeue with good wille grete 35

[Scrope MS. cont.]

hur T      29 chasse] casse T, chest H      \*sche E Ad, she TU Ad  
 [what] omitted MS.

I wolde yeue gret yiftis to him þat might nowe lete the wite *with*  
 howe good herte I fulfille that the whiche that thou sente to me,  
 that was thi wille. And yit I wolde not do it alonly for the grete  
 consolacion that I shulde haue therof here, so fayne as I wolde  
 5 bi-cause I shalle in short tyme go *with* the. Son, God of his merci  
 saue þe. Thou haste been good in thi life, good moote thou be  
 in thi dethe. And thus after þe recomendacione notably maade  
 of Alexaundre, he was buried; and his moder ordeignede for þe  
 grete diner and sent to alle the regions liche as Alexaundre had  
 10 sent to hir. & when the day was comen and the peple, as we said  
 a-fore, shee did crie that noon shulde entre bot thoo þat neuer  
 were troubled in their aduersitees. And as the said diner tyme  
 passid she sawe [that] noon entrede, she wolde witt whie that  
 noon come too diner; thei aunswerde: thou haste commaunded  
 15 that noon shulde entre the whiche in eny maner hathe be troubeled  
*with* aduersitees of this worlde. Truly here is no man bot þat hath  
 fulle often been angrede and troublede, wherefore we ouzt not to  
 entre. And than perceiued she that Alexaundre was of that con-  
 dicion; and said: O dere son, I perceiue nowe how thou hast putt  
 20 greete peine in thi life to yeue me confort *after* thi dethe; and  
 Fol. 80b how þou were of so grete hert that | thou greuede the neuer for  
 thinge that come to thee, shewing me example that so shulde I  
 doo. And now I knowe the cause whi thou wrote suche thingis  
 to me; and certis, son, thi laste examplis *after* þi dethe be fulle  
 25 liche to thi dedis. And whenne Alexaundre beganne to regne he  
 was bot of xviij yere and his regne lasted xvij yere, of the whiche  
 he enploide in batailles and grete conquestes ix and the viij he  
 rested, visitinge his conquerede landes. And he had victorie of  
 xxiij maner of langagis. And in the ij<sup>o</sup> yere he serched alle the  
 30 eeste and the weste, and the nombre of his *withholden* chivalry  
 aloonly at his owne wagis was cccxiiij<sup>m</sup>, *without* varlettis and  
 other peple necessarie for werre. And Alexaundre diede in the  
 xxxv yere of his age; and his colour was rede frakened, and his

2	2nd that] om.	ETUH Ad	8	beriede EH Ad	9	regions] C begins
again	10	*comyn ETU	11	a-fore] a-fort E	12	*scholde CE
troubled] troubles C	13	[that] MS. reads not	14	thei] & thei by MS.		
correction in E	15	shulde] schal ECTH Ad	19	how] om. TU, but		
in W	20	thi life] thi-seilfe T	21	for] with Ad	27	*emploide
CETU Ad	the viij yeris TUW	28	rested hym Ad	29	in the]	
the omitted ETU Ad	*scherched Ad	32	*warre T	33	frakened]	
so ECTU Ad, frakyld H						

yeftis to him that wolde lete the haue in knoweleche how I fulfille  
thi wille, whiche thu senteste vnto me. And yet wolde I nat do  
somoche for the grete consolacion that I shulde resceiue therby,  
but oonly that I knowe wele that I shal tarye aftir the but a  
while. Sone, I praye to God saue the. Thu haste bene good in 5  
thi lyfe and good muste thu be nowe thu arte deed. And so aftir  
the recommendacion of Alysaundre notably done, he was buried;  
and thanne his mode<sup>r</sup> lete ordeigne for thy<sup>s</sup> grete feest aforeseide  
and sente for alle thee<sup>s</sup> regyounes lyke as Alysaundre hadde  
desired he<sup>r</sup> in his lettres. And whanne the daye and the people 10  
were come<sup>n</sup>, she leete crye, lyke as it was reherced before, that  
no man shulde entre inne but oonly such as were neuer troubled  
in here aduersitees. And as the houre of the dyne<sup>r</sup> tyme passed  
and sawe no man that entred inne, she made hem to be asked  
whi thei wente nat to here meete; thei aunsuerd and seide: thu 15  
haste charged vs that none shulde entre inne that in any maner  
hathe bene troubled whanne he hath hadde aduersytees of this  
worlde. Certeynely there is noone heere but that he hathe bene  
angry and troubled with the aduersitees of this worlde, wherfore  
noone of vs maye entre inne. And thanne she perceyued wele 20  
Alysaundre, here sone, that he was of that condycion; and seide:  
O deere sone, I perceyue wele nowe that thu haste done grete  
payne in thi lyffe to comforte me aftir thi deth; and how that  
thu were of so grete courage that thu woldest nat be wrothe for  
any thinge that felle to the, shewinge me exsample that I shulde 25  
do in lyke wyse. And now I knowe why thu wrotest vnto me  
thee<sup>s</sup> thinges; and certeynly, sone, thy laste exsamples aftir thi  
deethe bene full lyke thy deedis in thi lyfe. And whanne Alysaun-  
dre beganne to regne, he was .xviiij. yere of age and his regne  
dured .xviij. yere, of thewhiche he emplyed .viij. yere in batailles 30  
& grete conquestis, and .x. yere he was in reste and wente  
& vesityed the citees and realmes that he hadde conquered.  
And he hadde the victorie of .xxiiij. mane<sup>r</sup> languages. And  
withinne .ij. ye<sup>r</sup> he seerched bothe the este and the weste, and  
the noubre of | his knyghtes whiche he helde at his wages Fol. 51a  
drowgh to the noubre of .cccxxiiij. m<sup>l</sup>, withoute his yemen and  
other me<sup>n</sup> that were necessarye to the werre. And Alysaundre  
deyed in his .xxxv. yere. And he was reed of coloure, and oon of



oon ie was grey and the tother blac, smale and sharpe face of a  
 lyon, and he was fulle stronge, and of his childehode he lofed and  
 vserde muche batailes. And Alexaundre said, in his lyve, that a  
 man shulde be shame-faste to do foule thingis, as wele in his owne  
 5 house for his wife, childre, and seruauentis, as outwarde for  
 straungiers that might se it; and though that no man sawe it,  
 yit he shulde leue the dede for his soule sake; and if he haue no  
 shame for noon of thees thingis, yit he shulde dreede God & haue  
 shaame for the loue of God. And Alexaundre didde crie eueri day  
 10 thrise at his yate that men shuld worshup God and kepe theyme  
 froo synne. And he saithe: the worlde is not susteined bot bi  
 Fol. 81a konnyng, | and reaumes be not redressede bi noon other thing, &  
 alle theese thingis be vnder set to reason. And he saithe: wisdom  
 is messenger to reason. And it befille that Alexaundre passid bi a  
 15 toun in the whiche vij kingis had regnede; so he askid yif eny  
 of theire ligne was abidden; and thei aunswerde: yea, a son of  
 oon of them. And he bade that men shulde shewee him to him;  
 and thei aunswerde that he was euer in the churche-yerde. And  
 Alexaundre mervelid muche *perof* and went for to see him and  
 20 askid him: whie abidis þou in this churche-yerde and takiste not  
 the state of thi fader and of thine other predecessours that were  
 kingis, seinge that the peple of this towne wolde gladlye receiue  
 the in-to that astaate? To whome he aunswerde right debonairly:  
 kinge, I haue here a thinge for to do, the whiche thinge doon I  
 25 shalle doo that thow wilte commaunde. So Alexaundre askid him  
 whate he had to doo in the churche-yarde; and he aunswerde: I  
 seeke the boones of my fader and of other kingis for to disseuer  
 the toon froo the toother, bot I finde them al so liche that I may  
 not knowe them from othir. To whome Alexaundre said: if thou  
 30 hadde a good herte, þou shuldist gete worshup and thou shuldiste  
 folowe the state, the occupacions, and the worshippes of thi fader  
 and of þi brother and of thi predecessours; the whiche aunswerd:  
 I haue right a good and grete hert. Alexaundre askide wherin he

1 \*ie] ye EU, eye T, eie H, ee Ad      2 \*lovede CTUH, lufed E      3  
 bateiff T, batayle H      5 his childre T      6 that no] no H Ad      sawe it]  
 it omitted TU, but in W      10 thries TUH, thierris Ad      13-14 And he  
 ... reason] om. C      14 \*messenger TH Ad, messangier U      16 thei]  
 that T      18 chirche-yerde ET Ad, chyrcheyerd H, chirch-yearde U,  
 churcheyarde C      19 \*mervailid C      20 abidis] so EH Ad, abidiste CTU  
 26 in the] in that CETUH Ad      32 and of þi brother] om. TU, but in W

his yghen was greye and þe tother was blacke; he hadde litill  
 teeth and sharpe, he hadde also a vesage lyke a lyon, and he was  
 right stronge, and of his childehod he loued wele bataille. And  
 Alysaundre seide in his lyfe: a man shulde be shamefaste for to  
 do lewed thinges, aswel in his house before his wyffe and his  
 meynne as withoute before straungiers þat maye see him; and  
 though so be that no man maye see hem, yet shulde he forbere  
 hem for hurtyng of his soule; and yf he haue no shame for none  
 of thees thinges, yet shulde he dreede God and be shamefaste for  
 the loue of him. And he commaunded euery daye .iiij. tymes at  
 his yate to make a crye that euery man shulde worship God and  
 kepe hem from synne. And seithe: the worlde is nat susteyned  
 but by science, and the reames be nat redressed by any othir  
 thinge, and alle thinges bene submytted to reason. And seith:  
 wysedame is the messenge of reason. And it happened þat  
 Alysaundre passed by a towne in thewhiche .vj. kinges somtyme  
 regned; thanne he asked whedi any of here lygne were lefte;  
 thei aunsuerd him and seide: yes, a sone of oon of hem. Thanne  
 he badde oon shewe him to the childe; and thanne thei aunsuerd  
 him and seide that he was alwaye in the chircheyerde; wherof  
 Alysaundre merueilled gretely. Thanne he wente for to see him  
 and asked him why he aboode alleweye in the chircheyerde, and  
 what was the cause that he toke nat vpon him the state of his  
 fadi and of his predecessours and othir kinges, seenge that the  
 people of the towne wolde resceyue the with a good wille, and  
 in the same estate that thei were inne. To whome he aunsuerd  
 and seide thus: right honourable kinge, I haue a thinge for to do  
 here in this place, and that thinge done, I wole do that thou com-  
 maundeste me. Thanne Alysaundre asked him what he hadde  
 for to do in the chircheyerde; he aunsuerd and seide: I seeche  
 the boones of my fadi and of othir kinges to dysseue hem frome  
 othir mennys, but I fynde oon so lyke anothir that I can nat  
 knowe hem. To whome Alysaundre seide: thou shuldest seeche  
 worship; and yf thou haddest a goode herte, thou shuldest sewe  
 the worshippes and the estate of thy fadi and of thi predeces-  
 sours; wherupon he aunsuerd | and seide: thenke nat but my  
 herte is good. Thanne Alysaundre asked him wherinne he hadde

[Scrope MS. cont.]

33 I] for-sothe I Ad wherin] so by MS. correction in U, in what T

had a greete hert; in that, said he, I haave sought and founde  
 life without dethe, youthe without aage, riches withoute pouerte,  
 Fol. 81b gladnes without sorowe, | and helthe without sekenes. Certis,  
 seid Alexaunder, of al thees thingis haue I noon. Aske theyme,  
 5 than saide he, of him that hathe thayme of him-silf. And thanne  
 said Alexaundre that he sawe neuer man of so grete discrecioun.  
 And as Alexaundre vsed to be euery day in a certeine plaace for  
 to here requestis of euery man and for to spede the open re-  
 questis, it bifille oon a dai that ther coome noon to aske him noo  
 10 thinge; wherefore he said that he wolde not that day shulde be  
 coumpted a-monge the other daies of his regne. And whenne he  
 shulde fight with Darie, a man tolde him that Darie had ccc<sup>m</sup>  
 men; and he aunswerd that a good cooke in his kechen shuld not  
 abasshe many shepe ne other beestis. And there come to Alex-  
 15 aundre the patriarkes, þe whiche were prelatis for that tyme, and  
 saide to him in þis wise: God hathe sent yow lordshippes of manye  
 reaumes and regiouns, to that entent that ye shuld haue grete  
 ligne of your bodie for to succede after yow; wherefoore it were  
 good that ye had many women. To whome he aunswerde þat it  
 20 were greete shame to him that had ouercomen alle þe strenghest  
 men of the worlde to be ouercome with wommen. And þer come  
 to hym a man whoos clothis were alle to-rente, bot he was wele  
 speking and wele aunsweringe; to whome Alexaundre saide: I  
 mervaille muche how clothing is not after the worde, for here is  
 Fol. 82a fulle grete difference. To the | whiche he aunswerd: O myghti  
 prince, I may of my-silf lerne to speke and to see reason, and yee  
 may clothe me worshupfully. And than he clopid him with his  
 gownes. And there passid a-fore Alexaundre a theef that men  
 lad to be hongid, the whiche theefe said: worthi king, saue my  
 30 lif for I repent me sore of þe mysdedis þat I haue doone. Alex-  
 aundre commaunded þan þat men shuld hang him while he was

1 I] þat y CETUH      5 And] om. T      7 usith U      eueri day to  
 be C Ad      8 requestis ande supplicacions TUV      8-9 spede . . . it]  
 spede the comyn weele of his sogettis, yt UTW      9 bifille] fille CH,  
 felle ETU Ad      11 coumpted] coupled corrected to compted in C, com-  
 plyshid H      12 \*feight EU      Daire CE      14 abashe of TUV  
 shepe] schepee C      shepe . . . beestis] sheepe amonges other beestis UTW  
 15 were] added by interpolator in E, om. H      16 yow] added by inter-  
 polator in E      17 grete] om. T      19 þat] om. T      21 come] came  
 T      22 man] erasure in E with man written in by the interpolator  
 \*whois U      28 And] Also CETU      29 \*ledde CTUH Ad      \*hanged

so good an herte; he aunsuerd and seide: I haue founde lyfe withoute dethe, and youthe withouten age, rychesse withoute pouertee, gladnesse withoute sorowe, and helthe withouten seeknesse. Now forsothe, *quod* Alysaundre, of alle theeȝ haue I neuer oon. Thanne he seide to Alysaundre: aske hem of hym þat hathe 5 hem. Thanne seide Alysaundre that he sawe neuer man in his lyffe of so grete dyscrecion. And as Alysaundre was in a place where that dailly and custumably he wolde here the requestes & desires of euery man and for the good speede of the comowne wele, there happened oon daye that there came no man to aske 10 him any thyng; wherfore he seide that he wolde nat that daye were cownted for oon of the dayes of his regne. And whanne he shulde feyghte with kinge Dayre, oon come to him and seide that there were thre hundred thousande men with kinge Dayre; and Alysaundre aunsuerd him and seide that a good cooke shulde nat 15 be abasshed though he sawe many motouns and othiȝ beestis in the keche. And there came to Alysaundre the patryarkes, whiche were prelates in that tyme, and seide vnto him in this maner: God haȝe yeuen you power ouer many landes and reames, to that entente that ye shulde haue grete lynage of youre body 20 for to succede aftiȝ you; wherfore it were right necessarye that ye hadde many wyffes. To whome he aunsuerd and seide: it were to grete a shame to him that hathe conquered alle the myghtyest men of the worlde and thanne to be ouercome with wommen. And than there came a man before him whos clothyng was alle 25 to rente and torne, but he speke wele and aunsuerd wele; to whome Alysaundre seide: I merueyle moche why thy clothinge is nat like thy speche, for there is a grete difference. To whome he aunsuerd and seide: O myghty kinge, I maye of my-self lerne and make goode reasouns, and ye maye worshipfully cloothe me. 30 And than he yaue him a gowne of his owen. And aftiȝ that it happened that men broughte a theef to hangynge and muste needes passe forthe by Alysaundre; and as he passed by the kinge, seide: O noble kinge, saue my lyfe, for I haue grete repentaunce and sorowe for the euel dede that I haue done. Thanne com- 35 maunded Alysaundre, forasmoch as he vndirstode that he was of grete repentaunce, that thei shulde hange him forthwith.

[Scrope MS. cont.]

ETUH Ad said] om. T

repentaunt. And ther was a man that come to him, the whiche  
askid x<sup>m</sup> pecis of money; to whome he aunswerd: thou art not of  
value to haue so grete money. The tothe<sup>r</sup> aunswerd to him:  
though I be not of the value too haue so grete a somme, yit ye  
5 be of the value to yeve it me. And Alexaundre askide of Aristotle  
whate thing longide to a kinge for to doo; and he aunswerd that  
a good kinge shulde on the night thinke of the good gouernaunce  
of his peple, and vpon the day that thought shulde be *perfourmed*  
& put in execucion. And he askid of Aristotle bi whate men he  
10 shuld be counsaile[d] in his occupacions; & he aunswerd: take of  
thi meyne him *pat* hath many *seruauntis* and subgettis and that  
can wele gouerne theyme, & thi [*procurour*] of thi rentis and thi  
reuenues make him *pat* hathe grete enheritaunce & *pat* *gouernethe*  
it notablie. And the patriarkes askid him whate he wolde doo  
Fol. 82b *with* many prisoners; and he | aunswerde: I that am free may  
holde me content to be lord of seruantis. And there come bi-fore  
Alexaundre ij that were at strife; to whome he said: *pe* sentence  
*pat* plesipe the toon, displeasithe *pe* tother; therfore concent yow  
to trouthe & that shalle please yow bothe. And som askid him  
20 whie he worshupped more his maisters *pan* he was wonte to do his  
fader; and he aunswerd: bicause that of my fader I haue life bot  
for a certeine tyme, & of my maister I haue it for-euer. And he  
said: in alle my lordship I haue noo thing noised so precieuse as  
to haue had power to venge me of tho that wolde offende me.  
25 And whenne Daire, his wife, his women, and his doughtirs were  
taken, som reported him that thei were right feire, bot he wolde  
not see theyme for fere to doo eny thinge that shulde be vnwor-  
shupfulle. And he said: it were a foule thinge to vs that hathe  
conquered in batailles stronge men to be ouercome *with* women  
30 being in *our* prisons. And it happed that a prechour preched bi-  
fore him and maade a longe sermoun, *pe* which greued Alexaundre  
miche; to whome he said after his sermon: a *predicacion* is not  
lowable *pat* endurith ouer the [power of the herers, bot it is goode  
1 cam T 2 \*axed T 4 and 5 the value] the om. T Ad 7 of the]  
on the TH Ad 9 bi] om. T 10 counsaile[d] MS. and U counsaile, T  
counceiled bi 11 meny EU him] he C 12 *procurour* CETUH  
Ad, *procuratour* MS. 12 and thi] thi om. TH 16 content *with*  
many *seruauntis* Ad 20 more his maisters] his maister more T 23  
lordshippes T 25 Daire wife CEU, Daries wife TH Ad 27 fere]  
ferde T 29 men] men and C 30 happened Ad 32 his] this U  
33 [power . . . the] omitted only in MS., supplied from E.

Ande | thanne there came a man vnto him, prayenge him that Fol. 52a  
he wolde yeue him .xij. m<sup>l</sup> pecis of moneye; to whome Alysaundre  
aunsuerd: thu arte nat of the valure for to haue so grete a somme  
of money. Thanne the tothi<sup>r</sup> seide ayen: yf I be nat of the valure  
to haue so grete a somme of money, yet are ye of the valure for 5  
to yeue it me. And Alysaundre asked Platon what longed to a  
kinge for to do; he aunsuerd ayen and seide that a kinge aughte  
to thenke vpon þe good gouernaunce of his people, and the nexste  
daye followinge he shulde do his peyne for to execute the same.  
And somme asked hym what thinge was moste profitable and 10  
moste pleasaunte to hym in the getyng of his lordshippes; thanne  
he aunsuerd and seide: that I haue hadde wherof to recompense  
hem that haue done me seruyce. And asked of Arystotle be  
whome he aughte to be counseilled in his needes; and thanne he  
aunsuerd and seide: by him that hathe many seruauntes and 15  
subiectis and that can wele gouerne hem, and make him thi  
resceyuoure of thi rentes and reuenewe<sup>s</sup> that hathe grete heritages  
and gouerneth hem wele. And a patryarche come to him and  
asked him what he shulde do with diuer<sup>s</sup> prysoners that he hadde;  
wherupon he aunsuerd and seide that he was lorde ouer the people 20  
that was free and that he myght wele passe for to be lorde ouer  
the people that was boonde. And there come .ij. men<sup>̃</sup> that were in  
grete stryfe before Alysaundre; to whome he seide: the sentence  
that pleasith the toon displeasith the tothe<sup>r</sup>; wherfore and ye  
consente you bothe to trouthe, it shal please you bothe. And 25  
somme asked him whi he worshipped more his maister<sup>r</sup> thanne his  
fader; to whome he aunsuerd: for I haue of my fadi<sup>r</sup> the lyffe but  
for a certeyne tyme, and of my maister I haue the perpetuell  
lyfe. And [seid]<sup>1</sup>: I haue nat in alle my lordship<sup>̃</sup> taken for so  
precious a thinge as for to haue hadde puyssaunce to auenge 30  
myself vpon hem that wolde offende me. And whanne the dought-  
ters of kinge Dayre were taken, thei reported to Alysaundre that  
thei were passyngely faire, but he wolde neuer see hem for doute  
that he shulde do any thinge to hem that were nat worshipfull.  
And seide: it were a foule thinge to ouercome the stronge men in 35  
bataile, and we to be ouercome with *wommen* that bene prysoners  
in oure pryson. And it happened that oon preeched before him  
and made a longe sermowne, whiche annoyed | Alysaundre Fol. 52b

<sup>1</sup> omitted in MS.

that ioynethe *with* the] possibilite of the herers. And som askid  
 hym howe men myght gete the looue of men; and he aunswerd:  
 for to doo wele to thayme, or that he lust for to doo theyme noo  
 harme. And he said: men be somtyme more availed bi their  
 5 enmys than bi thei<sup>r</sup> freendes. And many askid him howe he was  
 Fol. 83a | so mighti, seeing *pat* he was so yong; and he aunswerde: bi-cause  
 that I haue doo grete diligence to geete freendes & yeouen yiftis  
 to myne enmys; in suche wise haue I had power [o]ueralle. And  
 he said: he hathe a more losse that lesithe his frendis than though  
 10 he lost his son or his tresour. And he said: goodes goten bi good  
 deedis is better than tho goten bi strengthe. And as Alexaundre  
 went playing in the streetis, some being in their windowis, wenyng  
 that he had been oon of þeir felowis, cast water on him, and whan  
 þei perceiued that it was Alexaundre thei were gretly abaschid.  
 15 þen said he to theyme: whome wende ye for to haue wette? And  
 whenne Aristotle, his maister, techedde him at the skole *with*  
 many other kingis childre, he askid oon of thayme: whenne þou  
 art a king whaate wilt thou yeue me? And he aunswerd: I shal  
 maake the gouernour of my businesses. And on thee same wise  
 20 he askid oon other; the whiche aunswerde to hym: I shalle yeue  
 the a parte of my regne. & thanne said he to Alexaundre: whate  
 wilt thou yefe me, maister? The whiche said: maister, aske me  
 not today whate that I wolle do to-morowe; for when I see that  
 I sawe neuer, I shalle thinke that I þouȝt neuer. And if I regne  
 25 as thou saiste that I shulde doo, I shalle doo so that thou shalt  
 thinke is behouely to be doon. And thanne Aristotle said to hym:  
 Fol. 83b *withouten* doubte I knowe wele that thou shalt be a | grete kinge,  
 for thi face and thi nature shew*with* it. And he spake to oon of his  
 lieutenantis that had dwelt longe *with* him and reprouede him  
 30 neuer of no vise; to whomme he said: I preise not thi seruice.  
 þe whiche askid him: whye, sir? Bicause, said he, that I am a

7 \*yeven CEH, yoveyn Ad 8 wise] *om.* TU, *but in* W MS. aueralle  
 10 or] and CE 11 is] *arn* T \*strenght EU, strenght T 13  
 þeir] hur T 14 thei were gretly abaschid] *om.* TU, *cancelled in* E 15  
 þen said he] than he saide ETUH Ad, and he said C wette? And]  
 wette? One of your felawes? And thei were gretlye abasshed. And TUV  
 17 many] *om.* T 19 the] yow T besinesse E, of alle my grete matiers  
 ande besynesses [besinesse UW] TUV 21 the] *om.* CE regne]  
 reame TUV he] Aristotile TUV 22 \*gif EU 1st maister] *om.* T  
 23 1st that] *om.* TUV wolle] shaft TU 28 face] phisonomye TUV  
 29 \*leuetenauntis T, lefetenautys H 31 him] E *breaks off, one folio*

gretely; to whome he seide: the predycacion is nat to be allowed that is ouer the powere of the herers, but that is good that the here<sup>r</sup> is possible to bere it aweye. And somme asked hym how a man myghte gete the loue of the people; he aunsuerd: by doynge goode dedes vnto hem, orellis that ye do hem none harme. 5 And seith: somme men profyten more by here enemyes tha<sup>n</sup> by here frendes. And thanne thei asked him how he myght be of so grete myght as he was, seenge that he was so yonge; he aunsuered and seide: for by-cause that I haue done payne for to gete me frendes, and I haue yeuen to myne enemyes, and in this 10 maner I haue power<sup>r</sup> ouer bothe. And seith: he leesith that leesith his frendes, and nat his sone nor his thresoure. And seith: the<sup>s</sup> frendes that bene goten by goodnesse bene more worthe tha<sup>n</sup> thei that bene goten by force. And as Alysandre wente for to pley and walke in the streetes, somme that were aboue in the wyn- 15 dowes caste wati<sup>r</sup> vpon him, wenyng that he hadde bene oon of he<sup>r</sup> fellowes. And whanne thei sawe that it was Alysandre, thei were soore abasshed. Thanne he seide vnto hem: bethe nat aferde, for ye haue wette him that ye thought to wete. And as Aristotle taught him in the scole with many othi<sup>r</sup> children of 20 kingis, he asked of oon of hem what he wolde yeue him whanne he wore a kinge; he aunsuerd him and seide: I wole yeue the the reule and gouernaunce of alle thinges that bene necessarye to me. And in lyke wise he asked anothi<sup>r</sup>; to whome he aunsuerd: I wole yeue the a parte of my reame. And thanne he asked of Alysandre: 25 what wilt thou yeue me? To whome he aunsuerd: that I shulde do tomorowe, enquire nat of me this daye; for whanne I see that I sawe neuer<sup>r</sup>, I wole thenke that I neuer<sup>r</sup> thought. But yf I shal regne as ye seye, I shal thanne do that ye shal thenke that it is couenable for me to do. And thanne seid Aristotle vnto 30 him: withouten faille I knowe wele that thou shalt be a grete kinge, for thi vesage and thi nature shewith it. And thanne Alysandre spake to oon whiche was his lieutenaunte that [had]<sup>1</sup> be longe with him, and at any tyme he coude neuer empeche him of no vyce nor put any blame in him; and seide vnto him: I am 35 nat wele apayed of thy seruyce. Wherupon he aunsuerd: what is youre cause? Thanne seide he agayne: for be-cause I am a

[Scrope MS. cont.]

wanting 31 \*sur T

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<sup>1</sup> [had] omitted in MS.



mañ and therefore I knowe wele that hit hathe behouede me and  
 behouethe for to erre somtyme ; & standinge þat thou hast dwelt  
 so longe *with* me *withouten* *perceiving* [eny] faute in me, thou  
 art not wise, ne suche a man is nought to be my luetenaunt ; for  
 5 if thou haue seen and knowen eny defautes and hast not tolde it  
 me for my correccion, thou arte not trewe to me. And he saithe:  
 reeson lettithe not to gete konnyng, bot slouth dispreisith it.  
 And some askid a wiseman cald Nicomaque: how obeithe men  
 so lightly to Alexandre? And he aunswerd: bicause that he hath  
 10 in hym good vertues, and that he hathe kept wele iustice, and  
 that he hathe been and is of good conuersacione and of right  
 excellent gouernaunce. And there were ij men that desired to  
 haue a riche man-is doughtir to wife, of the whiche the oon of  
 the ij was riche; and he yaued her to the toother þat was pore.  
 15 Thanñ Alexaundre askid him whie he didde so; and he aunswerd:  
 bi-cause that the riche man is ignoraunt able to come too pouerte,  
 and the pore man is wise likly too be-come riche. And Alexaundre  
 Fol. 84a askid of a wise man wherby reaumes be best rewled | and kepte  
 in good state; and he said: throwe þe obeying of the peple and  
 20 the iustice of the king. And on a tyme as Alexaundre fought,  
 women come apon the bataile ayenst him, and he *withdrew*e hym  
 a-noon and said to his peple: if we ouercome yownde meyne there  
 where the women be, we shal neuer be named for the more worthi;  
 and if thei ouercome vs, it shulde be oure euerlastinge defame;  
 25 wherefore I will not fight *with* theyme whiles the women be there.  
 & he said: it is a *perilous* thinge to abide so longe in the see to  
 that the eville sesons and the outeragiousse tempestis come vpon  
 vs, standing þat a man may wele part therefro duringe the faire  
 wediñ; thee same I sey bi tho that hauntithe princis courtis.  
 30 And he said: it is a foule thinge too haue grete wordis with-out  
 eny effect, and it is a fulle feire thinge to hym that settithe his

2-3 hast so longe dwelt TUH Ad 3 *perceiving* [eny], MS. *reads*  
*eny perceiving in*] with T 4 \*lieutenaunt CTU, *lefetenaunt* H 5  
 eny] my Ad 8 Yntoman H, Nicomachus Ad 13 riche mannes CTU  
 the oon] the om. CTUH Ad 14 that other C 15-17 askid him . . .  
 Alexaundre] om. C *but added by later hand* 16 \*yngnorant H 17  
 to come to riches TUH 19 \*through C, thorough U, thurgh Ad  
 21 with-drowe C 22 peple] hoost or peple T yownde] yen CH,  
 þat Ad yownde meyne there where] that hoost assembled there where  
 UT 25 \*feight U 28 vs] om. CTUH Ad 29 \*wedur T,  
 wedur U

man, and therfore it is conueniente and | needes muste be done  
that at *somme* tymes I muste needes erre; and for be-cause thu  
haste bene so longe with me, thu art [not]<sup>1</sup> wyse ne no suche man  
as longeth to be my lieutenaunte, where thu haste knowen my  
defautes and haste nat shewed hem vnto me; wherfore thu arte 5  
nat true vnto me. And seith: reson<sup>o</sup> empecheth<sup>n</sup> neuer a man for  
to gete connyng, but slouthe dyspreyseth it. And somme men  
asked a wise man whiche was named Nychomaque what was the  
cause that men obeyed so gretly and so lightly to Alysandre;  
and thanne he aunsuerd: for be-cause that he hathe in himself 10  
goode vertues, and that he hath also kepte goode iustyce, and  
also that he hathe bene and is of good conuersacion<sup>o</sup> and of right  
excellente gouernaunce. And two men desired him that he wolde  
yeue hem the doughty<sup>?</sup> of a ryche man to here wyfe, of thewhiche  
oon of hem was ryche and the tothi<sup>r</sup> poure; and thanne he yaue 15  
he<sup>r</sup> to the poure man. Thanne Alysandre asked him whi he  
yaue he<sup>r</sup> to the pou<sup>r</sup> man; wherupon he aunsuerd: for be-cause  
the riche man is ignoraunte and able to wexe poure, and the poure  
man is wyse and is able for to be ryche. And Alysandre asked  
of a wyse man by whatman<sup>e</sup> of thinges the reames myght be 20  
kept in the beste estate; and he aunsuerd and seide: by the  
obbeysaunce of his people and by the iustyce of the kinge. And  
oones as Alysandre faught in a bataile, wommen come ayenste  
him, and anoone he withdrowe him and seide to his people: yf  
we conque<sup>r</sup> this assemble where as wommen bene inne, we shul 25  
nat be taken for worthy; and yf thei happened for to ouercome  
vs, it shulde be to oure perpetuel shame; wherfore I wole nat  
feyghte with the tothi<sup>r</sup> me<sup>n</sup> as longe as the wommen be in here  
felashi<sup>p</sup>. And seith: do wele to othi<sup>r</sup> men, yf thu wilt that thei  
wole do wele to the. And seith: it is perylous thinge to abyde so 30  
longe in the see til the season wexe outeragious and the grete  
wyndes begynne to aryse, while a man maye departe oute therof  
in faire wedy<sup>r</sup>; and in lyke wyse I seye by hem that haunte<sup>n</sup> the  
courte of prynces. And seith: it is a lewed thinge to make many  
wordes and do but litill dedis, and it is righte a fayre thinge to 35  
him that putteth his dedes in effecte or he make many wordes

<sup>1</sup> omitted in MS.

dedis afore his wordis. And he said: the moost louable libertee is  
 a man to kepe him frome amb[i]cion. And whenne his fader  
 commaunded him for to here lightly the *commaundementis* of  
 his maister, hee aunswerd that he wolde not aloonly here them  
 5 bot fulfille them with alle his power. And he said: it was a fouler  
 thing to haue defaute of discrecion than to haue defaute of  
 riches.

- Fol. 84b Tholomee was a fulle wisman & wele vnderstanding, and in  
 especiall in foure sciencis, *pat* is to say in geometrie, musique,  
 10 ars-m[e]trique, and astrologie. And he maade many noble bookis,  
 a-monge þe which oon was callid *Almageste*, þe whiche ys of  
 astrologie. And he was of *Alexaundre* the graunt borne, the  
 whiche is in the land of Egipt, and there he made his Considera-  
 cions in king Adrian-is tyme; and at Roodes he maade the  
 15 Dicions saying vpon the Consideracions. And Tholome was no  
 king, þouȝ that some called him a king, and he lyued lxxvij yere.  
 And he saithe: a wisman shulde doubte and drede God, to that  
 entent that his thoughtis may the ofter be amendede. And he  
 saithe: he ys wise that settithe his tunge to speke of [God], and  
 Fol. 85a he ys | a foole that knowith him not. And he saith: who-so is  
 moost enclinede to his owne willes is next the ire of God, and the  
 nerer that thou arte dethe þe more þou shuldiste travaile to do  
 wele. And he saithe: wisdom abidithe no more in the bodie of  
 a foole þan a thinge that passithe with grete haast to goo his way.  
 25 And he saith: good witte and good discrecion be felawis to reason.  
 And he saithe: a man of good wisdom may not die, and a man  
 of good vnderstanding may not be pore. And he saithe: wisdom  
 is a tree that verdurithe the hert and that berithe fruyte in the  
 tunge. And he saithe: be-ware that thou varie not with a man  
 30 that hathe no konnyng, and yeue not counsaile bot to him that  
 askithe it of the, and open not thi counsaile bot too him that can

1 louable libertee] lowaliberalite T      2 to] om. TU      ambicion CTU  
 Ad, abusion H, ambucion MS.      3 for] om. C      4 here them] om. T  
 5 was] is T      6 1st of] in T      a defaute T      8 Tholomee] E *begins*  
*again*      9 fou? quadriviall sciencis TUW      9 gemetrie T      misique C  
 10 motrique MS. EU, metrique T Ad, (arcemetryk) H, om. C      12  
 astrologie] *astronomie* that *determyneth* the *trew cours* of the *mevyng* of  
 the *vij* *planettis* and of the *sterris* with the *xij* *signes* *yerelie* *nyghtly* and (and)  
 om. T) *daily* and *hourelly* by *craft* of *trew gemetrie* and by *arsmetrique* of  
*nomb*re *proporcioned*. And the said *Ptolome* was of *Alexaundre etc.* UTW  
 14 *Adrians* EH Ad      *Roodes*] *Rodes* C, the *Rodes* Ad, *Roodes* aboute the

therof. And seith: the moste lowable freedom is for a man to  
kepe him from ambycion. But whanne his | fader commaunded Fol. 53b  
him that he shulde dyligently heere his maister, he aunsuerd  
ayen and seide that he wolde nat oonely heere hym but he wolde  
accomplysse it to his power. And seide: it was a gretter fawte 5  
to lacke discrecion thanne to lacke ricchesse.

Ptholomee was right a wyse man and he hadde vnderstondinge  
specially in foure sciences, that is to seye in geometrye, musyke,  
armetyque, and astrologye. And made many noble bokes,  
amonge whiche oon of hem was called Almageste, that is of astro- 10  
logie. And he was borne in Alysandre, whiche stondest in the  
londe of Egipte, and there he made his Consyderacions in the  
tyme of kinge Adryan and made his Seyenges vpon his Con-  
syderacions at Roodes. And Tholomee was no kinge, though so  
were that somme men called him a kinge. And he leued lxxviij 15  
yere. And seith: the wyse man oughte to doute and dreede God,  
to that entente that his thoughtes shulde be the more oftenner  
redressed to haue the knoweleche of his graces. And seith: he is  
wyse that stablyssheth his tunge for to speke of God, and he is  
a foole that wille nat knowe it. And seith: he that is moste en- 20  
clyned to his owen wille is nexste the wraethe of God. And seith:  
the nerre that thu draweste to thyne ende, of reasoun thu  
oughtest to do thi payne for to do wele. And seith: wysedame  
abydeth nomore in the herte of a fool thanne a thinge that  
passeth lightly and maketh haste for to go his weye. And seith: 25  
goode wysedoms and goode instruccions bene two felawes to-  
gedre. And seithe: a man of good wysedome maye not deye, and  
a man of good vnderstondynge maye nat be poure. And seith:  
wysedame is a tree þat maketh the herte grene and geueth frute  
to the tunge. And seithe: kepe the wele that thu dispute nat 30  
with him that [hath]<sup>1</sup> no | knoweleching, and telle nat thi counsel Fol. 54a

[Scrope MS. cont.]

yere of Crist cxi UTW	15	Dicions of wisdoms UW, Diccions of wisdom
T 16 calle C	18	eville thoughtis TUW
read good	22	nere C Ad schuldist þou CETU, shuld þou H
man] men C	27	wisedome] wisdom whiche encresith konnyng in bokis
makynge TUW	31	*axeth T
knowynge C Ad	30	no] om. T konnyng]

<sup>1</sup> omitted in MS.

wele kepe it. And he saithe: who-soo wil lyue wele, lete hym not  
 take to hert all his aduersitees. And he saithe: a grete house  
 puttith his maister in many malancolies. And he saithe: speke  
 rightfully as wele for you as a-yens yow. And he saithe: if thou  
 5 must be wrothe, latte not thyne angre endure to longe. And he  
 saith: the hertis of good men be the castelles of secretnes. And  
 he saithe: a man that is to correct bi *oper* may surely correct  
 other. And he saithe: who-so askithe counsaile of wisemen and  
 vsithe it, wheder it do him good or eville him ought not to be  
 Fol. 85b blamed. | And he saithe: he that hidith his konnyng is not sure  
 from errour. And he saithe: it is a better thinge for a prince to  
 redresse his peple than to habound in chialry. And he saith: a  
 man shulde ponyshe a shrewe liche as iren is soupled with [oon]  
 hamour of iren. And he saith: suerte puttithe a-way heuynes,  
 15 and pouerte enpechith gladenes. & he saithe: Goddi's wordes  
 availithe not to tho *pat* hath sett alle theire hertis vpon the  
 worlde, no more than to miche meete and drinke shulde do to  
 tho that be sore sike. And he saithe: it is to outeragious a foly  
 to a man that thinkithe to miche on thingis thatt surmounteth  
 20 his vndrestanding. And he saith: men be of ij natures, some may  
 not be assomus, *id est* fulfilled, though that thei finde i-nough,  
 and othir finde nought though that thei seke euer. And he saithe:  
 oon envious man noisith somtyme pe losse of his goodes to be  
 profitable for him. And he saith: men is the cause to geete money  
 25 and money is the cause to gete men; and he of whom konnyng  
 excedithe the witt farithe as a feble hired-man, the whiche  
 hathe a greet flokke of shepe to kepe. & he saithe: he that  
 hathe sette holy his entent to fleshely delites is more thralle  
 than a carle. & he saithe: the more that a man is reised  
 30 in lordship, the moore it greuithe him to falle therfroo. & he  
 Fol. 69b saithe: thought is the key of certeinenes. & [he saithe: the  
 of C refuce of a caitif is bettir than the folie largescs of a wastour.  
 And he saithe: thou maiste do nothinge more plesinge to Godde

1 \*leue C \*vell T \*late TU not] om. Ad 2 \*harte T 3  
 malicolins H, malencolencolies Ad, malencolies thoughtis TUW 6  
 castell TH 12 habound] be haboundant Ad 13 \*punisshe CT  
 with [oon], MS. withoute 14 \*suretee ETUH, surte Ad 15 \*em-  
 pechith ETU 15 he saithe] om. T 16 hath] om. T 18 sore]  
 to sore with to cancelled in C 21 assomus *id est*] omitted in TU Ad,  
 cancelled in E, as sum is H 22 though that thei seke euer] though  
 that thei fynde enoughe and other fynde nought though that thei seke euer

but to him that can wele kepe it. And seithe: ho that wil leue  
wel, loke he take nat to herte alle aduersytees that falle vnto  
him. And seithe: a grete hous putteth his maister in many  
merueilles. And seithe: loke thu speeke rightwosly, though it be  
ayenste the aswel as with the. And seith: yf thu shalte nedes be 5  
wrothe, yet lete nat thyne angre abyde to longe with the. And  
seith: the hertes of goode folkes bene the couertures of the secrete  
things. And seith: a man that is nat defoulled maye right wele  
chastice othiŕ. And seith: ho that asketh counsel of wyse men,  
though so be that it falle him wele or euel, he oughte nat to be 10  
blamed. And seith: he that hydeth his connyng, he is nat sure  
that he erreth nat. And seith: it is bettiŕ for a prynce to sette  
his people in good rule thanne for to haue grete habundaunce of  
knyghtes. And seith: a man shulde punnysshe euell doers by 15  
other euell doers, lyke as a pece of yren is fyled with a fyle of  
yren. And seith: suretee putteth away heuynesse, and feere  
lettith gladnesse. And seith: Goddes wordes profyten nat hem  
that haue here hertes to the worlde, nomore thanne tomoche  
meete or drynke dothe hem that bene seeke. And seithe: it is an  
outeragious foly for a man to speke moche of suche matiers as 20  
bene beyonde his vndirstondyng. And seith: men bene of two  
natures, somme conne neuer holde hem contente whanne thei  
fynde ynough and othiŕ fynde nat though so be that thei seeke  
ynough. And seith: the enuyous man othirwhile holdeth him wele  
contente to leese his goodes in hurtyng of anothiŕ. And seith: 25  
the men bene cause of getyng of the money, and money is cause  
of getyng of men; and that man þat his science excedith his  
witte maye be lyke a feoble shepeherd, that hath a grete flocke  
of sheepe for to kepe. And seith: he þat hathe holly sette his  
vndirstondyng in flesschely delytes is more bonde thanne an 30  
esclave. And seith: in asmoche as a man is areysed in-to gretter  
lordshiþ thanne anothiŕ, somoche more greef it is to him for to  
falle. And seithe: thought is the keye of certeynte. And seith:  
the reffews of a caytef is better than the largesse of a wastoure  
of goodes. And seith: thu mayste do no thinge more aggreable 35

[Scrope MS. cont.]

TU, no repetition in E 26 hired] heyred corrected to heered by interpo-  
lator of E, hered C, heered U, herde T Ad the whiche] that C 27  
to] for to ETUH 31 certainte TUW, hevynes H MS. breaks off,  
probably 8 folios wanting; text supplied from C

than to doo wele [to hym] that hathe offended the. And he  
saiethe: if thou wolt be right wise, felaschip the not *with* rude  
folische peple, bot felaschip with tho that canne more than thou.

And he saiethe: good wille ys grounde of alle good dedis, and good  
5 dedis is messenger to alle the tother worlde. And he saiethe: he  
that takithe a good opinion and leuith eon eville yeuith grete  
reste to his herte. And he saiethe: sikenes is a [prison] for  
the bodie.

Fol. 70a Assaron saiethe þat a kinge in his reame may be hurte specially  
of C 10 bi v thingis: the first is bi to muche drougthe as to be ij yere  
without rayne; the secund is bi folie despence, passing the  
reuenues of the reame; the iij<sup>de</sup> is to vse to muche women, wyne,  
huntynge, and werre; the iiij<sup>þe</sup> bi yvillle condicions as to do  
wikkid þingis; the fift is to haue contrarious ennemyes. And he  
15 saiethe: the mooste notable condicions and that [be] esiste for to  
haue for eueri man is for to be liberalle and saying trouthe. And  
he saiethe: a liberalle man may not lyve eville; and a true saier  
may not be disworschupped; a meke man may not be hatid; a  
wele-temprid man may not be sike; and he that tentithe wele his  
20 besines may not wele repent him. And he saiethe that a kinge  
schulde not truste in him that dispreisith him, ne in a couetous  
man, ne in him that lepith fro grete pouertee to grete riches, ne  
in him þat is priuee of the kingis goodis and of his lordschippis,  
ne in him that hathe suffred many hurtes for kingly ordinaunces,  
25 ne to him that hathe eny alliaunces or frendschippes *with* the  
Fol. 70b kingis ennemyes; and a king | schulde be wele warre to yeue eny  
of C power to eny of tho. & he saiethe: it is impossible that he may  
kepe him fro falling in some defaute the whiche is reised in-to  
grete magnificens with a kinge with-oute eny deserte. And he  
30 saiethe: when a wise kinge knowithe that eny of his peple is sett in  
delite a-yens him, he schulde hastely and with-out a-bidinge  
knowe the trouthe and the quantite of the dede of þe delite; and if

1 [to hym] *om. in CE, to tho H, to hym added by interpolator in E, so TU* 5 saiethe] *T breaks off, one folio wanting* 7 [prison],  
prisoner CH and E (?), prison U Ad 9 Asseron Ad, Assron H,  
Assaron the philosophur UW 10 drought EUH, drutght Ad 15  
[be], the C 16 2nd for] *om. H* 17 and] *om. EH Ad* 19 his]  
to his EUH Ad 23 goodis] *goodis to withdraw hym UW* 24  
hathe suffred] *suffyrth H* 32 trouthe] *trowe corrected to troweth by*  
*interpolator of E*

to God thanne to do wele to him that hathe done the offence.  
 And seith: yf thou wilt be rightwoȝ, loke thou fellashiþ the nat  
 with fooler ne boystous people, | but be alleweyes in the felashiþ Fol. 54b  
 of hem that can more good than thiself. And seith: the soule  
 maye neuer be deceyued by his hope vnto the tyme that the body  
 take his ende. And seith: folye is the gretteste enemye that man  
 maye haue. And seithe: good wille is the foundemente of alle  
 goode werkes, and the goode werkes is the messangier of the tother  
 worlde. And seith: he that taketh the good oppynyō and leueth  
 the euēl dothe grete reste to his herte. And seithe: seeknesse is 10  
 the charter of the body.

Assaron seith that a kinge in his reame maye be hurte by .v.  
 thinges specially: the firste is by grete droughte, as myghte be  
 no reyne in two yere; the secunde is by outeragious dyspence  
 ouer the reuenues of his reame; the thridde is in tomoche vsynge 15  
 of wommen, of wyne, of huntynges, and pleyes; the fourthe is to  
 be euēl of maners, to do euēl thinges, and also to be to cruel in  
 puttyng his people to ouer-grete peynes; the fyfte is to haue  
 many enemyes & aduersaries. And seith: the moste notable  
 maners and moste easefull vnto man bene in two thinges, that is 20  
 to saye firste for to be liberall, secunde for to be true of his  
 language. And seithe: the man that is liberal maye nat leue euēl;  
 and he that seith truly maye nat be dyshonoured; the humble  
 man maye nat be hated; the wele-attempred man maye nat be  
 seeke; and that persone that diligently attendith to his labour, 25  
 it is merueille and he repente. And seith: a kinge oughte nat to  
 putte his truste in hym that is called a couetous man, ne in him  
 that is comen from grete pouertee to grete riches, ne in him  
 that the kinge hath put awaye from his goodes and his lordes-  
 shippes, nor in him that haue suffred diuers hurtes by the orde- 30  
 naunce roial, nor in him that hathe any freendlyhed to the kinges  
 enemyes; and of all thes | persones the kinge shulde be wele ware Fol. 55a  
 or he yaue hem any lordeshippes or gouernaunces. And seith: it  
 is impossible for a man to kepe himself oute of defaute, that is  
 sodeynely plucked vp in grete magnificence with a kinge withoute 35  
 that he hadde gretly deserued it. And seithe: whanne that a  
 kinge knoweth that any of his men ordeyneth any debate ayenste  
 him, he shulde hastily and withoute abidyng knowe the trouthe  
 of the dede and the quantite therof; and whedir it be done by



it be of dede thought or bi ignoraunce, and also if he be vſed  
to do it, and if it be verrai like that he ſchulde falle therin a-yen,  
and opon eueri of theſe pointis he ought to remedie haſtily. And  
he ſaith: the kingis ſeruauntis ſchuld ſchewe in his ſeruiſe their  
5 vertue, their feithe, & þe noblesſe of there noble linage, to then-  
tente that the king myght knowe them the better and to do to  
eueri of theym after þat thei haue deſeruede. And he ſaith: if a  
kinge kepe ſchrewis and vntrue peple in as [grete] loue as good  
peple, men ſchulde not holde him for kinge, and he may not longe  
10 regne. And he ſaith: if a kingis conſailours, his phiſicien, and  
confessour entremete them of other thinge than longithe to their  
offices, the kinge ſchalle daily take harme, and he ſchalle con-  
tinuelly be ſeeke in boody and in ſoule, and he ſchalle haue an  
eville ende. And he ſaith: who-ſo hidith the trouthe to his leche,  
15 and that counſailith *with* his frende and tellithe him not the  
trouthe of his counſaile, he diſtroieth him-ſilfe. And he ſaith: a  
king ſchulde not *committe* to oon other the businesſes that is  
necesſarie to him for to do. And he ſaith: þe mooste ſecrete  
counſaile of the kinge is his concentinge, and his good deedis is  
20 his beſt treſour; and of men the truist is the beſt, and the beſt  
Fol. 71a ricches be tho that be duly goten. And he | ſaith: a kinge  
of C ſchulde comitte his businesſes to him þat he hath proved in  
faithe and in witt and in good gouernaunce; and if he may finde  
no ſuche, take him that hath been euer co[n]uerſaunt with wiſe  
25 men. And he ſaith: a wiſe kinge of good vnderſtandinge amen-  
dithe and availithe much is counſaillours. And he ſaith: whan  
a king of good diſcrecioun hath to do ij right haſti thingis, he  
ſchuld bigyn at the noblieſte and at tho moſte profitable; and  
if thei be bothe ij of oon eſtate, begynne at that þe whiche may  
30 leſt be recouered in tyme comynge. And he ſaith: if a kinge be  
mercifulle, his businesſes ſchalle goo wele, his wiſdom ſchalle  
availe him in tyme comynge; if he be true, his peple ſchalle  
reioyce with him; and if he [be] iuſte, his regne ſchalle endure.  
And he ſaith: kingis ſchulde gete gode renomee and other mene

2 and if]	and wheder EUH Ad	3 remedie it haſtilie UW	5
*nobilnes Ad	8 [grete], good C	10 a kingis] the kingis UEH Ad	
11 entymetyth H	thingis U	13 ſoule and he ſchalle] ſoule and	
it is like that he ſhalle UW	21 duly] truly H	23 iſt and] om.	
H Ad	26 iſ] his EUH Ad	28 *nobileſt EU	tho] the
EUH Ad	31 buſynes H, byſynesſe Ad	33 [be] om. C	34

verrey wille or by ignoraunce, or wheder he be accustomed for to do so, or whediſ it be lykly that he wolde falle ayen in the same, and vpon any of alle thes poyntes he shulde make remedye hastily. And seith: the seruantes of a kinge shulde shewe in seruyng him theiſ vertue, theiſ feythe, and the noblesse of here lynage, to that ende that the kinge myght knowe hem the bettiſ and to do to euery man lyke his deseruyng. And seith: yf a kinge haue in as grete loue the euell and vntrue men as he hathe the goode, men oughte nat to take him for a kinge, and he shal nat longe tyme regne. And seithe: yf the kinges counselloure, his phesycian, and his confessoure medell hem of othiſ thinges thanne suche as longeth vnto here offices, the kinge shal be alleweys hurte, and he shal be euermore seeke in body & soule and at the laste haue an euel endyng. And seith: ho that hydeth the trouthe from his maister and aske counsell of his frende and nat shewe him the sothe<sup>1</sup> of his matieſ, he destroyeth his owen self. And seith: a kinge shulde nat commytte to othiſ men suche thinges as he shulde do himself. And seithe: the moste secrete counsell of a kinge is consentyng, and his goode werkes bene his grettest thresoure, and amonge men the truest is beste and the beste rycchesses bene thees that bene wele and truly goten. And seithe: a kinge oughte to commytte his besynesses to him that he hathe preued in feithe and trouthe and in good gouernaunce; and yf he can fynde none suche, þaȝ take him that hathe bene alwey conuersaunte amonge wysemen. And seithe: a wyse kinge and of good vnderstandinge amendeth meche and maketh good his counsellours. And seith: whanne a kinge that is of good discrecion hathe two hasty thinges for to done, he oughte to begynne at the moste noble of hem; and yf it happen that thei be lyke of oon gretenesse, yet | begynne at that that maye leest recouer ayene in tyme commyng. And seithe: yf a kinge be merciful, his thinges shulle speede wel and his wysedame shal availle in tyme; and yf he be true, his people wole gretely ioye in him; and yf he be iuste, his regne shal longe endure. And seithe: kinges shulde gete hem goode name and good renowne softly and by good mesure, for by outeraige it shal nat

Fol. 55b

[Scrope MS. cont.]

renomes H      mene] mennys H

<sup>1</sup> MS, reads soore.

dignitees be good mesure, for outrageousnes is not enduringe.  
 And he saithe: it longithe to a conquerour king to set and to kepe  
 good iustice in his reaumes and in other lordschippes goten; &  
 as wele as it is a greuous thinge to conquere thaym, yit it is a more  
 5 greuous thinge to kepe theym wele. And he saithe: he that is  
 most complete of wit is he that knowith him-silfe and that de-  
 partithe him not fro the obeisaunce of God for whate maner  
 occasion commyng on, and *pat* continually thankith God for the  
 good that he hath sent him. And he saithe: an eville lawe ne the  
 10 loue of a schrewe lastithe no lengir than the schadowe of a clowde.  
 And he saithe: a wiseman enforcethe him to flee and *withdrowe*  
 fro harme, and the foole dothe grete payne to finde it. And he  
 saithe: whenne a wiseman that is *pe king's* officere seith that the  
 king wol doo or say eny thinge harmefulle to [hym or to] his  
 15 reume or to his peple, he schulde remembre him examples or  
 Fol. 71b stories | of his predecessours or of other seruauntis, to the purpos  
 of C *pat* the kinge may conceive that he saithe it for hym.

Leginon was borne in Ethiopie, and he lernede his science in  
 the land of Estam and in *pe* tyme of Daudid the prophete, and he  
 20 was besiled, and a Ive bought him for xxx marcis. And his  
 maister pleide gladly at the dice; so *per* ran a floode a-fore the  
 yate whan his maister and a-*noper* pleide at the dise vpon a day,  
 and *per* thei leide on owche *pat* wo-so lost the game schulde do as  
*pe* wynner wold, or he schulde drinke *pe water pat* passid a-fore  
 25 the yate. So it bifille *pat* his maister lost, and the *toþer* comaun-  
 ded that he schulde do holy his comaundement; the tother that  
 lost aunswered *pat* he was redi to be at his *commaundement*.  
 Than he said to him: thou schalte yeue me alle *pi* good, or thou  
 schalt drinke alle the water of this riuier. And he that had lost  
 30 askid aloonly a day of a-visement, and it was grauntid to him.  
 And thus he a-boode in his house, thinkinge howe he myght  
 Fol. 72a escape | froo this myschief; and he being in this thought, Leginon  
 of C his seruaunt come, the whiche brought to his hous a loode of  
 wode in his nek, and salued his maister, the whiche aunswered

2 conquerous EU, conquerouris Ad      5 greuous thinge] greuous and  
 a chargeable thing UW      9 good] goodes EUH, goodnesse Ad      10  
 \*schadewe E      11 and] and to H Ad      13 *pe*] H *breaks off, one folio*  
*but for a small fragment wanting*      14 [hym or to] C *reads* his or      15-  
 16 him examples or stories] him of goode examples cronicles or stories UW  
 18 Leginon] *see notes*, Legmon the philosophur UW      Ethiope U Ad

longe endure. And seithe: it longeth to a kinge that is a conquere  
 roure to see that good iustice be sette in the reame that he hathe  
 goten; and though so be that it is an harde thing for to gete hem,  
 yet it is more harder and more payne for to keepe hem. And  
 seith: the moste fulfilled of witte is he that can knowe himself and  
 departe nat from Goddes obeysaunce for any occasyon that maye  
 come to him, and ho that contynuelly yelde graces to God of  
 the goodes that he hathe sente him. And seith: the euell lawe is  
 the loue of euell folkes, and it maye no lenger endure thanne the  
 shadowe of a clowde. And seith: the wyse man enforceth himself  
 to flee fro harme, and the fool dothe grete payne for to fynde it.  
 And seithe: whanne a wyse man that is an officer of the kinges  
 heere the kinge seye any thinge that maye hurte him or his  
 reame or his people, he shulde shewe the kinge exsamples of  
 storyes of his predecessours or other storyes, to the same purpos  
 that the kinge maye vndirstonde that it is seide for himself.

Loginon was borne in Ethiope, and lerned his science in the  
 lande of Dystay in the tyme of Dauyd the prophete, and was an  
 esclauē boughte of a Jewe for .xxx. marcis. And his maistir loued  
 wele for to pleye at the dyse, and before his yate ranne a reue; and  
 as his maistir and anothi man vpon a daye played at the  
 dyse, thei made | suche a wager that hosoeuer wanne it shulde do  
 whatsomeue the tother wolde commaunde him orellis he shulde  
 drynke alle the wati that passed by the yate. And so it happened  
 that his maister loste, and thanne the tothi badde him that he  
 shulde fulfille his commaundement, and the leaser aunsuerd and  
 seide that he was redy for to abide his iugement. And thanne  
 he seide vnto him: thu shalte yeue me alle that euer thu arte  
 worthe orellis thu shalt drynke all the wati in this ryuere. And  
 thanne he that hadde loste desired of the tothi that he myghte  
 haue oon daye of respite and the tothi graunted him. And so  
 he aboode in his hous in grete thought how he myght do and  
 escape oute of this grete perylle. And as he was thus in his  
 thoughte, his seruante Loginon come inne at the yate, whiche  
 broughte inne on his necke a grete burdeyne of woode, and  
 salewed his maistir, his maister hauynge so grete thoughte that

[Scrope MS. cont.]

20 besiled]	exiled Ad	Ive]	Jew U Ad,	Ive corrected to Jewe in E	21
*playde E,	plaid U	*dyse E Ad	23 wo]	who EU	26 he schold
hooly doo his EU Ad		32 Loginon EU			

not for the thought *pat* was in *hym*, not *withstanding* he was  
wont to reson him for *pe* good wordis *pat* were in him. And than  
Leginon said to him: *maister*, who hathe greued the? And he  
said no-thinge. And Leginon said to him: *maister*, tel me the  
5 cause of thi woo, and I schalle sett the grettist remedie therfore  
that I may. And than his *maister* tolde *hym* the dede, as it is said  
a-fore. *pan* Leginon said to him *pat* he schulde not a-basche him,  
for he schulde yeue him good consaile. Thou schalt aske him,  
saide he, *weder þou* schalt drinke as muche as is nowe in the riuer,  
10 or *pat* vlowith continually; and I wote wele *pat* he wold aunswe-  
re the that thou schuldist drinke no more bot as muche as ther is  
nowe. And whan he hath saide so, thou maist say to him: he  
must make the *riuere* rest that it renne no more, and thou art alle  
redie to drink that the whiche is nowe there; and thus schalt thou  
15 wyne *þi* cause. Whanne *pe* *maister* herde *pe* consaile of his  
*seruaunt* Leginon, he helde it good and was ful glad. And on  
the same maner he saide on *pe* morowe to him that had wonne  
the ouche, and therby escaped he fro the *perile*. And fro thens-  
furthe he freed Leginon, *pat* a-fore was thralle, and did him  
20 muche good, & he was noised for a right wiseman. An[d] oon of  
his felawis of *pe* tyme passid fond him on a tyme and askid him:  
art thou not he that was wont to kepe *scheepe with* me? He  
aunswerd: *jis*. Howe is it, saide the tother, who hath set the in  
Fol. 72b this state? I schalle telle [the], | said Leginon, *pe* sayinge of  
of C 25 trouthe and the settinge a-side businesses vpon vnprofitable  
*pingis*. And men say that a voise aperede to him, the whiche  
saide to him: wilt thou be a grete lorde on erthe? He aunswered  
to it: if God wille, y wolle obey it; bot if he wolle yeue me leue  
to chese my plesier, I wolle pees. Som askid him whi he wolde  
30 not be a kinge; he aunswered: if I iuge ri3tfully, I may not  
eschewe *pe* *haterede* of many oon; and *þif* I dissimule, I schalle  
drawe me fro the way of *paradice*. I had leuer in this worlde haue  
suffisaunce in pouerte and wyne the blissidnes of *þis* worlde,  
*pan* to lese it for to be high reised. And Dauid was in a place  
35 wher muche peple spake, a-mongis the whiche Leginon was

1 not] hym no worde Ad    *pat*] om. EU    hym] om. EU    that he  
whas inne Ad    3 Legmon E Ad    *maister*] om. Ad    6 than] om.  
U    10 \*flowith EU, floweth there Ad    contynuyngly EU    12 maist]  
must EU Ad    13 reuer for to rest Ad    rynne EU    20 an[d], C  
reads an    24 [the] om. C    25 businesse Ad    26 that] om. Ad

he herde nat Loginon. Wherfore Loginon seide vnto him: shewe me, maistiꝛ, the cause of thi sorowe, and I shal shewe the the beste remedye that I can. And thanne his maistiꝛ tolde him alle the case how it was. Thanne Loginon seide vnto him that he shulde nat be abasshed in any wyse and he wolde yeue him 5 counsell, seyenge to him in this wyse: maistiꝛ, thu shalte aske of him whediꝛ he wille that thu shalt drynke alle the watiꝛ that is conteyned at this tyme in the ryvere orellis alle the watiꝛ that contynuelly renneth therinne; and I knowe wele he wole aunsuere the that thu shalte drynke nomore but that is conteyned withinne 10 at þat tyme. And whanne he hathe seide so, thu shalte bidde him stoppe the reuere that it shulde renne nomore, and thanne thu shalt be redy for to drynke alle the watiꝛ that is conteyned withinne the same, and thus thu shalt save thi cause. And whanne the maistiꝛ herde the counsell of his seruauent Loginon, he helde 15 it right good and was gretely comforted. And in the same maner he seide on the morne to him whiche hadde wonne the wageꝛ, and by this maner he eskaped oute of that perylle. And from thenſ-forwarde he made Loginon free, whiche before was bonde, and dede moche good vnto him, and was taken aftirwarde for 20 right a wyse man. And oon of his fellowes in tyme passed fonde him and asked him a questyon and seide: arte nat thu he that was wonte somtyme to kepe sheepe with me? He aunsuerd and seide: yes. How maye this be, *quod* the tothiꝛ man, that thu arte | sette nowe in suche degree? I shal telle the, *quod* Loginon, Fol. 56b by true seyenge and to be true and nat lacchessinge any thinge that was profitable. And somme seyene that there appered a voyce vnto him, whiche seide: wilte thu be a grete lorde vpon the erthe? He aunsuerd & seide: yf God wille that it be so, I shal obbeie it; but and he wole geue me choise to my pleasaunce, 30 I wolde haue peas. And thanne somme asked him whi he wolde nat be a kinge; he aunsuerd & seide: for yf I iuge rightwosly, I myght nat eschewe the hate of many folkes; and yf I shulde dyssymule, I shulde drawe me away from the getyng of paradys. I loue bettiꝛ, *quod* he, to haue suffysaunce in my pouertee in this 35 worlde and for to gete the blessednesse of the tother worlde, thanne for to leese it for to be made highe in this worlde. And Dauyd was in a place where many men speken, among̃ whiche

stille; so he askid him: whie spekist thou nought as opere do?  
 He aunswerd: bi-cause that ther is no worde good bot of God,  
 ne noo good scilence bot to thinke on God. And þe Ive that was  
 L[e]ginon-is maister yaue him mucche good, the whiche [he] dis-  
 5 tributed in almes and lent to nedy pore peple without vsuree, and  
 therefore God multiplied his goodis gretly. And men say that on a  
 tyme he lefte alle his riches and maade him a recule, and  
 dwelte there solitarily vn-to that he died. And he preched many  
 feire thingis to his son, sayinge: son, taake abstinence and re-  
 10 streine thi wille, for if thou preise þe worlde and the diuers auen-  
 tures therof þat fallithe daily in doynge offences in thingis  
 defended of God, þou schalt desire no thingis bot dethe; there-fore  
 enforce the to eschewe eville and to volowe goodnes, for goodnes  
 sleeth and distroiethe euell. And he said: son, speke euer of God,  
 15 and God schalle euer put good wordis in þi mouthe. Son, sette  
 euer thi-nowne dedis a-fore þine ien and tho of other behinde.  
 Fol. 73a Son, when thou seiste eny synner, | reproue him not of his defautes  
 of C bot thinke on thi-nowne, of þe whiche aloonly thou muste yeue  
 accompt. Sonne, emploie not thi corage in worldely loue, the  
 20 whiche is bot a thinge that passithe and that disceiuethe alle tho  
 that trustithe in it. Holde the content with litille thinge and  
 coueite not the goodis of other. Son, sett temperance in thi  
 liuyng, and be filled with wisdom, and conuerse with wismen,  
 and so maist thou gete wisdom. Son, be meke, wele doinge,  
 25 thinkinge mucche, of fewe wordis bot thei be trewe, be no grete  
 laugh[er], and be no mocque? ne dispreiser of other, be soft and  
 stille, for y haue moore repented me of spekinge than y haue do  
 of beinge stille. Son, be-ware that the cocque be not vp or thow;  
 drede God, and kepe [the] fro veinglorie. Son, be-ware þat thowe  
 30 be not disceiued to beleue of thi-silf that the whiche is not,  
 though that men bere the an honde for flattery. Son, if thou haue  
 eny konnyng and emploieste [it] not wele, it schalle do the more  
 harme than profite. Son, who-so knowith beste God doubtithe  
 3 on] *so by correction from of in C* 4 Liginon-is C, Legmon EU,  
 Legmons Ad [he] om. CEU Ad 5 poore nedy peple U, but not in W  
 7 recule] recluse EU Ad 12 no thingis] nothyngge Ad, E breaks  
 off, probably 8 folios wanting 16 a-fore] before U eeyen U, een  
 Ad 19 \*emploie U \*wordely Ad 23 conuerse in company-  
 ing with wise men U 25 bot] but if U Ad 26 laugh[er] laughter C  
 27 me] me more C y haue do] om. Ad 29 [the] om. C 31 bere  
 it the on hande U Ad 32 [it] om. CU wele] H begins again

Loginon helde his peas; thanne Dauyd asked him: why spekest  
 nat thu as theeȝ othir done? He aunsuerd and seide: for there  
 is no good spekinge but of God, nor good scilence but to thenke  
 on God. And that Jewe that was maistiȝ to Loginon gafe hym  
 many goode thinges, thewhiche he yaue away in almeȝ and lente 5  
 it to the poure and needy folkes withouten any vsurye. And by  
 him the goodnesse of oure lorde was gretely multiplyed. And  
 somme seyne that he lefte alle his ricchesses and became a recluse  
 in a temple, and there he duelled solitarily vnto his ende. And  
 preched many goode thingis to his sone, seyenge: sone, do absty- 10  
 nence and refreyne thi wille, for yf thu dyspreyse the worlde and  
 the dyuerȝ auentures that fallen dailly therinne, in doyenge suche  
 dedes that God hathe defended, thu desirest no thinge but the  
 deȝh; but enforce thiself to eschewe the euell and sewe the goode,  
 for the good sleeth and destroieth the euell. And seith: sone, loke 15  
 thu speke alleweies of God and God wole put in thi mouthe goode  
 wordes. Sone, loke thu sette allewey thi dedes before thyne  
 yghen and othiȝ mennys dedes behynde the. Sone, yf thu see  
 any synner, loke thu repreeue him nat of his fautes but thenke  
 on thyne owen, of thewhiche thu shalte oonly yelde accomptes. 20  
 Also, sone, emplye nat thi courage in the loue of this worlde,  
 whiche is nat but oonly a passingȝ of tyme and also deceyueth  
 hem that trusten in hit. Also, sone, suffyce of a litel. And  
 coueyte nat the goodes of othiȝ men. Sone, sette attemperaunce  
 in thi leuyngȝ, and loke thu be fulfilled of wysedom, and be con- 25  
 uersaunte amonge wyȝe men, and be suche meanes þu | shalt gete Fol. 57a  
 wysdame. Also, sone, loke thu be humble, moche pensyfe, and  
 of fewe wordes but thei be true, laughȝ nat tomoche, and be no  
 mocker nor dyspreiser of othiȝ folkes, be lothe to speke for I haue  
 offer repented me for moche spekinge thanne euer I dede for 30  
 holdyngȝ my peas. Sone, beware that the cok be none erlietȝ  
 awaked thaȝ thu. Sone, dreede God and kepe the from veyne-  
 glorie. Sone, loke thu be nat begyled to beleue that thinge that  
 is nat in the, though so be that men wole put it vnto the by  
 flaterye. Sone, if thu haue any connyngȝ and thu dispose it nat 35  
 to the wele, it shal do the more harme thanne proufyte. Sone,  
 the more that oon knoweth God, the more he doutes him. Sone,



him moost. Son, lerne goodnes and than schewe it to other, for  
doctours and theire techinge is likenede to quik rennyng welles  
where-*with* the peple be serued continually, and yit thei a-bide  
stille euer fulle. And, son, if a fole speke, he makithe him-silue  
5 to be mocqued *with* his vngracious speche; if he be stille, he  
thinkith eville; if he do eny dede, it is yuelle and schalle lese his  
tyme; if he sett him to stodie, he schalle lese his dispence and  
profite not; if he be of a venture proude and *presomtuos*, he  
schalle dispeire of him-silfe; if he haue eny good gowne, he wil  
10 be proude therof; if he aske eny thingis, he schalle aske it deba-  
Fol. 73b tously; and if a man aske him to borowe, he schalle deny it; | if  
of C he yeue, he wolke reprove him; if men yeue him, he canneth  
theym no thanke; if men telle him eny þinge in counsaile, he  
schalle discouer it and holde [e]uery man suspect; if he haue  
15 litille power, he sekith secretly cause to do eville; if he be puis-  
saunt, he schalle trete his subgetis bi violence; if men felaschip  
with him, men schalle finde him angrie; if men volowe him, he  
fleethe peple; who-so wille correct him, he wille not doo for him  
and schall hate his correctoure; his felawis schalle hate hym; if  
20 he speke, he wil be harde; and if other speke, he wille nott here  
them; whanne he is merie, it is out of mesure; and whan he is  
wrothe, it is on the same wise; if men pray him to for-yeue oon  
other, it is for nought; he louithe bettir disceite than trouthe; a  
man may not put him froo his opinion, for he wil euer haue his  
25 bi him-silue; and who-so doothe eville, he noisithe it for wele  
doon; he is comonly slowe & neccligent; and if of a-uenture  
trouthe accorde *with* eny thinge þat plesith [him, he prayseth]  
it and recommendithe it muche; and if folie be contrarie to his  
wille, he blamethe and dispreisith it; if he stodie or speke *with*  
30 wismen, he wil not obey him ne he wil not here theme; and if he  
be *with* a more fole þan he, he schalle mocque hym and dispreise  
him; he wil comaund them to do wele and him-silfe wille do the  
werste þat he may; he wil comaunde theyme to say the trouthe

2	techynggis Ad	likenede] like Ad	*rynnnyng U	7	dyspensis
H	8 if] and if Ad	*presumptuous U Ad	10	thyngge Ad	
12	*connyþ H Ad	13 thanke if] T begins again	men]	eny man H	
14	[e]uery, C reads uery	15 cause] om. T	be] om. T	16	
	trete his subgetis]	trete his tenauntis or his subgettis T	19	and]	
	ande he T	27 accordith TU	[him he prayseth] so Ad, om.		
CTU	29 dispreisith]	dispiseth Ad	33	*warste Ad	þat he

lerne good and teeche it to othi<sup>r</sup>, for the doctours and here  
techinges bene likened to quyk spryngynge founteyns whiche  
seruen the people contynuelly and yet bene thei alleweye fulle.  
And knowe right wele, sone, yf a fool speke, he wole make himself  
mocked by his mysruled language; and yf he holde his peas, he 5  
wole thenke euel; and yf he do any dede, it shal nat be good  
and yet he shal lose his tyme; yf he sette himself for to studye,  
he shal lose his dyspence and shal nat profite him and he shal be  
in dyspeire; and yf he haue any good gowne, he wole wexe  
proude; and yf he aske any thinge, he wole aske it hatefully; 10  
and yf any man desire any thyng of him, he wole seye naye;  
and yf he yeue a man oughte, he wole repreue him for it; and yf  
a man yeue him oughte, he wole neuer conne him thanke; and  
yf any man telle him his counsell, he wole soone descoue<sup>r</sup> it; and  
he wole holde euery man suspecte; and though he haue but a litil 15  
powere, yet he wole secretly seeche occasyone for to do euel;  
and yf he be a man of powere, he wole entreete his subiectes by  
violence; and yf oon fellowship with him, he shal soone fynde him  
wrothe; and yf men flee fro him, he wole followe afti<sup>r</sup>; and yf  
oon correcte him, he wole do nought and yet he shal haate him 20  
that correcteth him; and his felawes shulle haate him; and yf he  
speke, he wole needis be herde; and yf othi<sup>r</sup> men speke, he wole  
nat here hem; and whanne he is mery, it is oute of mesure; and  
whan he is wrothe, in lyke wyse; and yf a man praye him to  
forgefe anothe<sup>r</sup>, he wole nat in any wyse, for he loueth bettir 25  
decepcion thanne trouthe; and there shal no man putte him oute  
of his oppynyon; and alleweyes his oppynyons shull be vnreson-  
able; and that he | dothe euell, he holdes it for goode; and he is Fol. 57b  
comounly slough and negligente; and yf it happen that he acorde  
with any thinge that pleasith him, he wole lowe it and commende 30  
it gretly; and yf it be contrarye to his wille, he wole gretely blame  
it and repreue it; yf he studye or speke with wyse men, he wole  
nat meeke him in no wyse nor wole nat gladly heere hem; and  
yf he be with gretter fooles thanne he is, he wole dispreyse hem  
and mocke hem; he wole commaunde hem to do wele and he wole 35  
do werste himself; he wole bydde hem seye truly and he wole

& he wille euer lie gretly; ther is greet discorde bitwene his worde  
 and his dede, for if the tunge [seith] oo thinge, the hert thinkithe  
 a-nother; he wenethe that this worlde were the tother; if thou  
 be riche, he wil calle the oon vsurer; if thowe be pore, he settithe  
 5 noo store bi the; if þou do wel, he wol say þou doste it for ypocri-  
 Fol. 74a sie; | if thou do eville, he wolde defame the; if thou yeue, he wol  
 of C say thou art a wastour of goodis; if thou yeue not, he wol holde  
 the a caitife and for oon of nought; if thou be debonair, he wolde  
 holde the a beste; and who-so drawith froo his felawship, he  
 10 saithe that men dothe it for pride. Bot the wise man is of alle  
 contrarie condicions, for he hath countenance, iustice, businesses,  
 foryeuenes, meekenes; he can wele speke and wele be stille, in  
 place and in tyme; he knowithe and dothe wele; he hath mesure  
 in his power; he is liberalle to askers; wele spekinge, wele vnder-  
 15 standing the wordis of other; if he lerne, he meueth good ques-  
 tions; if men do him good, he canneth theim thank and wil do  
 wele to other; if he yeue, he yeueth merily *without* reproche;  
 he wille do no-thing to no man but that he wolde men didde to  
 him; if he be riche, he is neuer the prodder; be he riche or pore,  
 20 he foryetethe not God; he profitithe euer in konnyng; he beleuith  
 him *pat* techithe him; he greuith him not with a grettir þan he is,  
 & dispreisithe not the les; he askithe not a thinge where he hathe  
 noo right; he is a-greed with aunswers and he saithe no thinge  
 bot that he knowithe wele; he hidithe not his konnyng; the  
 25 more he felawschippith *with* men, þe more he louithe them and  
 thei him; he constreinith his wille to trouthe, [whedur itt will or  
 non; with trouthe] he correctithe him and techith it; he is lightli  
 turnede to do wele; if he bere witnes, he dothe truly; if he be [a]  
 iuge, he dothe it rightfully, and true he is in al þing's; if men do  
 30 him harme, he dothe wele therefore; hee coueitithe noon othir  
 mannys thinge; he holdithe him as a straunger in this worlde and  
 thinkith not bot in his departinge; he dothe wele & commaundith

1 greet] a greete T, evyr grete H      2 [seith] so TUH, say Ad, failith C  
 5 it] om. TU \*ypocresie T, ypcrasy H Ad      6 eville] well T, ylle H  
 11 besynes TU Ad      14 to his askers H      spekinge] spekyn & H \*vn-  
 durstandynge T      15 \*movyth H      16 \*konneth TH, kunneþ U  
 knoweth Ad      17 if] and yf H (*most of these short sentences begin with*  
*and in H*)      19 prudder TU, prowder Ad      21 1st him] them H  
 26-7 [whedur itt will or non with trouthe] so TUH Ad, om. C      28  
 turnede] here C adds whedir it wille or no with trouthe. [a] om. C      29  
 it] om. Ad      30 wele therefore] them good H      31 beholdith TU  
 32 not] om. TUH Ad      in] on TU Ad, vpon H

lye alweye himself; and there shal be grete dyscorde betwene his wordes and his dedes, for yf the tunge seye oon thinge, his herte shal thenke anothi?; he wenyth that this worlde be the tothi? worlde; and yf a man be riche, he wole calle him vsurere; and yf a man be poure, he wole nat sette by him; and yf a man do wele, 5 he wole seye that he is an ypocrite; and yf a man do eueff, he wole defame him; and yf oon yeue, he wole calle him a wastouf of goodes; and yf oon gefe nat, he wole calle him a negarde; and yf a man be debonaire, he wole calle him a beest; and yf a man drawe from his companye, he wole seye that he dothe it for 10 pryde. But the wyseman is euen contrarye to alle thees condyciouns, for he is constaunte, abydinge iuste, solycitude, foryeuef, and humble, and can wel speke in tyme and holde his peas in tyme; he cañ and dothe wel; he hath mesure and puyssaunce; he is liberall to hem that wole aske him; a wyse speker, vndir- 15 standinge wele the wordes of othi? men and his owen wordes he wole shewe debonerly to othi? men; and whañ he wole teche, he wole meove goode questyons; and yf a man do him good, he wole conne him moche thanke; ho that wole shewe him his counsell, he wil kepe it secrete; and trusteth right wele in othi? men; and 20 whanne he yeueth, he wil yeue it gladly withoute reprounge; he wole do to none othi? man othirwyse thanne he wolde that shulde be done to him; yef he be ryche, he wole neuer be more proude; wheder he be ryche or poure, he wole nat foryete God; he profytes alleweye in science; he beleueeth him that wole teche 25 him; he wole neuer be wrothe with him that is gretter thanne he; and he wil neuer dyspreise him that is febler thanne he; he wole neuer aske any thinge that he hath no right to; he is resonable in his ansuers and he wil seye no thinge but yf he knowe that he seithe trouthe; he wil nat hyde his cunnynge; and the more that 30 he fellashepith with men, the more thei loue him; he wil con- streyne | his wille to trouthe, whedi? it wil or nat; he wil correcte Fol. 58a himself in techinge of othi?; he is lightly turned to do wel; yf he beere any witesse, it shal be true; yf he shal be a iuge, he shal do rightwosly in alle thinges that longen to trouthe; yf oon do 35 him good, he wol quyte him ageyne with the same; he wil nat coueyte anothi? mannes thinge; he taketh himself straunge in this worlde and hathe no grete thought but oonly vpon his departynge; he dothe wele and commaundeth othir to do the same;

Fol. 74<sup>b</sup> | it to be doon ; he defendithe eville and kepith him fro the doinge ;  
 of C and his tunge schewith as it liethe in his hert ; and his wordis and  
 his dedis be accordinge. Son, vnderstand wisdome and alle the  
 propertees *pat* longithe therto and excerse the in thaym *without*  
 5 thinkinge on eny other þingis ; for whan thou haste gotten it, thou  
 schalte be euer in ioye ; and knowe wele it is not keped bot bi  
 debonairenes and bi kepinge of the tunge ; for the tunge is as the  
 dore of the cofer of wisdome, in-to the whiche eueri man may wel  
 entre if it be not wele schitte, and therfore men schulde kepe the  
 10 key, that is to say the tunge, more bisily froo vnclosinge þan his  
 golde or his siluer. Son, lese not thi-nowne þinge for to kepe  
 straungers thingis, for thi-nowne thingis be thi good deedis the  
 whiche thi sowle schalle bere with him, and othir riches *pat*  
 abidithe aftir thi dethe schalle be to other men. Son, worschipp  
 15 wisdom and deny it not to tho that wolde haue it ; and [schew]  
 it not to tho that dispreisithe it. Son, who-so hathe merci of  
 other, men schalle haue merci of [hym]. Son, holde the contente  
 with that thou haste, with-out coueitinge eny other mannys  
 thinge or of that the whiche þow maiste not haue. Son, recieue  
 20 paciently the wordis of correccion and of predicacion, though that  
 thei be harde and greuous. And he saithe: he is vnhappy *pat*  
 herith and tentithe notte therto, and he is more vnhappy *pat*  
 herith & vnderstandithe and profitithe not. Son, felawschip the  
 with tho *pat* louethe God ; thank God for the goodnes *pat* he  
 25 hathe doon vnto the ; resceiue it mekely and departe therof *with*  
 Fol. 75<sup>a</sup> pore peple. Son, if þou haue doon eny | thinge that semithe good,  
 of C preise not þi-silue therfore, for thou wotiste not wheder God  
 acceptithe it or noon, and in eueri thinge comunly some thinge is  
 euer contrary, and the contrarie of the ded is the proude h[i]þe  
 30 thought. Son, coueite not the delitis of this worlde boot onoly  
 thoo that may be do next to God. Son, conferme the to God, loue  
 tho that obeieith him, and hate þo *pat* disobeiethe him. Son, ther  
 is no thinge moor acceptable [þan] good wit, and good wit is sett

1 hym-self T U H Ad 4 excerse] so CTU, excersyce H Ad 5 on eny]  
 of ony T \*geten TU 7-8 the tong is as a key of a dore or a cofre into  
 which every &c. H 9 \*shette TU, set Ad 11 or his] his om. TH 11-  
 12 þinge . . . thi-nowne] om. TU 15 [schew] MS. schewithe 17  
 [hym] so TU Ad, C reads hym-silf with silf cancelled? 18 with-out  
 coueitinge eny] & covyte none H 19 or of] ne H \*maste Ad  
 recyue T 24 thank God] om. T 28 \*comonlie U 29 h[i]þe] C

he defendeth men to do euel and he wil kepe himself from the same dede; and that thinge that lyth in his herte, the tunge shal shewe the same; and his wordes and his dedes shulle accorde. Sone, vndirstonde wysedame and alle the propirtees that longen to it, and excercyse the therinne withoute thenkinge on othi<sup>r</sup> 5 thinges; for whanne thu haste goten it, thu shalt be euer in ioie; and knowe right wele that it is nat goten but oonely with deboneyretee, and by wele kepinge of his tunge, and to kepe it more surely thanne his golde or his thresoure. Sone, loke thu lese nat thyne owen thinges for kepinge of othi<sup>r</sup> mennys thinges, for thi 10 propre thinges bene thi dedes thewhiche thi soule shal bere with here, and the othi<sup>r</sup> ricchesses that leeuen behynde aftir thi dethe shulle be to othi<sup>r</sup> folkes. And seithe: sone, worship<sup>p</sup> sapience and hyde it nat fro hem that desiren to haue it and lerne it; and to hem that dyspreise it, loke thu shewe it nat. [A]nd seith: sone, 15 ho that hathe mercy vpon othi<sup>r</sup>, othi<sup>r</sup> shull haue mercy on him. Sone, suffice the with that thu haste, withoute coueitynge any good of othi<sup>r</sup> mennys and that also thu knowest wele that thu mayste nat haue. And seith: sone, resceyue wele and paciently the wordes of correccion and of predycacion, though so be that thei be 20 greuous and harde. And seith: he is vnhappy that hereth and nought vndirstandeth, and yet he is more vnhappy that hereth and vndirstandeth and profyteth nat therwith. Sone, loke thu fellowship<sup>p</sup> with hem that benc loued with God. [A]nd seith: sone yelde graces to God for the goode dedes that he hath done to 25 the, and resceiue hem in mekenesse.<sup>1</sup> | Sone, yf thu haste done Fol. 63b any thinge that thu semest is good, yet gefe nat thiself to grete laude therinne, for thu wotest neuer wheder God hathe resceiued thi dede with good wille or not, for in alle werkes there bene comounly somme thinges in the contrarye, and the aduersitee of 30 the werkes bene the proude areysed thoughtes. Sone, coueyte not the delytes of this world but oonely suche as maye make the nyghe vnto God. And seithe: sone, comforte the in God, loue his obbeyesaunce, and haue hem in haate that displeasen him. Sone, there is no thinge more acceptable thanne good witte, and 35

[Scrope MS. cont.]

reads h3e 31 next to God] om. H 33 \*more TU [pan] C reads gan

<sup>1</sup> From here on the text is disarranged; see Introduction.

in x condicions, þat is to say: in preising not him-silf, in good dedis, in beinge content *with thingis* necessarie to thi life, to yeue of his goodis for God, to wille worschip to him-silfe, to kepe him froo doynge of schamefulle thingis, in getinge konnyng alle the  
 5 daies of his live, in kepinge him fro angre, in yeving his lufe to alle tho that wolde haue it, and to noise hym-silfe worste and other better than he; for men be of ij maners, some be good and some eville, therefore men schulde meke theyme to bothe two: to the good in prainge God [to] for-do their peril, to the iville bicause  
 10 þat a man knowith not wheder goodnes be hidd *with* them or noon, and that thei wille not schewe it for veinglorie; in doinge thes thingis a man is noisede for wise. Son, worschip God and prai him to kepe the that thoue haue noon eville wif, and that he wille teche her, for ther is noon other remedie. Son, schewe to  
 15 other the goodnes þat thou haste lerned, & felaschipp the not *with* schrewis that thou be not oon of them, and truste the not [to] that house wher-in þe peple lyuithe to-day and diethe to-morowe. Sonne, | habite continually *with* wisemen, for their  
 Fol. 75b of C hertis be enlumynede bi wordes of wisdom liche as the goodis  
 20 vpon erthe is moisted with rayne and with dewis. And som said that Leginon is in erthe in a toune called Carenelle, betwene the Mesquite and the Marchie, and there be buried lxx prophetes þat died aftir Leginon, þe which the childre of Israel kepte in hostage so longe that þei deide for hungre. And whanne Leginon was  
 25 nere dede, he wepte; his son askid him whie he wepte, wheder for fere of dethe or for sorowe that he had to leue þe worlde; he aunswered: y wepe for noon of tho ij thingis, bot I wepe bi-cause that y haue a wey for to go froo the whiche y say neuer noon come a-yen; and I bere litil lyuelode with me and I am charged  
 30 with full greet deedis; and also I knowe not wheder y schalle be in þe betir partie or noon, whanne I come to the ende of my way.

5 yeving]	yeldyng H	5 *loue TUH	8 be euill TUH Ad
9 [to] om. C	prainge . . . their]	praying to God for to doo their U,	
	praynge to God for to fordoo thei? T,	praying God for to do for them to kepe them from H,	praying God f[or] to for-do there Ad
om. T	13 to kepe]	that he wile kepe Ad	noon] not an TUH
Ad	that] om. T	14 teche] C reads	techer remedie] om. T
17 [to] so TUH Ad, in C	18 enhabyte H	19 bi] with T	
20 said] say TUH Ad	21 Carynett H	22 Marche TUH Ad	
24 *died TU Ad	28 that] om. TU	go] go from the H	say]
saw TUH	29 lyuelode CTU, lyf-lod Ad	31 in] on TU, oon	

the good witte is parfyte in .x. condyciouns, that is to seye: firste, in a man that preyseth nat himself; the secunde, in wele-doyng; the thridde, to holde him contente *with* these thinges that bene necessarie to his lyfe; the fourthe, to yeue his goodes for the loue of God; the fyfthe, willynge to do worship; the sexte, to kepe himself that he do no shamefull thinges; the seuenthe, to lerne connyng alle daies of his lyfe; the eighte, for to kepe himself from angree; the nyneth, that he yeue his loue to all hem that desire to haue it; the tenthe, to holde himself wor<sup>s</sup> than othi<sup>r</sup> men; for the people bene of two maners, for somme bene goode and somme bene euell, wherfore a man shulde meke himself to bothe; to the goode for that entente that thei wolde make him as oon of here fellowes, to the euell for because thei wote nat whedi<sup>r</sup> the goodnesse be hidde withinne hem; and that thei wole nat shewe it for veyneglorye; and in doyng the<sup>s</sup> thinges, a man maye be taken for a wyse man. Sone, worship God and praye him *pat* he wole kepe the frome an euel wyfe, and that he wole teche he<sup>r</sup>, for there is thanne none othi<sup>r</sup> remedye. And seithe: shewe to othe<sup>r</sup> the good that thu haste lerned, and fellowship nat with euell folkes lest thou be oon of hem, and truste nat vpon that hous where that men leuen todaye and deyen tomorowe. And seith: sone, enhabite thiself alweye amonge wyse men, for God lighteneth alweye the<sup>r</sup> hertes in wordes of wysedome, in lyke wyse as the goodes that growen on the erthe bene made moyste with reyne and with dew. And somme | seyne that Luginon is buried in a towne whiche is called Kardnalle, betwene the Mesquitte and the Market, and there bene entered .lxx. prophetes that deyed afti<sup>r</sup> Loginon, whiche the children of Israel helde so longe in hostage that thei deyeden for hunge<sup>r</sup>. And whanne Loginon was nyghe the dethe, he beganne to wepe; thanne his sone asked him yf he wepte for because he shulde deye or for the sorowe that he hadde for to leue the worlde; he aunsuerd & seide: I weepe for none of the<sup>s</sup> two thinges, but I weepe for I haue to go a weye of whiche I sawe neuer the *commynge* ageyne; and yet I beere but litil meete with me and am charged with a gret burdeyne; and wote neuer whedi<sup>r</sup> I shal be dyscharged or not whanne I come to the ende of my weye. And seide to his

Fol. 64a



And he saith to his son: thou schuldiste drede God and not oonly  
 be worschopped of men. Sonne, whenne thou comyst in a place  
 where men spekithe of God, abide there; for if thou be a fole, thou  
 maiste a-mende thé there and bicomme wise; and thou bee wise,  
 5 thou maiste encrece thi witt: and if God sende thayme eny good,  
 thou schalt haue thi *parte*. Bot moreouer if thou haunte *placis*  
 where thei speke not of God, thou schalt haue euyn the contrarie.  
 Son, be a-ferde of vengeance of our lord whilst that thou maiste,  
 & drede and considre his right grete myght. And he saithe: even  
 10 as with large yiftis men makith of his ennemy his frende, on the  
 same wise bi pride men makithe of his frende his ennemye. And  
 Fol. 76a of C he saithe: [the worde schewith þe wisdom of a man, and therefore  
 a man schulde be wele ware whate he saithe. And he saithe: a  
 true man restithe him in the biholdinge of a lyer, þat is to say he  
 15 bileuythe nothings that he saithe. & he saithe: telle no thinge to  
 him that wille not bileue the; ne aske not that thinge the whiche  
 thou knowiste wele schalle not be yeuen; ne of thi-nowne wille  
 promys no thinge bot that thou maiste and wilt kepe; ne vndir-  
 take no thinge that is vnpossible to doo or to haue. And he  
 20 saithe: thou schuldiste of alle thingis fle þe felawship of a lier,  
 and if thou may not escheue him, at þe lest beware that thou  
 beleue him not of nothings þat he saithe to the. And he saithe:  
 sett the not in the hiest place, for it is better that men take the  
 fro a lowe place to sett the hier than thou schuldist haue so grete  
 25 a vilany as [to] be taken fro a high place to be sett lower. And he  
 saithe: son, yit onys I comaunde the to drede God ouer alle thingis,  
 for to the it is a thing rightfull & profitable; and loke that thi  
 thoughtis be euer on him and þi wordis on the same wise, for  
 the thinkinge and the spekinge of God sermountithe alle other  
 30 thoughtis and wardis, as þat him surmountithe alle other crea-  
 turis; and therefore men schulde obey him notwithstandinge alle  
 other thingis to þe whiche men be constreinede. Son, make thi  
 praier wele and deuly; for praier farithe as a ship that is in þe  
 see, for if it be good, it schalle be saue and al tho that be ther-in;

1	seid TH Ad	3	where] where that TUH	4	1st and] and yf
H	8 *afeard U		the vengance Ad	10	men] a man TH
	men] a man T	12	worde] worlde Ad	a man]	man TUH Ad
	wele] om. T	yeuen]	yeven the T	18	*promes T
22	nothings] thyng T	23	*highest TU	19	*inpossible TUH
than	that thou TUH Ad	24	*higher T, hyre Ad		
		25	*velayne TU	as]	to Ad [to]

sone: thu oughtest to drede God nat oonly for to be worshipped  
of the people. Sone, whanne thu comest in a place where thei  
speke of God, abyde there; for yf thu be a foole, thu mayste  
amende & become wyse; and yf thu be wyse, thi wysedame shal  
be encresed; and yf God sende hem any good, thu shalt haue thi 5  
parte. But & thu haunte thes places where men speke nat of  
God, euen in the contrarye it shal falle to the. And seithe: sone,  
loke thu be aferde of the vengeaunce of oure lorde asmoche as  
thu mayste, and drede him and consydre his grete puyssaunce.  
And seith: lyke as by large yeuyng to his enemye maketh him 10  
his frende, in lyke wyse a man shal by his pryde make of his  
frende his enemye. And seith: the speche sheweth the wysedome  
of a man, and therefore a man shulde be wele ware what he seithe.  
And seith: a true man shal reste him, and the rewarde of a lyer  
is that whatsomeuer he seithe no man wole beleue him. And 15  
seithe: telle no thinge to that man that wil nat beleue the; and  
aske no thinge whiche thu knoweste wel shal nat be yeuen the;  
nor loke thu promyse no thinge but that thu mayste and wilt do  
it, namely at thyne owen requeste; and loke thu take nat vpon  
the that is impossible for to be done or for to be hadde. And 20  
seith: thu shuldest of alle thinges flee the companye of a lyere,  
and yf thu mayste nat eschewe him, yet at the leste weye beleue  
no thinge that he telleth the. And seith: sone, loke thu sette the  
not downe in the highest place, for it were betti that men sette  
the in an higher place thanne for to take the oute of an highe 25  
place and sette the in a lower. And seith: sone, oones I com-  
maunde the yet that thu drede | God aboue alle thinges, for it is Fol. 64b  
a rightful thinge and a prouffitable vnto the; and loke that alle  
thy thoughtes be allewey in him and in lyke wyse thy wordes,  
for the spekinge and the thenkinge on God surmounteth alle 30  
other wordes and thoughtes, lyke as himself surmounteth alle  
other creatures; and therefore men shulde obbeie him, natwith-  
standinge any commaundemente that maye constreine any man  
to the contrarye. Sone, make prayoure thi iugemente; for  
prayoure is as a shippe that is in the see, for yf it be good, it shal 35  
be saued and thei that bene withinne it, and yf it be euell, it wil

[Scrope MS. cont.]

om. CTUH  
H Ad

30 \*wordis TU him] he T

34 saue CTU, safe

if it be eville, it schalle perische and al tho that be ther-in. And  
 he saithe: a man may lightly finde his lyvinge and suche as nedith  
 him in þis worlde the whiche is of litille bidinge as to vs creatures,  
 Fol. 76b bot a man schulde purvey him of necessarie thingis | for to bere  
 of C 5 with him when he schalle depart hens. And he saithe: howe may  
 a man make a-nother man [to] chaunge his listes, þe whiche may  
 not restreyne his owne. & he saithe: good wille is oon of the  
 goodis wherwith God is seruede; and gladly to here thingis low-  
 able is greable to thayme that be good; and gracious aunswere is  
 10 muche to preise. And he saithe: if thou muste sende a messenger  
 in enbasset, sende a wise man; and if thou maist no[ne] finde,  
 go thi-silfe. And he saithe: beleue not him that liethe to the of  
 oon other, for on the same wise he woll lie on to a-nother of the;  
 and it is a les maistrie to chaunge hilles fro on place to oon other,  
 Fol. 86a thanne to schewe and to make him vnderstande eny thinge] the  
 whiche hathe noon vndrestandþ. And he saithe: doo nott that  
 of the whiche thou shuldeste haue shaame too see oon oother do  
 itt; also be more ashamed of God than of men. And he saithe:  
 there bee in this worlde ij paciencies, oon is to see and to restreine  
 20 the wille, a-nother to endure & suffre patiently that the whiche  
 a man hatthe. And he saithe: there be iij states of the worlde  
 the whiche be not knowen bot in iij maners, that is to say a pacient  
 man is not knowen bot in his aduersitee and in his aungre, a  
 valiant man is not knowen bot in werre or in bataile, a frend is  
 25 not knowen bot atte neede. And he saith: amongis other condi-  
 ciones and maners, þe werst is to haue his freende in suspecte, to  
 discouere secrete thingis, to haue truste in eueri to greete speker  
 of vnprofitable thingis, and to be in danger of shrewis for couetice  
 of theire temporal goodis. And he saith: thought is a myrrour to  
 30 a man wherin he may be-holde his beaute or his foulnes. And he  
 saithe: beware thou be not suspicious, for suspeccion puttithe  
 away þe loue of the peple. And he saith: witt without techinge  
 farithe as a tree without fruite. & he saithe: to be ioyouse, gladly  
 1 if] and yf H 3 of] a TH Ad 4 of thyngis necessarie T 6  
 [to] so TUH Ad, om. C listes] lyf H 9 a gracious TU 11 enbasset  
 CTUH, ambasad Ad 11 no[ne] finde] so TU, nott finde C, not finde hym  
 H 13 lie on] lie too UH, om. T to] om. Ad 15 thinge] MS. B begins  
 again 18 God] Goddis displeser T 20 to suffer Ad 24 \*vailaunt  
 C, vailaunt T, violent H \*batile C a] ande a TH 26 \*wirst C,  
 worst H 27 to greete] to om. TH \*spekar UH 28 \*daungie? U,  
 dawnger T, damager Ad 33 \*frute TH ioyeux Ad, ioyows & H

perisshe and alle hem that bene withinne it. And seith: a man maye lightly fynde his leuyng and thinges necessarye for him in this worlde that dureth but litil with the creatures, but a man shulde purvey him of suche thinges as bene necessarye for to carye away with him whanne he gothe hens and shal departe oute 5 of this worlde. And seith: how maye a man chaunge the willes of othiꝛ men that maye nat refreyne his owen propre wille. And seith: good wille is oon of the goodnesses that God is serued with; and for to herken suche thinges as bene lowable, God is wele agreed therwith; and goodely aunsuers̃ bene gretly for to be 10 allowed. And seith: yf thu shuldest sende any man for to cheese a thinge, sende a wyse man; and yf thu canste nat fynde him, thanne go thiself. And seith: beleue nat that man that wole lye to the for othiꝛ men, for he wole lye in lyke wyse to othir men on the; and it is a more light thinge to remeve hilles from oon 15 place to anothiꝛ, thanne to make him vndirstonde þat hathe none vndirstondinge. And seith: loke thu do not that thinge that thu wilt thenke shame that anothiꝛ man shulde do it, and yet alleweyes haue more shame to dysplease God than the people. And seith: there bene two maner of paciencies in this worlde, wherof 20 the tone is he that endureth pacientely alle thinges that falle vnto him and the tother is he that can refreyne his wille. And seith: there bene thre maner of people whiche bene nat knowen but in thre maners, that is for to seye the paciente maye nat be knowen but in his aduersitee or in his wrape, the worshipful man 25 is nat knowen but in werre or in bataille, and the frende is nat knowen but in a mannes necessitees. And seith: ouer alle maners and condycions, the worste bene theeȝ as followith heraftiꝛ: oon is to haue his frende in suspescyon, | anothiꝛ in dyscouerynge of Fol. 65a secreete thinges, also to put truste in euery man, further in 30 spekinge moche of thinges that bene nat profitable, and also to be in daungieꝛ of euell folkes for any couetyse of worldly goodes. And seithe: the thoughte is the myrroure of man wherinne he maye see his beautee and his foullesse. And seith: loke thu be-ware that thu be nat full of suspescyon, for suspescyon putteth 35 awaye the loue of folkes. And seithe: a man withoute wytte and lernynge is lyke as a tree that bereth no fruyte. And seith: to be ioeyful salewinge euery man with good wille, to be liberaff in

to salue euery persone, to be liberale in yeuyng & resceiung, & gladly to foryeue his eville wille, makith a man to be beloued.

- Fol. 86b Onese saithe: when men agith, theire vertues be dispreisede  
and riche men be more ferefulle than pore. And he saith: a noble  
5 dethe is better than a vile dominacioun. And he saithe: on of þe  
grettiste blissidneses of a man is to haue a good felawe or good  
felaship; therefore felaship *with* good peple and thou shalt be oon  
of theyme. And he saithe: oon of the grettiste wikkidnes in this  
worlde is to doo velany to on impotent persone. And he saithe:  
10 if thowe haue doon eny delite, repent the a-noon *withoute* abi-  
dinge the morowe. And he saithe: thou scholdiste konne him  
thank that dothe the good, of whate condicione that he be, soo  
that he doo it frely & in good entent. And he saith: he may not  
Fol. 87a perceiue many thingis þat can not knowe & perceive | him-silf.  
15 And he saithe: if thou wylte haaue lasting loue *with* oon other,  
doo thi deuour to enfourme him of good condicones. And he  
saithe: if a kinge be iust or rightfulle, he shal be lord of the  
coragis of his peple; and if he be otherwise, alle-thoughe that thei  
name him for their kinge, yitt wille thei haue their coragis to  
20 oon other?

- Magdarge saith that the businesses of this world is redressed bi  
ij pingis: oon is bi konnyng, wherewith þe soule is redressede;  
thee tother bi besinesse, with the whiche bothe body and soule is  
redressed. And he saithe: men leuethe the doying of muche evil  
25 whenne men doubt & drede a lorde. And he saith: noblesse of  
lynage is ful behouely to receiue konnyng. And he saithe: þe  
Fol. 87b entent of man shulde be to restreine his | corage from lewde  
thingis and foule, for good life makithe a goode name & causithe a  
good eende; he is rizt excellent that is worshipfulle in alle his  
30 disportes and of whome the witt surmounteth the ire. And he  
saithe: hold the contente to be so wise that thou kannest doo  
wele, and kepe the from eville deede. And he saithe: ther is no-

2 maked U    loued Ad    3 Onese] Oves H, Onese the philosophur  
TU    6 \*blissidnys CH, blissidnesses U, blessidnes T Ad    8 wicked-  
nesse of the worlde Ad    10 delite] delite or trespas TU    13 in]  
withe Ad    16 enfourme] enforce Ad    18 coragis] corage C, curage  
Ad    19 to] om. C    21 the whole of 'Magdarge' omitted in Ad  
Moogdarge H    besines T, busynes H    22 is bi] bi om. TU    23 besi-  
nesses C    25 &] or H    drede a lorde] drede lord U, drede God and

yeuyng and resceyunge, and with a good wille to foryeue his  
euel wille to hem that haue deserued it, maketh a man to be loued  
of euery man.

Onese seith: whanne men wexen olde, their vertues bene lesse  
preysed and their ricchesse is more ferefull thanne the poure 5  
mannes. And seithe: the noble dethe is betti<sup>r</sup> and faire<sup>r</sup> thanne  
the foulle domynacio<sup>n</sup>. And seith: oon of the beste goodnesse[s]<sup>1</sup>  
that a man maye haue is for to haue a good felawe, wherfore loke  
thu fellashi<sup>p</sup> the with goode men and þu shalt be oon of hem.  
And seithe: oon of the moste iniquytees of the worlde is for to 10  
do velanye to a persone that is impotente. And seith: yf thu  
haste done any delyte, loke thu repente the anone withoute  
taryenge til on the morne. And seith: thu oughteste for to conne  
thanke to him that dothe the good, of what estate or condycio<sup>n</sup>  
that euer he be of, with that he do it lyberally & with a good 15  
entente. And seith: that man maye nat perceyue many thinges,  
that maye nat perceyue and knowe himself. And seith: yf  
thu maiste haue a durable loue with anothi<sup>r</sup>, loke | thu do thi Fol. 65b  
payne to enfourme him in goode maner<sup>s</sup>. [A]nd seith: yf a  
kinge be iuste and true, he shal be lorde ouer the comounes 20  
of his peple; and yf he be othirwyse, though so be thei calle  
him for here kinge, yet shulle thei haue their courages vnto  
anothi<sup>r</sup>.

Marcedarge seith: the besynesses of this worlde bene dressed  
by two thinges: oon by science, whiche the soule is ruled by; 25  
and the tother by sollicitude, [with]<sup>2</sup> whiche bothe body and  
soule bene ruled. And seith: men lette to do many euell thinges  
whanne thei haue a lorde that is douted and dredde. And seith:  
the noblesse of lynage is right couenable for to resceiue connyng.  
And seith: the entente of a man shulde be to refreyne his courage 30  
from foule and lewed thinges, for the good leuyng causeth a man  
to haue good renowne and also it getith him a good ende; and he  
is right worshipful and excellent that is honourable in alle his  
disportes and where also that his vndirstondinge surmounteth his  
wrathe. And seith: suffyce the to be so wyse that thu knowest 35  
whanne thu doste we<sup>l</sup>, and to kepe the from harme. And seithe:

[Scrope MS. cont.]

lordes T      27 man] a man TH      31 \*canste TH, cannest U, kannyste C

<sup>1</sup> goodnesse MS.      <sup>2</sup> omitted in MS.

thinge wers sittinge to a man than to bee euyl in teching, and in  
 especialle whenne that he is comyn of a noble lyne and a goode.  
 And he saith: to haue konnyng is a thinge fulle worshupfulle &  
 profitable, for there-bie is geten the goodis of þis world and of  
 5 the tother. And he saithe: a wisemañ wille noo thinge haue of  
 his prince bot that þe which he wynnethe bi true saying and bi  
 his good deedis. And he saithe: he is a good lord that dooth his  
 deuour to kepe his subiettis as his owne body, & not to be so  
 rigorous and oppressing that they ought to leue the lordshippe,  
 10 and also thatt he be not so debonaire that thei dispreise his  
 maundementis. And he saithe: the moost gracious yeuer is he  
 that yeueth vnaskide. And hee saithe: in whate place that euer  
 thou be *with* thyne enmye, be itt in disporte or elles, shewe euer  
 goodnes; alle-though thou be strengier and mightier, yitt thou  
 15 shuldiste trauaile to maake peas. And he saithe: liche as it is  
 greete peine to the bodie of a man to sustene a thinge impossible  
 Fol. 88a to him, euen | soo it is a fulle greuouse thing to a wiseman to teche  
 a fole. And he saithe: a suspicious man may noo good lyfe haue.  
 And he saithe: he is right ignoraunt & vnkonnyng that can not  
 20 be greede *with* goodnes that men dothe to him, bot that is better  
 pleased *with* him that denyeth it him. And he saithe: he that  
 askithe bot reason is able to ouercome his ennemye.

Thesile saithe: thou shuldiste loue b[e]tter wordis profitable  
 and true than softe wordis of disceite and of flatery, for some  
 25 puttithe venym in swete drinkis, & medicins þat yeueth the  
 mooste hele be bitter and of eville sauour. & he saithe: it is a  
 foule thing for vs to be besy in meetis for þe body *without* that  
 we be besye in meetis for þe soule. And he saithe: a mariner dar  
 not putt him in the see if he haue no winde for him, and we  
 Fol. 88b expose vs absolutly to al | windis. And he saithe: thou shuldeste  
 doo that is moost profitable to the bodie and moost be-houely to  
 the soule, & fle the contrarie. And he saithe: he that can wele  
 counsaile other shulde counsaile wele him-silf & thinke wele on his  
 soule, for to konne worshup other & disworship him-silf it is a

1 to bee] *om.* H    in] *om.* H    2 whenne that] whan TH    and  
 a] and C    3 is] it is CTUH    4 \*goten C, gotyn H    9 rigrous T  
 10 thatt he] thei T    14 stronger or myghtyer T    17 euen soo] right  
 so C    19 \*yngnorant H    20 \*doith U    23 Thesille T, Thesyle H  
 b[e]tter wordis] bitter wordis & MS.    24 and] & and MS.    28 \*maryner  
 TU    29 no] not CTUH Ad    30 \*absolutelie TU

there is no-thinge that is more vnsyttinge to a man thanne to be  
euel taughte, and specially whanne he is comen of good lynage  
and noble. And seithe: connyng is a lowable thinge, for the  
goodnesse of this worlde & of the tother bene founde oute therof.  
And seith: a wyse man wil nat haue of his prynce but that he  
hathe wonne by true seyenge and by goode dedes. And seith: he  
is the goode lorde that peyneth himself to kepe his subiectes as  
he dothe his owen propre body, and that is nat so rigorous ne so  
oppressinge his people that thei be constreyned to leue his lord-  
ship, and also that is not so debonaire vnto hem that thei dare  
dysobbeie his commaundementes. And seith: the most gracious  
yeuer is he that geueth withoute askynge. | And seith: in what  
place soeuer thou be inne, be it in dysportynge or othirwise with  
thyne enemye, loke thou make euer good wacche; and though so  
be that thou be stronger thanne he, yet shuldest thou labour  
to gete the peas. And seithe: lyke as it is grete payne to the body  
of man to beere a thinge that is impossyble to him, in lyke wyse  
it is as greuous a thinge to a wyse man for to teeche a foole.  
And seiþe: it is leefful a man to be ryche. | And seith: he is gretely  
vnknownen and a grete nygard that canne a man no thanke of  
the goodnesse that he hath done to him, but yet is he moche  
wers that denyeth the goodnesse that hathe be done to him. And  
seithe: he that asketh no thinge but reason is able for to ouer-  
come his enemye.

Thescile seith: thou oughtest to loue bettiþ the boystous & true  
wordes that bene profitable thanne the sweete wordes that bene  
medled with barate and flaterye, for somme medlen the venyme  
with sweete drynkes and thes medecynes that sonnest yeuen  
heelee bene bitter and of euel sauoure. And seith: it is an euel  
thinge for vs to be desyerous of goode meetes for the body and  
leue the coryous meetes that shulde refresshe the soule. And  
seith: a maryneþ dare nat put himself in-to the see but yf the  
wynde be propre for hym, and we dyspose oure soule absolutely  
to alle maneþ of wyndes. And seith: thou oughtest to do suche  
thinges as bene moste profitable for the body and moste couenable  
to the soule, and flee the contrarye. And seith: he that coun-  
sellith other men wele ought by reasoun to counseyle | wel himself  
and to thenke wele on his soule, for ho that can honoure other



ful woofulle vice. And he saithe: as that it bi-commethe not a man that hath assouled bodie and a foule to be clothede in clothe of golde, on the same wise it is a foule thinge to haue grete beaute in bodie and in visage and to be fulle of eville deedis. And he  
 5 saithe: liche as we be holden of oure owne kinde to kepe our membres, and namely the heede the whiche is the principalle, in as muche we be more bounde to kepe wele the whiche yeueth vs þat knowleche, that is to say our vndrestandinge. & ther was askid him howe a man myght kepe hym from angre; and he  
 10 aunswerde: vmbe-thinke him þat is in-possible that men may alway obey to him, & somtyme howe that he serueth to other; and that he commaundeth not [euer] other, bot þat he shalle be commaunded; and howe that God biholdeth & seeithe alle thinge, & if these thingis be wele considerede, he shalle not be longe  
 15 wrothe if it be fortune that he be angrie. And he sawe a man that was fatte; to whome he saide: thou doost greete peine to breek þe walles of thi prisone. And he saithe: whenne þou wilt angre a-nother, shewe the nott as he þat wolde venge him on his enne-  
 Fol. 89a mye; shewe the rather as | dothe the leche that spekithe easily to  
 20 a sike man; & when⁹ thow wilt angrie thi-silf, shewe [the] as the sike man doth to the leche.

Saint Gregore saithe: recomaunde to God þe commaundement & the eende of þi workes, stodie & do thi deuour to knowe alle thing, & chese & withholde þe best. & he saithe: pouertee is oon  
 25 eville thinge, bot ivel riches is wers. And he saithe: be content & restreine thi ire, & take konnyng in stede of candell for to yeue the light, and thinke not þat thou arte þe whiche thou art not for þou art dedely, noise the for a straungier and þou shalte worshop straungiers. And he saithe: whenne thi ship is in grete tran-  
 30 quillite, be than in greete doubte of downynge. And he saithe: a man shulde resceiue with glad chere alle that God sendeth.  
 Fol. 89b And he saithe: it is better to chese the ire of good | men than the worship of shrewis. And he saith: haunte the houses of wisemen

1 as that] as T      2 a souled C, a fouled Ad, a foule H      that . . .  
 clothede] that hath foule and assouled bodie and a foule to be clothed U,  
 that hathe a fowle soyled bodie to be clothed T      4 and in] in om. T  
 7 the whiche] the soule the which T, that the wiche Ad      10 vmbe-  
 thinke CTU, vn-be-thinke Ad, humbly to be-thynk H      12 [euer] MS.  
 ouer      19 \*esilie T      20 a sike man] syke men H      [the] om. MS.  
 22 \*Saint Gregore U, Saint Gregor Ad, Saint Gregorie T, Seynt Grygory H

men and dyshonoure himself it is right a sorowful vyce. And  
 seithe: in lyke wyse as it becometh a man euel that hathe a foulle  
 body and a sluttysse to be cladde in cloth of golde or sylke, in  
 lyke wyse it is a lewde thinge to a man for to haue grete beaute  
 in his body and vysage and to be full of euell werkes. And seithe: 5  
 lyke as we are bounden of propre nature to kepe oure membres,  
 and namely the heed that is moste pryncipal, meche more are we  
 bounden to kepe that that yeueth vs suche knoweleche, that is to  
 seye oure vndirstondinge. And it was asked him how a man  
 myght kepe himself from angre; he aunsuerd and seide: lete him 10  
 bethenke hym wele that it is impossible that men shulde alleweyes  
 obbeye to hym, for he himself muste nedes serue at somme tymes  
 othiꝛ men, wherfore he maye not at alle tymes commaunde other  
 men but he shal be commaunded himself; and also God seethe  
 euery thinge, and yf his thinges weren wele consydered, he shulde 15  
 nat be at any tyme longe wrothe, though so were that he were  
 angred. And he sawe a man whiche was right fatte; to whome  
 he seide: thu doste grete peyne for to breke the walles of thi  
 pryson. And seithe: whanne thu wilt corecte anothiꝛ man, loke  
 thu shewe nat thiself lyke him that wole be auenged on his 20  
 enemye; but shewe thiself lyke the leech that speketh sweetely  
 to his paciente; and whanne thu wilt corecte thiself, shewe the  
 as the seeke man dothe to the leech.

Seint Gregory seith: recommaunde to God the begynnynge and  
 the ende of alle thi werkes, studye and do peyne to knowe alle 25  
 thinges, and holde & cheese | the beste. And seith: pouertee is Fol. 62a  
 euel, but euell rycchesses beñ wers. And seith: loke ye be con-  
 staunte, and refreyne thyne yre, and take connyng for to lighte  
 the in-stede of a candel, and thenke nat thiself to be that thu  
 arte nat for thu arte mortal, take thiself as for a straungieꝛ and 30  
 loke thu worship straungiers. And seithe: whanne thi shippe is  
 in grete tranquyllitee, thanne loke thu be aferde to be drowned.  
 And seith: a man shulde resceiue with good cheere alle that God  
 sendeth him. And seith: the wrath of goode folkes is bettiꝛ to be  
 chosen thanne the worshipp of euell folkes. And seith: vse the 35

[Scrope MS. cont.]

recomaunde] **recommāndement** TU to God þe commaundement] *om.*  
 TU commaundement MS. and CH Ad 23 werkis UH Ad \*studie  
 TU Ad 25 ivel] ylle H 26 \*restrine C 31 \*chier U, cheer T,  
 chirre Ad

and not of richemen. And he saithe: dispreise not a good thinge for it may encrease and amende. And he saith: endure patiently without wilnyng vengeance.

Galien was oon of the viij phisiciens excellent in the art of  
 5 phisike, the which were hedes and maisters of other maisters, of  
 the whiche the firste hight Esculapius, the secunde Eorus, the  
 iij<sup>de</sup> Mirus, þe iij<sup>e</sup> Promenides, the v<sup>th</sup>e Platon, þe vj Esculapius  
 þe secunde, the vij Ypocras, and the viij Galien, after the whiche  
 noon other leche was liche to him. And he was borne after þe  
 10 kommyng of Ihesu Criste, and he componed cccc bookis, grete  
 and smalle, amongis the whiche there be viij that be studied of  
 thayme that wille comprehende wele phisik. His fader was fulle  
 Fol. 90a tentife to sende hym to | the studie, and there despente muche  
 [of his] good; and sent hym in-to Aise, in-to the citee of Progome,  
 15 in-to Athenes, & to Roome, and in-to Alexaundrie, for to finde  
 the beeste maisters; and there he lernede phisike of a woman  
 callede Cleopatrie, the whiche shewid him manye good herbes and  
 profitable, and namely to al sikenesses of women. And he a-bode  
 a longe while in Egipte for to knowe tho erbis. And a longe tyme  
 20 after he deide nere the citee of Estam, next the grene see in the  
 marche of Egipte. In his youthe he desirede muche to konne  
 demonstratiue science and was so enclynede to lerne it, that  
 whanne he parted fro the scole with other children, he cessed not  
 to think of that his maister hadde said to him. Wherefore his  
 25 felawis askid him whie he loughe not and pleide with them; he  
 aunswerde: I haue as muche displesier in your disportes as ye  
 haue pleasier, and I take as muche plesier to thinke on my lessen  
 as ye doo of your other playes. Of þe which some mervailed and  
 said that the fader of that childe was right happi to be so riche  
 30 and to haue þe will to sett his childe to scole, the whiche louethe  
 konnyng so wele. His fader was a grete laborer, his aiel was a  
 souerain carpenter, and the fader of his aiel was oon arpentier,  
 that is to say a meter of land, the whiche is a konnyng of

1 thinge] thyng that is litell Ad      3 \*willyng CTH Ad      4 Galion  
 Ad viij philosophurs phisiciens T      5 1st of] ouer C      7 Promendes  
 H Ad, Permenides TU      9 to him] om. C      10 \*compounded TH Ad  
 12 was] E begins again      14 [of his] so ECTUH Ad, om. MS.      15 \*Ali-  
 saunder TH      16 woman] man Ad      19 tho] so CEU, the TH Ad      20 Estam]  
 MS. reads Escam?, Astame H      21 marchie C, marchis Ad      In] ande in  
 TUW Ad      22 was] he was CETUH Ad      24 of] on TU      25 \*played

house of wyse men and nat of the ryche. And seithe: dyspreyse  
nat a litil thinge for it maye growe meche and amende, and endure  
patiently withoute vengeance.

Gallyene was oon of the .vii. maisters of phesyk, whiche were  
chieff and moste excellente aboue alle othi<sup>r</sup> maisters in the science 5  
of phesyk, wherof the firste was named Esculapius, the secunde  
Gorus, the thirde Myrus, the fourpe Promenides, the .v. Platon,  
the .vi. Esculapius the secunde, the .vij. Ypocras, the .viii.  
Galliene, aftir thewhiche was neuer none lyke hym. And was  
borne aboute a two hundred yere afti<sup>r</sup> the commynge of our 10  
Lorde, Ihesu Cryste, and composed wele foure hundred bookes,  
grete & smale, amonge whiche bene sextene that men studye inne  
that wole vndirstonde the crafte of medecyne. His fader entended  
gretly for to sette him to scole and spended gretely of his good  
for his lernynge. And thanne he sente him in-to Ayse, after vnto 15  
the citee of Pergame, and vnto the citee of Athenes, to Roomc  
and afti<sup>r</sup> pat in-to Alysaundy<sup>r</sup>, to seche where he myght fynde  
beste maisters: and there he lerned phesyk, geometrye, and  
gramer and othi<sup>r</sup> sciences. | And he lerned phesyk of a womman Fol. 62b  
that was called Cleupare, whiche taughte him and shewed many 20  
goode herbes, namely for sekenesse of wommen; and he duelled  
longe in Egipte for to knowe thes herbes. And longe tyme afti<sup>r</sup>  
he deyed nygh the citee of Descen, besyde the grene see in the  
marches of Egipte. And in his youthe he desired moche to haue  
connyng demonstratyf and was so soore sette for to lerne it, 25  
that whanne he departed fro the scoole with other children, he  
cesed nat for to thenke vpon that thinge which his maisti<sup>r</sup> hadde  
taughte him. Wherefore his fellowes mocked hym and asked him  
why he wolde nat laughe and pleye with hem; to whome he  
aunsuerd and seide: I take asmoche pleasaunce in your pleyes 30  
as ye done in youre pleasyres, and I take asmoche pleasire to  
thenke on my lesson as ye do on youre pleyes. Thanne somme  
seyden that the fader of this childe was right evrous for to be  
ryche & to haue a wille to sette his childe to scoole that loueth  
connyng somoche. His fader was right a grete laboure<sup>r</sup>, his ayel 35  
was a souereigne maister of carpentrye, and the fader of his ayel  
was a connyng man in the mesuryng of londe, whiche longeth

[Scrope MS. cont.]

ETU 27 \*lesson ETUH 30 his] the T 31 \*aiell TE, ayel Ad,  
ayle H 32 arpentier] carpynter H 33 land] landis CETUH Ad

geometrie. And Galien was at Rome at the beginnyng of the  
 Fol. 90b regne of Octouyan, the whiche regnede after | Adrian, and there  
 he composede the booke of Anastomie & many other tretise. And  
 men say that many of Galien-is bookis were brente in a towne  
 5 were þei were kepede, a-mongis the whiche were brent some of  
 Aristotle bookis, writen of his owne hande, of Anaxagoras and  
 of Andromate and a booke [that Ryrurs made] of triacles and of  
 venymmes. And at that tyme the kinges of Grece were fulle  
 besie to breke hilles to fille valeys, for to make pleyne waies in  
 10 theire countreis, to edifie citees and to close thayme with stronge  
 walles, and to maake riuers to renne through valeis and othir  
 placis were it was expedient, and to make alle thingis that were  
 good and profitable to the commune advaile. And thei hadde  
 theire hertis more vpon the good gouernaunce of þeire reaumes  
 15 than of the delitis of theire owne bodies, and thei sett theire  
 hertis greetly to haue good stodies and good clerks, and specialle  
 in phisike. & thei stablishid in eueri region certeyne peple of  
 knowlege too gader herbes, the whiche were brought to þe phisi-  
 ciens for to proue thayme and to make the experience, and þo so  
 20 proued were sent a-yen to the king sealed with þeire seales bicause  
 men shulde not chaunge theyme, & than the king ordeynede  
 thayme for the helthe of þe peple þat were sike. And Galien said:  
 konnyng may not profite a fole, ne wit to him that vsithe hit nott.  
 And he saithe: he that seruethe trully is worthie to be remem-  
 25 brede. And he saithe: heuynes longith to thingis passidde, and  
 thinking to thingis that er for to coome. And Galien was lxxxj  
 Fol. 91a yere. & | he saide: many greete lordes & other be so full of igno-  
 raunce þat þei be moore enclinede to haue feire horses, gownes,  
 robes, and othe[r] jowelx, than to gete good tecches & good con-  
 30 ditions. And he saithe: leches were wonte to be lordis of seeke  
 peple and commaunde them for to do þat þe which was good and  
 profitable to the helthe of their sekenesses, and noo seke man

1 gemetrie CT Ad Roome C beginnnnyng MS. 2 Octavian H 3  
 Anastomie CET Ad, Anostomye UH 4-5 in...brent] om. T 5 where  
 CETUH Ad 6 Aristotle] so CEU Ad, Aristotiles TH Anaxagorax  
 H 7 [that Ryrurs made] so U, and by interpolation in E, of Rirus made T, a  
 blank space left in MS. and CH Ad 8 Grese E, Grice Ad 10-11 stronge  
 walles] om. C 13 comons auaile TUW 15-16 and thei... good stodies]  
 om. C 17 1st in] to corrected to in C 19 \*preve H 22 thayme] then C  
 of þe peple þat were sike] of seke peple ECTUH 23 profite to TU, but not  
 W 24 wordy U 26 thinkingis ETUH er] are TH, is Ad And also

to the scyence of geometrye. And Gallyene was at Roome at the begynnyng of the regne of Anthonye, that regned nexst aftir Adryan, and there he made the booke Danathomie and many other tretys. And somme seyne that many of Gallyens bookes werne brente in a towne where thei were in kepinge, amonge 5 whiche were brente also somme of Aristotles bookes, whiche were wreten *with* his owen hande that is to seye Danaxogoras, Dandromachye, and a booke whiche oon Ruxus made of teechees and

<sup>1</sup>. And at that tyme the kinges of Grece werne right besy for to breke downe the hilles for to fylle vp the valeyes, and 10 to make pleyne weyes in theire cuntree, to bilde citees and to cloose hem with walles, and for to make the revers for to renne thurgh the townes and in othir places where it was needfull, and to make alle othir thinges that were profytable to the comon wele. And thei sette more theire hertes vpon the good gouer- 15 naunce of here reames thanne of the delytes of here propre persones, and sette moche in here herte for to haue goode studyauntes and goode clerkes, specially in phesyk. And there were grete men assigned for to gadre herbes, whiche werne broughte to the phesyicians for to put hem in preef by experyence; and whanne thei 20 were | preued, thei were sente to [the]<sup>2</sup> kinges closed and sealed Fol. 63a with here seales, to that entente that thei shulde nat be chaunged; and thanne the kinge sente hem to seeke folkes for here heele. And Gallyene seide: science maye nat proufyte to a foole, ne wysedome to him that wil nat vse it. And seithe: he that serueth 25 truly is worthy to be rewarded. And seith: sorowe longeth to thinges passed, and thoughte to thinges for to come. And Gallyene was of age .iiij<sup>xx</sup>. vij yere. And seith: moche people, grete lordes and othir, bene so fulle of ignoraunce that thei be more curyouse for to haue goode horse3 and gaye gownes and othir 30 iewelless thanne for to gete goode tecches or noble condycions. And seith: somtyme the leeches were wonte to be maisters and reulers ouer the seeke persones, to make hem do suche thinges as thei wolde commaunde hem that were profitable to hef helthe, and there durste no seeke man seye naye ne disobbeye but anone 35

[Scrope MS. cont.]

T	26-7	iiij <sup>xx</sup> yere and oon CETUH Ad	29 MS. reads othe	*jowelx
EU,	jewelx	C, juelx T, jowels H, jewelless Ad	*tacches CTUEH, tcchissis	
Ad	31	1st and] and to CETUH Ad	32	to the] the om. CETUH Ad

<sup>1</sup> space left in MS.

<sup>2</sup> omitted in MS.

durste not gayn-say thayme bot that he was constreinede to obey,  
 for the whiche þei couerid helthe in shorte tyme; and nowe  
 leches be subiettis to seke peple and be constreined to touche  
 curteisly þe seke peple and to yeue soft drinkis of litille profite,  
 5 & thus thei langour in theire sikenes, vnhelede & not hole. And  
 he saith: somtyme þo þat in theire lyues were best tempered and  
 that dranke lest wyne were most worshupped and moost preised,  
 & nowe þe grittist gourmauntis that drinkithe moost wyne be  
 sett at lordis bordis to yeue exauple to other for to doo so. &  
 10 he saithe: thou maiste yeue teching to alle men saue to thoo that  
 be shameles. And he saith: a man þat is wele konnyng is of  
 power to redresse him-silf, & holde him for right excellent þat  
 hathe good knowlech of him-silf, for a man may wele loue him-silf  
 so muche that he may be deceiued and wene to be better than  
 15 he is; and we se many that weneth to be good & liberal that er  
 not; & for-sothe alle þe peple nerehande weneth to be wiser than  
 thei be, & al tho þat pinkithe so be of lest discrecioun. And he  
 Fol. 91b saith: he is verray iust that may wele do wronge and | vntrouthe  
 and dothe it not; & he is wise and discrete þat knowith þat þe  
 20 whiche sufficithe to be knowen with good vertu of humaine crea-  
 ture. And he saith: liche as a seke man of greuouous sekenesses  
 departithe not fro phisiciens in hoope to haue helthe and may not  
 haue it, on the same wise vs must think on our soules without  
 cesing vnto the tyme þat we may come to þe state of helth. And  
 25 he sawe a man þe whiche kingis worshiped muche for his strengthe,  
 and he askid whate thing he had doon for þe whiche he was so  
 muche worshupped. & men tolde him þat he had lifted oon oxe  
 aloon & leide it in his nek & borne it out of the house; & than  
 Galien said to thayme: if he might reise it hier, yit for alle þat he  
 30 may not make him good.

Men asked a man called Protege whie a neighbore of his diedde  
 his here blac; he aunswered: bi-cause that men shulde not axe  
 him of wisdom. & Plures saide: þe more good þat a fole hath,

2 recovered ECTUH Ad. 3 \*subgettis TUE Ad, suggesttis H 4 \*cur-  
 tesly E, curtosly Ad 5 langowryn H 8 \*grettist CU, grettest T Ad  
 11 wele konnyng] wise and konnyng T UW 12 \*exsolent H 17 so  
 to be so Ad be of] be oft of CH, be oft E [by interpolator?], be ofte leest of  
 discrecion T UW 20 to be] to om. U 22 to haue] of H 24 to]  
 vnto CH 25 man] man called Milo of Attenes T UW kingis] kyngis ande  
 princis T UW \*strenght E, strengith T, strenth Ad 26 thing] om T.

he shulde be constreyned for to obbeie, wherfore thei resceyued here heele in shorte tyme; and now the leeches bene subiectes to the seeke folkes, and thei bene constreyned for to touche the pacientes but litel or noughte, and for to yeue hem swete drynkes & of litil profyte, and so the seeke folkes lyue longe seeke and be nat holpen. And seithe: somtyme thei that dranke leest wyne and weſt moste attempted in here leuyng were moste worshipped & preysed, and now thei that bene moste glotons and oftteste drunken bene sette highest at the lordes boorde for to geue exsample to othiſ men to do the same. And seith: thu maiste 10 teeche euery man but oonely him that is withoute shame. And seith: a man that knoweth himself wele is myghty to redresse himself wele; and I holde him right excelente that hathe good knoweleche of himself, for a man maye loue himself somoche that he maye be deceyued and thenke himself that he is bettiſ 15 thanne he is; and we see many that wene hemself thei bene goode and true and be nat, and alle thei that bene of that thoughte bene of litil discrecion. And seith: he is a iuste man that maye do wronge and dothe it not; and he is wyse and discrete that knoweth that that is suffysaunt to be knownen for the good wille 20 of euery creature humayne. And seith: lyke as a man is seeke of a grete seekenesse and wil nat departe from the phesycian in hope that he shulde haue his heele, in lyke wyse we shulde thenke vpon oure soulles and leue nat vnto the tyme that we maye come vnto the state of helth. | And he sawe a man whiche kinges worshipped Fol. 63b meche for hiſ grete streyngh, and he asked what he hadde done that the kingis worshipped him somoche. And men seide vnto him that he hadde lyfte an oxe vpon his necke withouten helpe of any man and bare him oute of the hous; thanne Gallyene aunsuerd hem, seyenge:<sup>1</sup>

30

Somme asked of oon whiche was named Protege whi that oon Fol. 58b of his neyghbors made dye his heeres blacke; he aunsuerd and seide: for be-cause that men shulde aske him wysedome. And Plyves seith: the more goodes that a fool haſe, the more lewedder

[Scrope MS. cont.]

29-30 thayne . . . good] om. C	29 *higher T	30 good] E ends, good
without þe grete grase of God H	31 Menne C	a man called] a philoso-
phur that was e-clepid T	32 that] om. T	

<sup>1</sup> remainder lost; see the note.



Fol. 92a þe fouler he is. And | some askide Arastan whenne it was good  
to ly with women; euer whanne a man wille enpeire or feble his  
bodie. And some askid of Adimicrate in whate þing he *perceiued*  
best his wit; in that, said he, that I wene too konne bot litille.  
5 And he saithe: þe wise geyne-seier is better than the fole that  
accordithe to alle thing; oon of his disciples aunswerd there-to: a  
wiseman gaynsaith litille, bot a foole gaynesaiethe alle. And ther  
was a prisoner, a wiseman called Azee, to whome his maister  
askid of whate ligne that he was comen of; and he aunswerde:  
10 aske me not of my lynage, bot aske me of my witt and of my  
prudence. And a-nother called Sigonce was prisoner in sclauene,  
of whome oon that wolde bi him askid him whereto he was good;  
he aunswerde: to be deliuerid. And a-nother asked a seruaut  
wheder it were good too bie him; and he aunswerde: I am neuer  
15 the wers, thoughe ye or a-nother bie mee. And a-nother saide:  
he dispreisethe him-selfe that in preising him dispreisethe alle  
other. And oon praid God þat he wolde kepe him from his  
freendes; som askid him: whie praigest thou not rather that God  
wolde kepe the from thine enmy than from thi freende? He  
20 saide: bicause that I may wele kepe me from myne ennemye in  
whom I truste not, bot noot from my freende in whome I truste.  
And som askid a wise man in whome [thei] trusted whate thinge  
Fol. 92b of worldely thingis is moost noble; he | aunswerde: to haate folie,  
to love wisdom, and to haue no shaame to lere. And thei askid  
25 him whiche be the sciences that childre shulde lerne; thoo with  
þe whiche in their age thei shulde haue ignoraunt peple in greete  
villite. And thei askid a-nother whie that he sette no-thinge bi  
money; he aunswerde: bi-cause that it comithe to the peple bi  
fortune, and thei kepe it bi caitifnes and coueitice, and comonly  
30 it is despendede sodenly and in eville vsage. And thei askid  
Leginon whate þat he had wonne bi his konnyng; he aunswerde:  
I haue wonne so muche as the goodnesses that I haue doone, I  
haue doon it *with* good wille of hert, in dede and thought and  
2 to ly] to be C or] and CH Ad 3 Admycrate H, Semicrate T,  
Simicrate U 6 thyngis TU 7 bot] ande T 8 \*presoner H 10  
lynage] ligne T 11 Signows H in sclauene] so TUC, in sclavevyne Ad,  
om. H 15 \*wors CH, wars Ad 16 that] he answerd that TU 17  
oon] one philosophur UT praid] praised U þat he wolde kepe] to kepe  
T 19-20 He saide] he answerd TU 22 [thei], MS. reads he 25  
him] of Archasam TU \*lere T 30 sodenly] folily CTUH Ad thei]  
the C 31 Legion H 32 goodnes TH 33 wille of] om. CTUH

he is. And somme asked of Araston what tyme was beste a man  
 to lye with his wyfe; he aunsuerd and seide: at alle tymes that  
 a man wolde empeyre or make feoble his body. And thei asked  
 of Dimicrate wherinne he perceyued his witte beste; in that, *quod*  
 he, that I trowe myne vndirstondynge be but litil. And seith: 5  
 the wyseman that ayenseythe is bettir thanne the foole that  
 agreeth to alle thinge; thanne oon of his dyssiples aunsuered  
 and seide: a wyseman wole nat ayenseye but litil, but a fool wole  
 ayenseye alle. There was a wyseman whiche was called Azee and  
 was a prysonere, whome his maister asked of what lynage he was 10  
 of; to whome he aunsuerd and seide: enquire nat of my lynage  
 but oonely of my wysedome and of my prudence. And anothi?,  
 whiche was named Fyguanee, was a prysoner, an esclau, of  
 whome oon that wolde haue boughte him asked wherto he was  
 good; he aunsuerd and seide: for to be delyuerd. And anothir 15  
 asked of a boonde-man yf he wolde be goode and he boughte him;  
 to whome he aunsuerde and seide: elles I were nat good, wheder  
 ye or any other boughte me. And seide to anothi?: that man  
 dyspreyseth himself, that dyspreyseth alle othi? men & preyseth  
 himself. And there was oon that prayed to God that he wolde 20  
 kepe him from his frende; thanne it was asked him: | why prayest Fol. 59a  
 thu more that God shulde kepe the more fro thi frende thanne  
 fro thyne enemye? He aunsuerd and seide: for I maye wele kepe  
 me fro myne enemye whiche that I put no truste inne, and nat  
 fro my frende whiche that I truste. And somme asked of a wyse- 25  
 man whiche bene thes thinges that bene moste noble amonge alle  
 worldly thinges; he aunsuerd: hate foly, loue wysedome, and be  
 nat ashamed to lerne. And it was asked of oon Artasan, whiche  
 bene the sciences that children shulde lerne; he aunsuerd and  
 seide: thes sciences that shull make hem moste eschewe igno- 30  
 raunce in her age. And thei asked of anothi? why he sette nat by  
 sylue?; he aunsuerd: for it cometh to people by fortune, and it  
 is kepte by negardship<sup>p</sup> and by couetyse, and comounly it is  
 lewedly spended and folily, in euel vsage. And thei asked of  
 Luginon what he hadde wonne in his science; he aunsuerd and 35  
 seide: I haue wonne somoche that alle the goode dedes that I  
 haue done, I dede hem with good herte & with good thought and

[Scrope MS. cont.]

Ad and thought] *om.* TU

with good vndrestandenge, and not as constreinede bi the lawe.  
 And a-nother said that the luffe of a foole shalle noy the more  
 than his hate. And a-nother callid Hukale said bi way of manace:  
 I shal do my deuoure to distroie the; to whome the tother  
 5 answerd: and I shalle do my diligence to destroie and to pece  
 thin iree. And there come iij wisemen a-fore þe king, of the  
 whiche oon was a Greeke, a-nother a Ive, and the thridde a Sara-  
 zine. The kinge commaunded iche of them to telle him some  
 notable worde; of þe whiche the Greeke saide: y may bettir cor-  
 10 rect and amende my thought than my worde. And the Ive saide:  
 I mervaile of tho that seithe harmefulle thingis when the beinge  
 stille were profitable. And þe Sarazine said: I am maister of my  
 worde a-foore that it be pronouncede; and whenne it is said, I  
 Fol. 93a am hys | seruaunt. And thei askid him whoo waas a kinge; and  
 15 he aunswerde: he that is not subiet to hys wille. And Assaron  
 said to oon evill paynim, that askid him money for to borowe,  
 that he wolde non leene him, for he wist wele that he shulde not  
 bee so displeasede for the warnynge as he shulde be for þe askinge  
 of the paiement if he lent it him. And Almonius, the wiseman,  
 20 saithe: speke bi ymaginacion, deme[n]ynge thi thought. And Theo-  
 frastes saith: he is wele condicionede that can wele telle þe  
 bountees of the peple and hide theire malices. And thei askid  
 Adistome howe might a man doo to haue nede of noon other;  
 and he aunswerd: if he be riche, demene him menely; and if he  
 25 be pore, haunt labour. And Nichomake saithe: ther is no better  
 doctour than discrecioun, ne so good a prechour as tyme; and he  
 is diligente and besiethe him wele that is correct bi a-nother, for  
 it is bettir to take exaumple of other than to yeue it to other.  
 And Chimetus saith: medle not to teche ne to gouerne the besi-  
 30 nesses of foles; for though that thei knowe that the charges and  
 þe peyse of theire businesses be grete, yit thei knowe not whate  
 it is worthe no more thanne hors and other beestis knowithe the

2 noy the] not be C      3 a-nother philosophur TU      Hukale] *om.* Ad,  
 Hukchale H, Hulrale TU      5-6 diligence . . . iree] *diligence ande peyne*  
 to pease thyne ire TU      7 another was T      \*Jewe TU      8 \*eche TUH  
 some] so T      10 my thought] myne though T      13 1st it] *om.* T      15  
 Assaron] a Sarezyn H      16 \*payenym CUT Ad      for] *om.* T      18  
 warnynge] warnynge and denyinge TU      19 lent] lene C      20 deme[n]ynge  
*in all MSS.*      20-21 Theofrastus a disciple of Aristotile T, *not in*  
*U but possibly in margin, now lost*      22 hide] \*heyde T      theire] the T  
 23 Adestome T, Adystome H      nede of] noo nede to C Ad      24 demene]

good vnderstandinge, and nat as constreyned by the lawe. And  
 seith: the loue of a fool shal do the more noye thanne his haate.  
 And anothei seide to a man of Irelande, by weye of manace: I  
 wole do peyne for to destroye the; to whome the tothei aunsuerd:  
 and I wole do my peyne to appese thyne ire. And there came 5  
 before the kinge three wysemen, wherof that oon was a Greeke,  
 the tothei was a Iewe, and the thirde was a Sarazyne; to whome  
 the seide kinge seide that echeoon of hem shulde shewe him somme  
 notable seyenges. Thanne the Greeke seide: I maye nat correcte  
 nor amende my thought betti thanne my worde. And the Iewe 10  
 seide: I haue grete merueile of hem that speken thinges that bene  
 hurtefull, for his holdynge peas were moche betti. And the  
 Sarazyne seide: I am maisti of my worde or I speke it; and wha  
 it is seide, I am his seruante. And thei asked him who was the  
 beste kinge; he aunsuerd and seide: that kynge that is nat sub- 15  
 iecte to his wille. And Assoras seide to an euel payer, whiche  
 came to the seide Assoras for to borowe moneye, and he seide  
 that he wolde leene him none; and yet, quod he, it shal nat be  
 so euel to me for to warne the, as it shulde be euel for to aske my  
 money agayne wha I hadde lente it. And seith: the wyseman 20  
 speketh at the leste wyse by ymagynacion, euenly demenyng  
 his thoughte, and the fool speketh by ymagynacion withoute  
 thoughte. And Theophrastes seide: that man is wele condy-  
 cioned, that can wele reporte the | goodnesse of folkes and hyde Fol. 59b  
 here malyces. And it was asked of Dystomes, how a man myght 25  
 do that he hadde no neede to othei men; he aunsuerd and seide:  
 yf he be a riche man, let him leue menely; and yf he be a poure  
 man, lete him put himself in excercyse of laboure. And Nycho-  
 make seithe that there is no betti doctou thanne dyscrecion,  
 nor so good prechou as is tyme; and he is right diligente and 30  
 besy that correcteth himself by othei and that geue betti  
 exsample to othei men thanne to himself. And Cynecus seiþe:  
 medle the nat to teche nor to gouerne the werkes of fooles; for  
 though so be that thei feele the charge and the peys of here  
 thinges greete, yet wote nat thei what thei be worthe nomore 35

[Scrope MS. cont.]

deme T 26 tyme; and] U breaks off, 2 folios wanting 27 is correct]  
 so CTH, correcteth hym Ad 29 Chymetus H, Thiometus T 30  
 thei] the T 31 grete] gre C 32 it is worthe] is þis worthe C hors]  
 om. T and] or CH

some of golde & other ritchesses that thei be charged *with*, and alsoo in the eende thei shalle konne the no more thanke than the beestis doothe him that chargethe them *with* the some. & thei  
 Fol. 93b askid Athelin whie men be ponished for theire | dedes and not  
 5 for there thoughtis; and he aunswerde: bi-cause theire thoughtis be restide allonly to God. & Admonius said: ther be iij thingis that a princee ought greetly to eschewee, that is to say to muche drinkinge of wine, to muche haunting ministrelles and other musiciens, and lewde louyng of women, for thes iij lettithe him  
 10 of alle other thoughtis. & a-nother saithe: to foryete thingis yvel doon, it is the medicine whanne it may noon other be. And Philothoque maade oon ox of mire, the whiche he offrede in sacrifice to idols, saying: y wille nott sacrifice a quike thinge, hauynge a soule, to a deede thing and *without* life. And he saithe: trouthe  
 15 is good to say, and namely whanne it profitithe to oon and to alle other. And he saithe: if thow may not coome to the science of auncient peple, at the leeste stodie and se theire bookis, as blinde men do *pat* makith candellis to be light at their soupers though that it profitithe theim bot litille. And Quindarus saithe: I mer-  
 20 vaile of tho that blamethe so muche foule thingis in other and thinkithe thayme feire in theime-silf. And Dimicianes saithe: pacience is a castelle in*pre*nable, grete haast ledith repentaunce *after* him, and worshup maakith fruyte of trouthe. And some askid Iacometes whie richemen be prouder thanne wisemen; he  
 25 aunswerd: bicause that wisemen know*th* our lord before whome  
 Fol. 94a noon derre be proude, and richemen knowith him bot litil. | And thei askid him wheder it is better to geete wisdomedome or ritches; and he aunswerde: there is noo retchesse good bot if it be profitable bothe in this worlde and in that other, bot wisdomedome is good  
 30 oueralle. & thei saide to Aristotle that a man had said right good wordes of him; and he aunswerde that he wolde deserue it. And thei askid him howe; euen, *quod* he, I shalle do the trouthe as

3 some] *somme* of a grete burden T      4 Athelin] of hym H      5 theire] hur T      and . . . thoughtis] *om.* C      6 restide] rettend C, rectyd H, retted Ad, directed T      And Amonius C, And a-nother philosophur callid Admonius T      7 eschewee] schewe C      8 \*mynstrellis TH      9 \*misiciens C  
 10 saide C      12 Phyllothoque H, Philoteque Ad, Philosoque C, Philothoque seithe *with* seithe cancelled T      18 sopers C, suppers T Ad, supper H      19 Quyndarus H      21 Dimicianus C, Dymmycanes H, Dimicrates T      22 in*pre*nable] & in reprovable H      24 Iacomytes H, Dicometes T \*prudder H      26 \*dar CTH Ad      27 richesses C      28 that

thanne horses or other beestes that bene charged with golde or  
 othiſſe ricchesses, and at the ende thei wole conne the nomore  
 thanke thanne the beestes done hem that leyne the grete burdeyne  
 on here backes. And it was asked of Avnselyne why men were  
 punysshed by here dedes and nat by here thoughtes; he aunsuerd 5  
 and seide: at the leest weye there be iij thinges that a prynce  
 oughte for to eschewe, that is to seye for to drynke wyne tomoche,  
 secondly he shulde nat haunte tomoche mynstralsye ne musy-  
 cienes, the thridde he shulde nat haunte the foolysse loue of  
 wommen, for these thre thinges shull empeche alle his othiſſe 10  
 thoughtes. And anotheſſe seithe: thynges that bene done, to foryete  
 hem is the medecyne, for it maye be noon otheſſe. And Pillothecus  
 made an oxe of myre and donge, and made his sacrefyce therof  
 to the ydoles, seyenge in this wyse: I wol nat offre a quykke thinge  
 that hathe soule to that thyng that is deed and hathe no soule. 15  
 And seithe: trouthe is good to be seide wheere that it is profytable  
 to euery man. And seith: yf thu mayste nat atteyne to come to  
 the connyng of olde wysemen, yet studye and see here bokes,  
 lyke as the blynde men make for to sette lyght before hem whanne  
 thei go to here sopeſſe, though so be that it do hem but litil profyte. 20  
 And Quirarus seithe: I merueille gretly of hem that blamen alle  
 euell thinges that thei see on othiſſe men, and thei seeme that same  
 faire vpon hemself. And Dymocrates seith: pacience is a castell  
 nat prynable, and grete haste bryngeth grete repentaunce aftiſſe  
 him, and honouryng is fruyte of trouthe. And somme asked of 25  
 Dyochomaces why the riche men were prouder thanne the wyse-  
 men; he aunsuerd and seide: for be-cause that the wysemen  
 knewe oure lorde before, wherfore thei durste neuer be proude,  
 and the riche men take | but litil knoweleche. And thei asked Fol. 60a  
 him wheder were bettiſſe for to gete wysedome or ricchesse; he 30  
 aunsuerd and seide: there be no ricchesseſſe goode but yf thei be  
 profitable in this worlde and in the tother, but wysedome is good  
 ouerall. And men seide to Arystotle that thei herde a man seye  
 right wele of him; and he aunsuerd hem and seide that he wolde  
 deserue it vnto him. And thei asked him in what maner; in lyke 35  
 wyse, quod he, as the trouthe that he seithe. And Octyphon

[Scrope MS. cont.]

ther is C 29 the tother CTH Ad  
 sothe; he answerd: I &c. T

32 how; euyne, seith he, the

that he saithe. And Octiphon saithe: þe hertis of the peple may  
 not conceiue ne comprehende ouer the might of theire vndre-  
 standinge, bot thei may wele doo les and knowe, alle liche as þat  
 a man may put in a vesselle lesse thanne it holdithe bot not more.  
 5 And he saithe: a man of vndrestandinge may wele eschewe the  
 greete quantitee of the aduersitees of this worlde, liche as a good  
 mariner knowith bi experience of the tyme to fare bi the see.  
 And Sameron saithe: I haue lost that I luffede, for the whiche I  
 fere noo more of no thingis. And Milesius said: in alle thin em-  
 10 prises, truste more in thi konnyng than in thi strengthe. And  
 Gregorie saide: paintures may welle i-nough painte likly thingis  
 outwarde, bot thoo of nature alle-only thei canne not doo. And  
 the kinge Armesis spake to his brother and saide to them: if ye  
 wille noise me for your brother, I shalle shewe yow that I am your  
 15 king; bot if ye holde me for your kinge, I shalle shewe yow that  
 Fol. 94b I am your brother. And Tales Millesius said: I mervaille | of tho  
 that for to wyne puttithe theyme in perile of deethe daily, in  
 feete of marchaundise and other waies, as wele bi see as bi lande,  
 and thei knowe not to whome thee goodis gooten shalle be de-  
 20 partede aftir their dethe [ne howe, whenne thei may lightlier  
 lerne wisdomes and with lesse peine and perille with the whiche  
 their name myȝt be more preisede aftir their dethe]. And there-  
 fore men say in a prouerbe: he is not dede whos good name endu-  
 rithe. And Pigoires said: konnyng hathe noon enmyes bot  
 25 ignoraunt peple. A-noþer saith: the wordes of fooles ar as dis-  
 plesaunt to wisemen as is the stinke of careine to theyme þat  
 felithe it, and foles knowithe noo more the lewedenes of their  
 wordes than the careine felethe<sup>3</sup> the owne stinke. And thei askid  
 a-noother howe a man may kepe him fro drinkinge of to miche  
 30 wyne; and he said: take hede and considre wele the grete inconue-  
 niences that commithe by drounkennes, and ye shalle kepe yow  
 from to much drinke. And Eugenez said: I see men aske torches  
 and candelles and other lightis for to see þe meetis that thei ete,

3 les] lesses C    4 may] om. T    not] noo T Ad    6 a] om. T    7 of]  
 om. TH Ad    to fare bi the see] to fare saile and condit his ship bi the  
 see T    8 saithe] saide CTH Ad    9 Milesius] Melycyus H, Gesyus T  
 9-10 emprises] emprises ande matiers of grete charge etc. T    10 the  
 konnyng C    11 Gregore T, Gregory Ad, Grigory H    \*paintours CTH  
 13 brethere Ad    them] hym T    15-16 bot... brother] om. T    16  
 Tales Melesius T, Tales Melecyus H    19 the geten goodis CH Ad, thei

seipe: the herte of the people maye nat comprehende ouer the  
 possibilite of here vndirstondinge, but thei maye conne lasse, lyke  
 wyse as a man maye put lasse lycoure in a vessell thanne it  
 holdethe but he maye put nomore inne thanne it holdeth. And  
 Orycas seipe: a man of good vnderstondynge maye ouercome wel 5  
 grete quantite of aduersytees of this worlde, lyke wyse as the  
 good maryne<sup>r</sup> knoweth by experyence whanne he shulde put  
 himself to the see. And Samaron seithe: I haue loste alle that I  
 haue, wherfore I am nomore aferde. And Gesius seithe: in alle  
 thyne enterpryses, loke thou haue more truste in thi connyng 10  
 thanne in thi streyngpe. And Gregory seithe: the peyntour<sup>s</sup>  
 maye wele peynte thynges that bene full lyke to that thinge that  
 he peynteth it afti<sup>r</sup> outward, but of the thinges inneward can  
 no man make hem saulf nature. And the kinge Cromesis called  
 his brederne to him and seide: yf ye wole take me oonely but for 15  
 youre brother, I wole shewe you that I am youre kinge; but and  
 ye take me for youre kinge, I wole shewe you that ye be my  
 brethren. And Tales Millesius seipe: I merueille moche of hem  
 that for getyng of good wole put himself in perille of dethe euery  
 daye, in the weye of marchaundyse or other weyes, aswel by 20  
 lande as by wati<sup>r</sup>, and wote neuer to whome he<sup>r</sup> good shal be  
 departed aftir here dethe nor how; and myght lightly gete con-  
 nyng and with lasse payne, by thewhiche thei<sup>r</sup> good name myght  
 gretely be commended afti<sup>r</sup> her deth. Wherfore oon seith in a  
 prouerbe: he is nat deed as long as his good name dureth. And 25  
 Pythagoras seithe: science hathe none enemyes but ignorauntes.  
 And anothi<sup>r</sup> seithe: the tales of a fool bene as dyspleasaunte as  
 the stynkyng of a careyne is to hem that smellen it, and the  
 fooles knowe nomore the lewednesse of here wordes thanne the  
 careyne may smelle his owen stynke. And thei asked of anothi<sup>r</sup> 30  
 how thei myght kepe himself from drynkinge of tomoche wyne;  
 he aunsuerd and seide: loke ye take heed of the grete inconueny-  
 entes that fallen by | men that bene dronken, and loke ye kepe Fol. 60b  
 you from drynkyng tomeche. And Eugene seithe: I see men  
 that asken for torches, candelles, and othi<sup>r</sup> lightes, for to see the 35

[Scope MS. cont.]

geten ande goodis T 20-22 [ne howe . . . dethe] so CTH Ad, omitted in  
 MS. 24 enemyes] enemy CT 26 \*caraine C, carion<sup>o</sup> Ad, a carien T,  
 a careyne H 30-1 incoiunces T 31 by] of T \*dronkonnesses  
 T 32 Egenes H 33 meetis] meete C ete] yete T



bot thei light not to other businesses the whiche is necessarie  
 to goodnes of the soule, þat is to say to good techinge of witt, of  
 resoun, and of vndrestandenge. And Esterion saithe: dethe dis-  
 plesithe alle men saue wisemen, and there is noo thinge en-  
 5 pechethe dethe so muche as parfite wisdomē. And Adrian  
 saithe: if I had not wisdomē saue oonly bot for to dispreise dethe,  
 yit I ought to [loue] it. And Hermes saithe: the grettiste profite  
 Fol. 95a that I haue founde in wisdomē | is that I haue compounede al  
 my diuers thoughtis in-to oon. And Quirianus saithe: some say  
 10 it were good that alle were of oon condicion, bott me semethe it  
 were not good, for euery man wold commaunde and noon wolde  
 obey; and therefore me semith it is bihouely in this worlde that  
 oon commaunde & that a-nother obey. And Dimiciates saithe:  
 whenne thou commyst in a straunge place herken diligently the  
 15 wordis of other and considre weele theire saiengis; and if thou  
 see that thou maist [as] wisely speke or bettir than thei, than  
 speke & teche theyme surely, and els here and lerne of thayme.  
 And he saithe: do thi deuoure to lerne and to knowe a-fore that  
 other businesses, as women, childre, and labours come vpon the.  
 20 And oon Philipe, a disciple of Pitagoras, said: he ought not to  
 bee holde worthi that rennethe not bot on suche as may non de-  
 fende theyme. And Selique saithe: of alle worldely thingis mene  
 is the beest, & to lyue wele and to demene his dispenses, for wast  
 of goodis is hede of pouertee; and also hitt ys vnpossible to haue  
 25 grace of alle men. And he saithe: beware thou be not wrothe  
 with him thatt saithe the trouthe; haue pacience and thou shalt  
 haue good therof. And he saithe: yvel lordis be liche as a dronken  
 man, the whiche in his dronkennes hatethe alle good vertues and  
 Fol. 95b feire | and loueth alle vice and other lewedenes; & when<sup>n</sup> the  
 30 dronkennes is paste, he dar not for shamee knowlege of thingis  
 that he hathe doon. And he saithe: a kinge of good discrecioun  
 ought not to be disceiuede, thoughe that muche peple suffre him  
 in his prosperitee; nee he ought not to leue the worshup of his  
 2 1st to] the T      3 Escriptioun T      4-5 empechith the thyngkyngē  
 of deth T      5 Adryan H      6 \*dispryce T      7 [loue], MS. reads haue  
 9 Quiryamus H      saithe] om. T      13 & that] that om. C      Dinicyates (?)  
 H, Dimiciantes Ad, Dimicrates T      16 [as], MS. reads not      17 surely  
 ... thayme] om. C.      19 labourers C      20 Pugatoras Ad      21 holde  
 ... bot] holden manlie ne worthi that striueth ande makith werre but T  
 non] not C Ad      22 Seliques T, Silique Ad      saide C      \*wordely C Ad  
 23 lyue] U begins again      27 therof] che? H      29 vices CTH Ad      30

meete that thei eten, but thei seche no lyghtes for suche thinges  
as bene necessarye to the soulle, that is to seye by good doctryne,  
by wysedome, by reason, and vndirstondynge. And Escrycon  
seithe: the deth dyspleaseth euery man saulf wysemen, and there  
is no thinge that putteth aweye the grete thought of deth somoche 5  
as dothe wysedome. And Adryan seith: yf I hadde wysedome  
for no-thinge elles but oonely for to dyspreise the deth, yet oughte  
I for to loue it wele. And Hermes seith: the grettest *profyte* that  
I haue founde in wysedome is that I haue composed alle my  
thoughtes in oon. And Quirianus seith: syn a man maye nat be 10  
withouthe thoughtes, he shulde thenke on these thinges that be  
perpetuell. And Quirius seith: somme seyne it were good that  
euery man were of oon condycion, but me thenketh it shulde nat  
be good, for euery man wolde comaunde and no man wolde  
obbeye; and therfore me semyth that it is couenable in this worlde 15  
that oon *commaunde* and anothi<sup>r</sup> obbeye. And Dimicrates seith:  
whanne þu comest in straunge places, herken lightly othi<sup>r</sup> men  
speke, and consydre wele here seyenges; and yf thou see that thou  
mayste speke as wysely or wysely<sup>r</sup> thanne thei, thanne speke  
and teche hem surely; and yf thou canste nat speke so wele as 20  
thei, loke thou herken and lerne of hem. And seithe: peyne the to  
lerne and to knowe before or grete thinges falle vnto the, as wyffe  
and children, labourages or other suche thinges falle vpon the.  
And Pheli<sup>p</sup>, the dyssiple of Pictagoras, seith: he ought nat to be  
holden for worthy that renneth vpon anothi<sup>r</sup> man that maye nat 25  
defende himself. And Silique seith: of alle the thinges of the  
worlde meene is the beste, and the beste leuyng in the worlde  
is to mesure his dispenses, for the wastynge of goodes is the keye  
of pouertee; and also it is impossible for him to haue the grace  
of alle folkes. And seith: loke thou bewar<sup>t</sup> that thou be nat wrothe 30  
with him that seith trouthe; and haue pacience and it shal be  
good vnto the. And seith: the euel lorde resembleth a man that  
is drunken, that in his drunkennesse fleeth from alle goode and  
faire vertues and loueth alle vyces and other lewednesses; and  
whanne his drunkennesse is passed, he dare nat for shame be 35  
aknowen of the lewednesse that he hathe done. And seith: a kinge  
of good dyscrecion ought nat to be deceyued, | though that many Fol. 61a

[Scrope MS. cont.]

knowledge of] knowledge the CTUH Ad

chialrie and to yeue theyme their wagis, thoughe he weene to  
 haue fewe ennyes, for in whate place that he be, he hathe euer  
 for to do. And Melleyus saithe: he is not riche whos ritchesse  
 durithe bot a while, ne that lightly may be taken from him, ne  
 5 yit that durithe a long tyme in this worlde; bot tho be ritchesse  
 for to preise thaat durethe euer. And Bracalique saithe: a coue-  
 tous man hathe noo reste, ne a couetous man may not be riche.  
 And *Philipe*, the kinge of Macedonie, saide to tho that consailed  
 him too brenne the citee of Athenes whanne that he had wonne  
 10 it; we shulde shewe than, *quod* he, as conquerede, and we be  
 conquerours. And Arsides saide: thi tunge may swere a lie *with-*  
 out the assente of thine hert, and therefore it is good *pat* the  
 herte and the tunge be of oon opinion. & he saithe: require not  
 of God that the whiche *pou* maist wele haue, that is suffisaunce,  
 15 whiche euery man may wele haue; bot require aloonly that  
 Fol. 96a suche as thou hast may suffice the. & Pitagoras | saithe: he that  
 belevithe not *pe* resurreccion of deede peple farethe as a shadowe  
 or a domme beste, *pe* which fallithe lightly for a litille winde.  
 And he saith: we shulde doo our werkis bi deliberacion and bi  
 20 grete prouision, and not sodenly. And he saithe: if thou wilt  
 excede thine enmy, calle him not iangler, foole, ne sclaunderer,  
 nee noon other eville vices, for thi blame is to him worthe a greete  
 preising. & he saithe: who-so wolde be preisede of his deedis, he  
 ought to haue a verray freende to reporte theyme. And he saithe:  
 25 men ought more to chaastice *pe* peple bi soft wordes & meeke than  
 bi eville & sharpe. And he saithe: kepe thi freende a-boue al  
 thing and concidre whate losse thou hast if thou leese it; for if  
 thi house falle, thou lesiste bot the repairing, bot if thou lese thi  
 freende, thou wennest many enmys. And he saithe: whenne a  
 30 man is in his greete ire, he farithe as an house take *with* fire in  
*pe* which, for the greete quantite of the smoke and the noise of

3 Melycus H, Milleyus Ad 5 ritchesse] riche T 6 Bracalyque H,  
 Breuelicus TU 8 *Philipe*] Profite H the] *om.* T 10-11 than . . .  
 conquerours] thanne, seid hee, as we bee cowardes conquered, ande we be  
 known conquerours to saue it TU 11 Arcides T, Arcydes U, Arcedes H  
 12-13 and . . . opinion] and the tong be of oon appynyon thyne hart may  
 be anoþer H 13 \*pinion Ad saithe] sathe C 15 may wele haue]  
 may haue wele C 16 Pictogoras H 17 of] of the T 18 \*domme  
 C, dom U, dum H, dombe T Ad 21 iangler T Ad 22 eville] foule  
 H vysis corrected to name in H 27 losse] lost C hast] hast lost T  
 28 bot if] but ande TH 29 \*wynnyst CTUH Ad 30 is] *om.* CU

men offre hem to him in his prosperite; nor he shulde neuer the rather leue the worshippinge of his knyghtes and yeue hem here wages, though so be he weene that he haue but fewe enemyes, for in euery place where he is he shal haue euermore adoo. And Moleyus seith: he is nat riche that his ricchesses dure nat but 5 litil, nor that maye litely be taken from him, ne suche also as duren longe; but the verrey true ricchesses bene thei that duren euerlastyngely. And Bratallyque seith: the couetouse meñ haue neuer reste, nor the negarde ne the suspescious man maye nat haue good lyffe. | And Phelyp, kinge of Macedoyne, seide vnto hem that **Fol. 66a** counselled him that he shulde brenne the citee of Athenes whanne he had wonne it: it shulde seeme thanne, *quod* he, þat we were conquered, and we bene conquerours. And Archide seithe: thi tunge maye iuge a leesyng withoute consentynge of the herte, and therfore it is a faire thinge that the tunge and the herte be 15 of oon oppynyōn. And seith: requere nat of God that thinge that thu maist fynde, that is to seye suffysauntee, that euery man maye haue; but requere that oonely that suche thinge as thu haste maye suffyse the. And Pictagoras seithe: he that beleueeth [not]<sup>1</sup> in the resurreccion of deede bodies is lyke a shadowe, or a 20 beeste that is dombe, orelles a tree that falleth lightly for a litil wynde. And seithe: we shulde sewe oure werkes by deliberacion and by grete prouysyon, and not by auenture oonly. And seith: yf thu wylte excede thyne enemye, loke thu calle him nat a iangelere, a foole, nor a sclauderer, ne full of othi<sup>r</sup> vices, for thi 25 blame shal be to him a grete worship. And seithe: a man that wil be allowed in his werkes shulde haue a good frende that wolde reporte him forthe. And seithe: a man shulde chastyse the peple more by goode and humble wordes and sweete thanne by euell and sharpe wordes. And seithe: kepe thi frende aboue alle thinges 30 and consydre wele what a losse it is for to leese him; for though thyne hous falle, thu leestest no more but the walles, but in the losse of thi frende, thu shalt wyne many enemyes. And seith: whanne a man is in his grete wrath, he is lyke an house that is sette on fyre in thewhiche, for the quantytee and the noyse of 35

[Scrope MS. cont.]

he] *om.* C 31 the smoke] the *om.* C Ad

<sup>1</sup> omitted in MS.

the fire, the ien may not see nee the eris here; & also as a ship  
 that may not be gouernede in a strong outeragious tempeste and  
 wynde, also a coragee meuede bi ire may not wele be gouerned  
 ne peesed bi softnes ne bi no maner instruccion; and also ire is so  
 5 eville that a litille sparke makithe lightly a [grete] fire, yit ire is  
 often tyme pessede bi scilence, liche as fire is staunched bi takinge  
 a-way of the matier; and moreouer euen as a dronken man hathe  
 Fol. 96b no knowlege | of his dronkennes as longe as he is ther-in, & yt  
 shewith whanne that he seithe a-nother dronken he knowithe the  
 10 staate that he was in, on the same wise oon angrie man whenne  
 that he is coled of his ire and seithe a-noother angrie knowith in  
 whate plite he was. & he saithe: wee se comonly that women be  
 soner angry thanne men, and seke peple than hole, and old men  
 thanne yonge; wherefore men may thinke that ire comethe of  
 15 feblenes of corage. And a maister disputede with his man and  
 saide to him: holde thi pees, thou bonde-childe. He aunswerde  
 him: I may neuer the lasse be woorth for my linage, bot thou  
 arte the les woorth for thi condiciouns. And he saithe: a wise  
 man shulde say *pat* the whiche is bihouely and some tyme here  
 20 suche as longithe not to him. And he saithe: there is noo thinge  
 that greeuith the freende wers than to shewe that thou holdiste  
 him suspecte. And a-nother saithe: conuerse so with the peple  
 that thei may coueite and desire thi presences whenne thou arte  
 partede from them, and that thei may bewaile thi dethe. And a  
 25 manne wepte the day of the birthe of his sonne, to whom men  
 askid whie that he wepte whenne that he shulde be glade; and  
 he aunswerde: for that my son gothe to die. And some askid  
 a-nother whaate maner of men is leeste haatede; and he aun-  
 Fol. 97a swerde: tho that may neither noye ne helpe, | and that dothe  
 30 neither good ne evill, for shrewis hate good men and good men  
 haate shrewis. And a-nother saithe that costome is [strenger] to  
 breke thanne nature. And a-nother saithe: there is double abste-  
 nence, the toon contrarie to the tother, bot god wille *pat* is

2 tempeste and] *om.* CTUH Ad 4 \*peased T and] *om.* T is]  
*om.* C 5 [grete] *om.* MS. 6 \*pesed U, peasid T, pesied Ad, passid  
 C \*scilence C 7 matier] *wode or soche othur* TU 10 \*whas Ad  
 13-14 and . . . yonge] *an olde man than a yonge* T, *an olde men than yong*  
 U 17 him] *om.* T 17-18 the lasse . . . arte] *om.* TU 18 woorth]  
 wrothe C 19 and] *am* C 23 presence CTUH Ad 24 \*bywaile U  
 25 sonne] child H 26 glade] gladed TU 29 \*nother C, nether U

the fyre, the yghen maye nat see nor the eeres here; and lyke as  
 a shippe by a grete and outeragious tempeste may nat be wel  
 gouerned and ruled for the outeage of the tempeste, in lyke wyse  
 a courage meoued with angre maye nat be wele gouerned ne  
 appeesed, neithi<sup>r</sup> by meanes ne steringes whatsomeuer thei be; for  
 5 anger is so cursed that a litil flame maketh lightly a grete fyre,  
 and many tymes it is appeesed by scylence, lyke as the fyre is  
 staunched by takinge awaye of the woode; | and<sup>1</sup> also lyke as a Fol. 66b  
 drunken man hath no knowelech of his drunkennesse as longe as  
 it dureth and afti<sup>r</sup> that whanne he seeth anothi<sup>r</sup> drunken thanne  
 10 he knoweth in what estate he was himself, in lyke wyse it is of a  
 man that is wrothe. And seithe: we sene comounly the wommen  
 sooner wrothe thanne the men, the seeke men sooner<sup>r</sup> thanne the  
 hoolle, and the oolde men sooner thanne the yonge men; wherby  
 a man may knowe that angre cometh of feblennesse of courage. 15  
 And a man disputed with his seruante, to whome he seide: holde  
 thi peas, boonde-mannes sone. To whome he aunsuerd: I maye  
 nat be the wors for my lyne, but thu mayste be lasse worthe for  
 thi condycions. And seith: a wyse man shulde seye these thinges  
 that bene couenable and othirwhile heere that thinge that apper- 20  
 teyneth nat to him. And seith: ther<sup>r</sup> is no-thinge that maye greue  
 thi frende someche as for to haue hym in suspescyon. And  
 anothi<sup>r</sup> seithe: loke thu be conuersaunte with thi fellowes in suche  
 wise that thei wil wysshe and desire to haue the ayen in here  
 presence whanne thu arte departed from hem, and that thei 25  
 myght weepe afti<sup>r</sup> thi dethe. And there was a man that wepte  
 the daye of the natiuitee of his sone, whome oon asked wherfore  
 he wepte and hadde so grete a cause to be mery; he aunsuerd  
 and seide: for because my sone gothe towarde his dethe. And  
 somme asked of anothi<sup>r</sup> who were thoo people that were leest 30  
 hated; he aunsuerd and seide: thei that maye nother helpe ne  
 noye, and that do nother good ne harme, for the euell haten the  
 goode and the goode the euell. And anothi<sup>r</sup> seide: custome is  
 harder to breeke thanne nature. And anothi<sup>r</sup> seithe: there bene  
 two maner<sup>r</sup> of abstynences, oon is by constreynte and the tothi<sup>r</sup> 35

[Scrope MS. cont.]

30 evill] harme C, ylle H

31 saithe] said TU

\*custume CH

[strenger] so TUH Ad, straunger MS. and C

<sup>1</sup> repeated in MS. as a catchword.

the beste. And a-noþer saithe: speke not bot of profitable thingis;  
ete not more þan thi sustinaunce; aske not bot that is possible to  
be hadde; pleine the nott of thi freendes; dispeire þe nott of that  
thou maiste not a-mende; aske not of a couetous man; teche that  
5 thou can and yeue of suche as thou haste; be paciente in thine  
aduersites; doo write in thi seale or in thi signet: bothe good &  
eville shalle ende, and biholde it often. And a-nother saithe: oon  
of the thingis that makithe man moost for to erre in his iuge-  
mentis is short thought and hasti speche. And a-nother man  
10 repreuede a wiseman, to whome þe wise man saide: thou repreuest  
me of the leste of mye viciis. And thei askid of oon other whie he  
wolde haue no sonnes; he aunswerde and saide: whenne I am olde  
for the grete loue that a man hathe to his son, and the greete  
peines & woes þat a man resceiuethe for him, I hadde than leuere  
15 be the sonne than the fader. And some said to a-nother, that  
went to a straunge viage, that he shulde not go for he might die  
Fol. 97b there; and he | aunswerde theyme that the same dethe was in a  
straunge countre as that it was in his owne house. And thei  
askid a-nother whate thinge is that the whiche is not good for  
20 to doo, alle-thoughe that it be trewe; and he aunswerde: a man  
to preise him-silfe of his good deede though that he haue doon it;  
to lie it is some tyme good, for to yeue hope to his enmyes and  
for to saue his freende from dethe; and trouthe is nott euer good  
to say. And thei askid him whate was moost delitable; and he  
25 aunswerde that the whiche may not longe a-bide in oo plite and  
of the whiche men may leest finde. And he saith: a man that  
wille come to eny goodnes shulde not leue it thoughe that he  
come not therto atte þe firste tyme; he shulde rather turne a-yen  
thertoo for that fallithe at oo tyme comithe not at a C tymes.  
30 And he saithe: a wiseman is nott disceiuede bi flateringis and  
fals wordes or soft, liche as the serpente desceiuethe that takithe

1 the beste] the om. T      2 sustinaunce] substaunce Ad      5 can]  
\*channe Ad      9 a-nother] a CTUH      10 reproueste C      14 re-  
sceiuethe] restreyneþ T      I] therfor y H      than] om. H      15 some]  
Seneca TU, he H      16 \*vent C      19 the whiche] the om. T      for] om.  
CTUH      21 deede] deedis C      23 is nott euer] added interlinearly,  
then cancelled in T      euer good] good euer C      24 say] saye euer T  
was] om. T      24 delectable TH Ad      24-5 and he aunswerde] om. T  
25 plite] plight T, plase H      28-9 atte . . . thertoo] om. T      29 not  
at] not in UH Ad      31 soft] soft speche UT

is of good wille, whiche is the bettiꝛ. And anothiꝛ seithe: loke  
thu speke nat of thinges but suche as bene profitable; and loke  
thu eete nomore thanne is necessarye for thy sustenance; and  
loke thu aske no thinge but that thu arte possible for to haue;  
and loke thu pleyne the not on thi frendes; and loke thu dyspeire 5  
the not of theeȝ þinges that thu maiste nat amende; and aske  
no-thinge of a coueitouse man; and holde faste that thu haste  
lerned and lerne that thu haste nat knowen before tyme; and  
yeue of that that thu haste; wryte in thi seal or in thi signet that  
the goode & the euell shull ende, and loke vpon that oftentimes; 10  
and haue pacience in thyne aduersitees. And anothiꝛ seith: oon  
of the thinges that makith a man sonnest to erre in his iugement  
is short penking | and hastynesse for to speeke. And oon rebuked Fol. 67a  
a wyse mañ, to whome the wyse man aunsuerd: thu repreuest  
me for I shulde amende my viceȝ. And thei asked of anothiꝛ wyse 15  
man wherof profyted a good sone; he aunsuerd and seide: he  
yeueth dilectacion to his fader in his lyffe and putteth away the  
doute of his deeth. And thei asked of anothiꝛ why he wolde haue  
no sone; he aunsuerd and seide: whanne I see the loue that a  
man hath to his sone, and the grete peynes and sorowes that he 20  
hathe for hem, I had leuer be withoute him thanne haue him.  
And somme seyden to another, that wente in a straunge vyage,  
that he shulde nat go for he myght lightly deye by the weye;  
and he aunsuerd hem, seyenge in this wise that the deeth was in  
a straunge cuntree euen as it was in his owen chambre at hooome. 25  
And thei asked of anothiꝛ what thinge was that that was nat  
good for to do, though so were that it were true; and he aunsuerd  
& seide: a man that preyseth his owen goode deedes though so  
be that thei be true; and also for to lye othirwhile it is good, in  
yeuyng comforte to his enemyes and save his frende from the 30  
deeth; and trouthe is nat alweyes good to be seide. And thei  
asked him what thinge was moste delectable; he aunsuerd and  
seide: that thinge that might nat longe abyde in oon state and that  
that a man maye leest fynde. And seithe: a man that hathe wille  
to come to any goode, he shulde nat leue it though so were that 35  
he myght nat come therto at the firste tyme but he shulde do his  
parte for to recoueꝛ it ayen, for there falleth at oon tyme that  
falleth nat at anothiꝛ tyme. And seipe: the wyse man is neuer  
deceyued by flaterers and sweete wordes, lyke as the serpente is



& etithe of the pecok in the biholdinge the feire fethers of his  
 taile. And he saithe: a wise prince shulde helpe him-silfe in  
 werres bothe *with* good and withe eville in diuers maneres. And  
 he saithe: if thou hate a man, *pou* shalt not therefore hate his  
 5 [meyne]. And some saide to a leche that a man had bought a  
 Fol. 98a bookes constreinethe not the peple | to rede thayme. And  
 a-nother said: a man shuld serue God in x maniers, that is to say:  
 to thanke God of the goodnes that he hathe sent him; to susteine  
 10 pacientlye the aduersitees that a man resceiuethe; to speke true  
 thingis; to pay alle that a man *promisith*; to iuge rightwisely;  
 to haue *temperaunce*; too doo wele aftir his power vnrequirede;  
 to worshuppe his freendes; to foryeve the defautes of his enmyes;  
 to desire ne doo noon other thinge bot as a manne wolde haue to  
 15 him-silfe. And oon was blaamede for he yaue his siluer to oon  
 eville nedy man; and he saide to theyme that blamede him; I  
 haue not yeuen it him as to a shrewe, bot as a nedic man. And  
 he saithe: the haunting of manie laboures is the delite of the  
 bodie. Thanne some askid him sen whenne he was bicomme wise;  
 20 he aunswerde: senne that I beganne to dispreise my-self. And he  
 herde a man that recited lesingis and in-possible wordes; to  
 whome he said: if a-nother tolde to the the thingis that thou  
 saiest, thou woldest not beleue hym; wherefore *pou* shuldist not  
 think *pat* men beleuith the. And Aristophanus saith: victoire  
 25 of worde is not victoire, it is rather the verray worde in dede.  
 And Anaxagoras saithe that a worthi man dredithe not dethe,  
 for wisdomme gouernethe his vndrestanding, his tunge is voice of  
 Fol. 98b trouthe, his hert is good wille, pitee and | mercie be his freendes,  
 to seke wisemen that is his fete, his lordship is rightwisenes, his  
 30 reaume is mesure, his swerde is grace, his speer is peas, his shot  
 is saluacion, his chiuallrie is the counsaile of wisemen, his array  
 is strengthe, his tresour is discipline, his loue is *pe* felawship of

1 \*vethers C, feders U Ad, fedurs T 5 [meyne], MS. reads enmye  
 9 goodnes] good C, goodis TUH Ad 11 rightwisely] rightfullie T  
 12 \*temporans H 13 fawtys H, faultis Ad 14 thinges T 17  
 him] to him C as] as to TH, to Ad 18 the delite] to  
 delite C 20 senne that] sen CU, syn T 21 \*hard TH  
 22 the thingis] the om. TH Ad 23 hym] them T 24 think]  
 \*thunke C 24 victoire] victour TU, victorie Ad 25 of wordis  
 C 26 worthi] corrected to wise (?) in C 29. fete] sute H  
 30-1 shot is] schot C, shott TU Ad 32 \*strenght U, strengith T,

taken and eten of the pecocke for lokynge on the faire fedres of his taille. And seith: a wyse prince shulde helpe hymself in the werre with goode and euell men in diuers maners. And seith: yf thou haue a man in hate, thou oughtest nat for that to hate alle his meynee. And somme seiden to anothi<sup>r</sup> that a man had bought 5 a booke and studyed nat therinne; to whome he aunsuerd & seide: the bookes constreynen nat a man for to reede hem. And anothi<sup>r</sup> seithe: men shulde serue God in .x. maners, that is to seye: yelde graces to God of the goodes that he hathe sente hem; suffre paciently the aduersitees that thei resceyven; speke things 10 that bene true; holde that thei promyse; iuge truly; and to haue good attemperaunce; to do wel afti<sup>r</sup> he<sup>r</sup> powe<sup>r</sup> withoute requeryng; worship<sup>p</sup> theire frendes; and foryeue also the fautes of theire | frende and of his enemye<sup>s</sup>; and desyre nat ne do nat to Fol. 67b other me<sup>n</sup> suche things that he wolde nat haue himself. And 15 he was blamed for he yafe moneye to an euel man that was poure; and he aunsuerd vnto hem that blamed him: I haue nat yeuen him the moneye as for an euel man, but as for a poure and a nedye man. And seith: a man shulde worship<sup>p</sup> the goode folkes in here lyfe, and preye for hem afti<sup>r</sup> he<sup>r</sup> dethe. And seith: the 20 excercise of diuerse werkemen putteth awaye the dilectaci<sup>o</sup>n of the body. Thanne somme asked him how longe it was syn he was a wyse man; he aunsuerd and seide: sythen that tyme that I bega<sup>n</sup> to dyspreyse my lyffe. Thanne he herde a man that rehersed leesynges and wordes that were impossible; to whome 25 he seide: yif anothir tolde the the<sup>s</sup> wordes that thou seyste, thou woldest nat beleve him; wherfore thou shuldest holde thi peas and thenke that men beleve nat the. And Arystophanus seith: the victorie of worde is no victorie, but the verrey victorie is in dedes. And Anaxagoras seith: the wyse man dredeth not the 30 dethe, for wysedome gouerneth his vndirstandinge, his tunge is voyce of trouthe, his herte is good wille, pytee and mercy bene his frendes, his feete bene the seechers of wysemen, his lordship<sup>p</sup> is iustice, his regne is mesure, his swerde is grace, his speere is peas, his arowe is saluacion, his knyghthode is the counsell of 35 wyse men, his arraye is streyngthe, his thresoure is discipline,

good men ; and alle his desire is to fle synne and to serue and loue  
 God. And some saide to a wiseman that hadde encreced þe bar-  
 rage of a towne, that is to say a newe subsidie, that the lord had  
 sette there: howe is it, *quod* he, arte thou not wrothe with that  
 5 whiche thou hast doon? To whom the wiseman aunswerd: it  
 gothe me euen as þouȝ I had dreemed it. And he saithe: freendes  
 be of noble affeccoun, and therefore must thou take hede and  
 seeke oon bi a-nother, as a house dove drawithe other to him and  
 a-bid[ith] stille homelye. And a king askid a wiseman whome he  
 10 noised to be a good iuge ; suche, *quod* he, as is not meved bi flaterie,  
 the whiche is not corrupted bi yiftis, & that is not desceiuede for  
 faute of discrecion. & a-nother said: sklaunderers be wers than  
 theves, for theves stele not bot money and sclaunderers stelithe  
 & takithe away luf. And a-nother said: worshup yeuen without  
 15 cause, in the eende it shalle be conuerted in-to shame. And  
 a-nother said: it is bettir to dwelle with a serpent þan with oon  
 Fol. 99a evil woman. And he saith: men shulde doubtte þe | soteltees  
 and wiles of his enmy if he be a wiseman ; and if he be a foole,  
 doubtte his shrewednes. And a-nother said: the moost liberal of  
 20 the world is he þat noisith for a greete thing the goodnes that  
 men dothe to him, and for a litille thinge that the whiche he  
 dothe to othir ; & that holdithe him wele content wheder that  
 he be maade pore or riche. And he saithe that þe harsshest of  
 alle men is he that askithe vnbehouely after þat men hathe  
 25 refused him. And a-nother saith: envie distroiethe the worlde  
 and fretith it & werith it as rust dothe yren. And a-nother  
 saithe: euen as noo thing may be wreten in a writen *lettre*  
 without þe first *lettre* be rased, on the same wise men may  
 not putte in a bodie noblesse & vertu bot if vices and  
 30 harlotry be first put away. And a-nother saithe: liche as men  
 may not at oonys see heuen with the oon iee and erthe with the

1 loue] to loue CTUH	2 some] he TU	2-3 barruage TU	4
quoth T	6 me] to me TU, with me Ad	þouȝ] om. T	7 noble]
notable C	8 as] as that CTUH Ad	*dowfe C Ad, dowse T	other]
othur dowses T, other dowes U	9 a-bid[ith]] abide MS.	*homelelie U,	
homllie T	*axed T	10 quod] seid TU	12 a-nother wise man
TU	*wors CU	13 1st theves] bestes Ad	14 a-nother philosophe
phur TU	to worschip C	16 a-nother philosophur TU	*sarpent H
17 *subtiltees C Ad	the wyles and sotiltees T	20 goodnesses C	
21 and] and that C	litille thinge] litill T	that] om. C	22 2nd that]
om. T	23 harsshest] scarcest TU	24 hathe] haue T	25-6

the companye of goode is his loue; and alle his desire is for to flee synne and to sewe and loue God. And anothi<sup>r</sup> wyse man seide, that hadde gone aboute the barrage of a good towne, that is to seye for to gadre a newe subsedye whiche the lorde of the towne had sette; thanne oon seide vnto him: arte thu nat wrothe 5 with that thu haste done? To whome the wyse man aunsuerd: it is euen soo with me lyke as I hadde dreemed it. And seithe: the frendes be<sup>n</sup> of noble affeccion, wherfore a man shulde kepe hem wele and geete oon aftir anothi<sup>r</sup>, lyke a coluer that is pryvee draweth straunge doves to him and maketh hem pryvee. And a 10 kynge asked of a wyse man who he wolde thenke shulde be a iuge; he aunsuerd & seide: that man that is nat meoued by flaterers, nor he that wole nat be ouercomen with yeftys, and he that is nat deceyued by faute of dyscrecione. And anothi<sup>r</sup> seithe: sclaunderers bene worse thanne theefes, for theefes steele not 15 but goodes, and sclaunderers taken and steelen awaye the worship<sup>p</sup> of a man. And anothi<sup>r</sup> sei<sup>p</sup>e: worship<sup>p</sup> yeuen to a man withoute cause in the ende it shal be | turned in-to shame. And anothi<sup>r</sup> Fol. 68a sei<sup>th</sup>: it were better to dwelle with a serpente thanne with an euel womman. And seithe: oon oughte to doughte the subtilitees 20 and the engynes of his enemye yf he be wyse; and yf he be a foole, his cursydnesse. And anothi<sup>r</sup> seithe: the moste liberal man of the worlde is he that taketh for a grete þing<sup>g</sup> the goodnesse that oon dothe him, and for litil the goodnesse that he himself dothe to othi<sup>r</sup> men; and also he that holdes him contente with 25 that he hathe, be he ryche or poure. And seithe: the moste nygarde of the worlde is he that asketh ouer beesily a thinge afti<sup>r</sup> that that he is seide pleynely naye to and vtterly refused. And anothi<sup>r</sup> seithe: enuye destroieth the worlde<sup>1</sup> and weres it as the fyle dothe the yren. And anothi<sup>r</sup> seithe: lyke as a ma<sup>n</sup> maye 30 nat wryte in a letter that is wreten inne before on-lasse tha<sup>n</sup> the writynge be defaced before, in the same wyse a man maye not putte the vertues and the noblesses in a body on-lasse thanne the vices and the ordeures bene voyded oute therof. And anothi<sup>r</sup> sei<sup>p</sup>e: lyke as a man maye nat see a<sup>l</sup>latoones with his yge bothe 35

[Scrope MS. cont.]

And . . . yren] *om.* C      27 writen] writing C      28 be rased] *om.* T  
 31 oonys] onus C      the oon] that oon C, one T

<sup>1</sup> a space is left after worlde in the MS.

tother, on the same wise men may [not] applique his wit to-gidder  
 bothe to vertu & to vice. And a-nother saithe: the right verray  
 stedefaste loue is whenne freendes be like of condicions; and if  
 thei be diuers or contrarie, vnnethe may the loue endure. And  
 5 he saithe: the peple ought to doubte and obey kingis *with fere*  
 & *with loue*. And some askid him: whan<sup>n</sup> is þe wit of man  
*perfite*? And he aunswerde: whenne he spekith bot to a point.  
 And a-nother saith: on envious man hatith a liberal man, & a  
 Fol. 99b couetous | man is wrothe with that the whiche another man  
 10 despendethe. And a-nother saithe: wynnyng may not be *with*  
*iustifienge*, ne helthe *with* glotonye, frendship *with* disceite,  
 noblesse *with* evil discipline, luffe *with* pride, iustice *with* neces-  
 sitee, rest of hert *with* enuy, wit and discrecioun *with* vengeance,  
 ne worthines *without* counsaile. And a-nother saithe: truste not  
 15 in a foole for loue ne for neyghborshippe that thou haste in him,  
 for it were as muche worthe to haue the neighborschip of oon  
 hous where fire is in. And [a]nother saithe: he is right a greete  
 enemy of whome the deedis be feble & bittir and the wordes softe  
 and curteise. And a-nother saith: wisemen durith during the  
 20 worlde and affir their dethe, for the imaginacions durithe in þe  
 bodies of peple. And a-nother saith: to considre the ende of  
 thingis, it helpithe muche to doo wele. And a-nother saithe: thou  
 shuldist loue wheder thou be loued or noon. And a-nother saithe:  
 a fole wenithe euer that God hathe emploide noo thinge wele bot  
 25 that the whiche he hath youen him; and him semithe that he  
 shulde haue maade & ordende better the worlde than God hathe  
 doon, although *þat* that he canne not aloonly gouerne his persone.  
 & a-nother saithe: if ye wille yeue to nedie peple, in *þat* dede ye  
 shalle do seruice and pleaser to our lorde. And another saithe:  
 30 it is better to be stille than to argue and to contrarie a-yens a  
 foole; & þe enmytee of shrewes is better than their frendship;  
 Fol. 100a & a sharpe | life in good deedis is better than oon easy and a soft  
 in evil deedis; [and] it is better to be *without* a name þan to haue

1 men] <i>om.</i> U, he T	[not], <i>om.</i> MS. and CH	applique] aply H
2 a-nother philosophur TU	4 *lufe C Ad	5 *dought T 6
with loue] <i>om.</i> T, with <i>om.</i> UH	þe] <i>om.</i> T	8 a-nother philosophur
TU 10 saide U	11 iustifienge] stryvyng	and iustifienge TU 16
the] <i>om.</i> T	17 [a]nother] MS. reads nother	20 the imaginacions]
ther ymages TU	21 bodies] hertis TU	seid TU 24 emploide]
employed and ordered TU	25 *yeuen TUH	26 *ordeyned TH

the heuen and the erthe, in lyke wyse a man maye not applye  
 hiȝ witte bothe atoones to vertues and to vyces. And seith: the  
 verey true and stable loue is whanne the frendes bene of lyke  
 condycion, for yf thei haue diuers and contrarye condycions,  
 with grete payne the loue shal endure. And seithe: the people 5  
 aughte for to obbeie and doute the kinge, and for to loue him  
 and dreede him. And somme asked him what tyme a mannes  
 witte was parfyt; he aunsuerd and seide: whanne he speketh  
 nothinge but allewey wele to the poynte. And anothiȝ seithe:  
 the enuyous man hateth the liberal man, and the couetouse man 10  
 is wrothe with that that other men spenden. And another seithe:  
 wynnynge may nat be with iustificacion, ne helthe with glotonye,  
 frendeshiȝ with deceyuenge, iustice with necessitee, noblesse with  
 dyscipline, loue with pryde, reste of herte with enuye, wysedame  
 and dyscrecion with vengeance, nor processe withoute counsell. 15  
 And anothiȝ seithe: loke thou put not thi truste in a foole, nother  
 for loue ne for neighborhed that thou haste in him, for it were as  
 good haue the neighborhed of an hous that is sette on fyre. And  
 seithe: he is right a grete enemye, whos dedes bene felle and  
 bitter and his wordes sweete and curteys. And anothiȝ seith: 20  
 the wyse man dureth while the worlde dureth, and aftiȝ his dethe  
 | his ymage shal endure in the hertes of the people. And another Fol. 68b  
 seithe: ho that consydereth the ende of thinges, it helpeth him  
 meche for to werche wele. And anothiȝ seithe: thou shuldest loue  
 whediȝ thou be loued or not. And anothiȝ seith: the foole wenyth 25  
 alwey that God hathe employed no thinge wele but that he hathe  
 yeuen vnto him; and he weneth also that he coude haue made  
 the worlde bettiȝ thanne God, though so be that he can nat wele  
 gouerne his owen persone. And another seithe: loke ye yeue and  
 do wele to the poure and needy people, for in so doynge ye shal 30  
 serue and please God. And anothiȝ seithe: it is bettiȝ for a man  
 to holde his peas thanne to contrarye and argue with a foole;  
 and it is bettiȝ to haue the enemytee of an euel man thanne his  
 frendshiȝ; and it is bettiȝ to haue a sharpe lyfe in doynge wele  
 thanne to haue a plesaunte lyfe in doynge euel; and it is bettiȝ 35

[Scrope MS. cont.]

Ad 27	although] and though C	pat] om. T Ad	that] om. TU Ad
29	*plesier C, plesur T UH, plesif Ad	lorde God T	30 better] om. T
1st to] om. T	and] om. C	31 their] other C	32 *esie TU Ad
33	[and], MS. reads ant		

an eville name; and pouerte is better than the riches of caitifs;  
 and a pore man *with* vertu is better than a richeman that is  
 worshuppede for his synnes. And a-nother said: it is better not  
 to knowe oon vniust king than to be his secretarie or next vn-to  
 5 him. And a-nother said: if thou yeve to eny persone for to haue  
 a name aloonly, that is noo liberalnes, for thou doost it not bot  
 for thi profite. & a-nother saithe: he is not of a lowable lif the  
 whiche thinkithe not this day as good or better as *pat* *pe* whiche  
 is past. And a-nother saithe: thou maiste not haue that thou  
 10 desireste, if thou suffre not paciently that the whiche thou wolde  
 not haue. And a-nother saith: men shalle be in thi handling as  
 longe as thei trust in the. And thei askid a wiseman whie he  
 wolde haue no sonnes; he aunswerde: bicause I haue had i-nough  
 to doo to chaastice my bodie and to redresse my soule *without*  
 15 hauynge eny other to teche. And *pei* askid him: who is he that  
 moost repentithe him in this worlde; and he aunswerde: the  
 wiseman at the oure of deethe, bicause that he hath not wrought  
 aftir his wisdom, and he that hathe doon wele to a man ingrate.  
 & thei askid him whate thinge encrecithe lawe; he aunswerd:  
 20 trouthe. Whate thing susteinethe trouthe? Witt. And whate  
 gounetethe witt? The kepinge of the tunge. And whoo kepithe  
 the tunge? Pacience. Whate causithe pacience? The feere of  
 Fol. 100b God. Whate causithe the fere of God? To speke | of dethe and  
 to knowe his frealte. And a-nother saithe: *superfluyte* makithe  
 25 a bodie sike, and trouble wyne the witt, ire is contrarie to wise-  
 dome; bot *temperance* confortethe the herte and puttith away  
 alle heuynesse and yeuethe helthe. And he saith: though that a  
 wiseman be of lowe lynage, yit he is noble; if he be straunge, he is  
 worshupped; and if he be pore, yit men hathe to do *with* him.  
 30 And a-nother saithe: he that endurethe no thing in his youthe  
 restith not in his age. And a-nother saithe: the *errour* of a foole  
 lessethe be often litille thinkinge. And a-nother saithe: the tunge

1 \*cayfteis Ad, a caytyf H 3 synnes] tyrannye and synnes TU  
 4 his] om. T 5 saithe CTU Ad for] om. TU 6 \*doist H  
 Ad 7-8 the whiche] that T 8 \*gude Ad *pat*] that day TU  
 9 is past] he paste T 12 1st thei] men T \*triste C 17 \*houre TU  
 Ad that] om. C 18 ingrate] onkynde ande ingrate TU 20 trouthe  
 repeated in U whate] what thyng Ad 21 \*tong H Ad 21-2  
 And whoo kepithe the tunge?] om. Ad, see O 24 \*freelte TU Ad And]  
 om. T 26 \*temporans H 27 that] om. TU 28 if] ande if TU  
 straunge] a straunger TU 29 yit] om. C hathe] haue T to do

to be withoute renoune thanne for to haue it euel; and pouertee  
is betti<sup>r</sup> thanne the ricchesse of caytefes; and it is betti<sup>r</sup> be poure  
withoute vices tha<sup>n</sup> ryche to be worshipped by synnes. And  
anothi<sup>r</sup> seith: it is better a man knowe nat a kinge that is nat  
iuste, thanne to be his secretarie or nexste aboute him. And 5  
another seithe: yf thu yeue any man for to be wele named therby  
oonely, it is no liberalte, for thu doste nat but for thi profyte.  
And anothi<sup>r</sup> seithe: ho that pleyeth vngoodely pleyes, it is a signe  
of pride and it shal gladly ende in angre. And anothi<sup>r</sup> seithe: he  
ne ys to be allowed in his leuyng that taketh nat this daye as 10  
good or better as that that is passed. And another seithe: thu  
mayste nat haue that thu desierest, but yf thu susteyne firste  
that thi<sup>ng</sup> that thu woldest nat haue. And seithe: the men shull  
be in thyne handes as longe as thei maye truste in the. And  
somme asked of a wyse man why he wolde haue no sones; he 15  
aunsuerd and seide: for I haue hadde ynough adoo to chastise  
my body and to redresse my soule, though I hadde none other  
to redresse and teche. And thei asked him ho it was that repented  
him moste in this worlde; he aunsuerd and seide: the wyse man  
at the houre of his dethe that hath nat wrought afti<sup>r</sup> his wisdom, 20  
and that man also that hathe done wele to a nygarde. And thei  
asked him what thinge encresed the lawe; he aunsuerd and seide:  
trouthe. And thanne thei asked him what thyng sustened  
trouthe; he aunsuerd and seide: witte. And tha<sup>n</sup> | ho gouerneth Fol. 69a  
witte? He seide: the kepyng of a mannes tunge. Ho kepeth 25  
the tunge? Pacience. Ho maketh for to haue pacience? The  
drede of God. And what maketh a man to drede God? Spekinge  
of the dethe and to knowe his freelte. And anothi<sup>r</sup> seithe: super-  
fluytee maketh the body seeke, the wyne troubleth the witte,  
wrathe is contrarye to sapience; but attemperaunce comforteth 30  
the herte, it putteth away heynesse and sendeth heele. And  
seithe: though so be that the wyseman be of lowe lynage, yet is  
he noble; yf he be a straungie<sup>r</sup>, he is worshipped; yf he be poure,  
yet men haue neede to him. And ano<sup>per</sup> seithe: he that endureth  
no thinge in his youthe shal nat be in rest whanne he is aged. 35  
And another seithe: the erreure of a foole wexeth lesse by often-

[Scrope MS. cont.]

with him] to doo and nede to hym TU  
31 not] not with ease TU

30 thing] peynefull thyng TU



of a discreete man is in his herte, and the herte of a foole is in his  
 tunge. And a-nother saithe: notwithstanding þe nature, vse  
 euer profitable condicions. And a-nother saithe: a man shulde  
 continually seeke to knowe whate men say bi him, that is to say  
 5 wherin thei preise him and where-in thei blame him; and that  
 thei preise him, doo euer that *without* pride; if thei blame him,  
 kepe him from falling a-yen therin *without* hating thayme. And  
 he saithe: he is beste that mekith him in his highnes, & that in  
 his grete astate dispreisithe the worlde, and that temperithe him  
 10 in his grete might. And some askid a wiseman that he shulde  
 telle theyme the difference of this worlde from the tother; and  
 he aunswerde: this worlde is a sigheing and the tother is a thing  
 Fol. 101a wakinge; the best is dethe and þe | tother be vanitees and  
 dreemes that be in sleepes. & another saithe: to speke wele is  
 15 *better* than wele to be stille. And a-nother saithe: I was felaw-  
 shipped *with* [riche] men and I see theire clothinges arraide and  
 other thingis *better* than myne, for the whiche I had so greete  
 envie and angred me *with* the pore peple þat I might not reste;  
 than I felawshipped me *with* pore men and than was I att reest.  
 20 And a-nother saithe: euen as a feble sight may no thing see in  
 his owne figure, on the same wise a soule that is clene and pure  
 may not clerly see, *perceiue*, ne knowe the verray bountee thereof.  
 And a-nother saithe: liche as childre in the moders wombes  
 entrithe in-to this worlde in sorowe and aftirward reioisith þem  
 25 whenne thei be greete and hathe felt the delitis of the worlde, on  
 the same wise sorowe the men at theire dethe and after that thei  
 go into oon other *better* world where that thei reioise thayme.  
 And a-nother saithe: as that the bountee of wisemen euer gothe  
 in a-mendement, euen so the malices of fooles gothe daily in  
 30 a-peirement. And a-nother saithe: if þow correcte a wiseman, he  
 wil thanke the; and if thou teche a foole, he wille dispreise the.  
 And he saithe: he is thi freende that in thi necessitee habaun-  
 doneth him and alle his to the. And a-nother saithe: þe *gouvernour*  
 3 profitable] praiseable T U H Ad      4 continuyngly Ad      5-6 and  
 where . . . preise him] om. CH      12 is] is as T U      sigheing] dremyng T U  
 13 the best] the myddell parte T U      15 \*whas Ad      16 [riche], MS.  
 wise see] sye H      17 than myne] thanne myne; than I araied my cloth-  
 ynge riche like to them T U      23 moder T      24 aftirward] aftir C  
 27 where that] where T      28 \*goith U Ad      29 malice CH Ad      32  
 he saithe] om. T      32-3 \*abaundoneth C, aboundyþ H, abundith Ad,  
 departith and abaundoneth UT [haboundeneth T]

tymes thenkinge theron. And anothi<sup>r</sup> seithe: the tunge of a discrete man is in his herte, and the herte of a fool is in his tunge. And anothe<sup>r</sup> seithe: a man shulde contynuelly enquire and vnderstonde what men seyne of him, wherinne thei preyse him and wherinne thei blame him; yf thei preyse him in his deedes, loke 5 he vse hem and do hem alweye; and yf thei blame him, kepe him wele that he falle nomore in hem, withoute hatynge of hem that dispreysed his dedes. And seithe: he is holden for the beste that meketh himself in his highnesse, and in his grete estate dispreyeth the worlde, and is wele attempted whanne he is in 10 his grete myghte. And thei desired of a wyse man to telle hem what was the defference betwene this worlde and the tothe<sup>r</sup>; he aunsuerde and seide: this worlde is a dreeme, and the tother is a thyng that is wakinge the mydde of the dethe, and we bene the vanytees and the dreemes of this worlde. And anothi<sup>r</sup> seith: 15 natwithstondynge thy nature, accustome thiself alleweyes in suche condycions as bene lowable. And anothi<sup>r</sup> seithe: in afflycyons, in grete beerdes, in longe heeres, is nat the seruyce of God, but it is oonly to kepe himself from vices and to applye his werkes in goode vertues. And anothi<sup>r</sup> seithe: to speke wele is betti<sup>r</sup> than 20 to holde peas wele. And anothi<sup>r</sup> seith: I was accompanied with ryche men and I sawe here clothinge and he<sup>r</sup> araye and othe<sup>r</sup> betti<sup>r</sup> thinges thanne myne were, wherof I hadde so grete envye and malencolye that I myghte haue no reste; thanne I fella-shipped me with poure men and thanne was I in rest. And 25 anothi<sup>r</sup> seithe: lyke as a feoble sighte maye not see in his propre figure, in lyke wyse the soulle that is not clene | maye not per- Fol. 69b  
ceyve cleerly the verrey goodnesse. And anothi<sup>r</sup> seithe: lyke as the children that bene in the modre wombe entre in-to the worlde with payne and sorowe and aftirwarde bene ioyefull wha<sup>n</sup> thei 30 wexe grete and haue felte the swetnesse and delyces of this worlde, in lyke wyse the men sorowen at here dethe and aftirwarde gone to a beti<sup>r</sup> worlde, where thei bene gretely enioyed. And anothi<sup>r</sup> seithe: lyke as the goodnesse of wyse men is allewey amendynge, in lyke wyse gone the malyces of a foole in empeyerynge. And 35 anothi<sup>r</sup> seithe: yf thu correcte a wyse man, he wole cone the thanke; and yf thu teche a foole, he wole dyspreyse the. And anothi<sup>r</sup> seithe: he is a frende that in thy neede abandoneth himself and his goodes at thy pleasire. And anothi<sup>r</sup> seithe: the

of a wiseman is pacience, & pride *gouernethe* a foole. And a-  
 nother saithe: he that is sloughe in his businesses, comonly he is  
 Fol. 101b *envious* | of other *mennes thingis*. And a-nother saithe: it is good  
 to haue ij deedis in *thingis*, for the first enquest is of wille, þe  
 5 secunde is of discrecion. And a-noper saith: trouthe is Goddis  
 message, werefore men ought greetly to worshup it for the loue of  
 his maister. & a-nother saithe: he that multiplieth his *temporal*  
 goodis minusithe his goostly goodes. And a-noper saith: tho þat  
 dredithe God and beleuith God stedefastly thei haue no delite  
 10 bot in him and in his workes. & a-nother saithe: moost preisable  
 dedis be thoo bi the whiche men obeiethe to the good plesir of  
 God, and þe worke of the bodie ioynethe *with* þe werke of the  
 herte is more lowable than that aloonly of the [herte]. And  
 a-nother saithe: shrewis be wers than careines, dedely venimis,  
 15 serpents, or lions; for liche as on erthe ther is no thinge better  
 than a good creature, on the same wise ther is no thing wers than  
 a shrewe. And a-nother saithe: who-so is reised in a gretter state  
 than longithe to him puttith grete labour to haue the wordis of  
 envious men. And a-nother saithe: who-so wille haue reste in his  
 20 life ought to kepe him from iiij occasions: the first is a man shulde  
 not sorowe thoughe he lyvede that he wolde were dede, þe ij  
 though eny die the whiche he wolde that lyued, the iiij though he  
 haue not that the whiche he coueitithe, the iiij thoughe he see  
 that fortune cause eny to haue lesse sorowe than him. And  
 Fol. 102a a-nother saithe: þe thing | that moost may kepe the frome  
*empechementis* is to conuerse litille *with* men. And a-nother  
 saithe: the more þat a wiseman is aloon, the more solas hathe he,  
 be it day or night. And another saithe: an eville kinge farithe as  
 a careyne whiche makithe the erthe for to stinke alle a-boute  
 30 him, and a good king is liche a feire rennyng riuer þe whiche  
 bringithe availe to eueri creature. And a-nother saith: wisemen  
 be nott content aloonly to profitee them-silf bot as well to other;  
 and fooles empechethe not alonly them-silf, bot thei labour to

2 \*slow H Ad besines T, busynes H 3 thingis] thyngis ande good  
 dedis TU 4 to haue ij] to haue questioned of ij TU wille] his will TU  
 5 discrecion] his discrecion TU 6 message] messenger TU \*wherefore  
 CTUH Ad the] om. T 7 \*temporell UH 9 1st God] om. CTUH  
 Ad 10 \*werkis TUH Ad 12 workis C joyned TUH Ad 13  
 aloonly] U breaks off, one folio wanting [herte] so CTH Ad, boodye MS.  
 14 \*careyns CH. carens T 19 -so] om. T 21 \*shorowe Ad 23

gouvernou? of a wyse man is pacience, and pride gouverneth a foole. And anothi? seithe: that man is slowe in his besynesse, that comounly is enuyous of othe? mennes besynesses. And anothi? seithe: it is good for a man to enque? twyes of a thinge, for the firste enquerie is trouthe and the secunde is dyscrecion. And 5 anothi? seithe: trouthe is a messangier of God; a man oughte gretely to worship it for the loue of hi? maiste?. And anothi? seithe: ho that encreseth and multiplyeth his temporell goodes, he shal amyneuse the spirituall goodes. And another seithe: thei that dreeden and beleueen in God stedefastely haue no delectacion 10 but oonly in him and in his werkes. And anothi? seithe: the moste true werkes bene thei by thewhiche men obbeie the pleasures of God; and the werkes of the body ioyned with the werkes of the herte bene more true than the werkes of the herte oonly. And anothi? seithe: the euell men bene wor? thanne deede careynes, 15 venymes, leouns, or serpentis; and in lyke wyse there is no-thinge better vpon the erthe thanne the goode creature, and in the same wyse there is no-thing wor? thanne the euell creature. And seithe: he that areyseth himself in a gretter estate thanne longeth vnto him dothe grete payne to haue the wordes of enuyous folkes. 20 And anothi? seithe: he that wole haue reste in his lyfe muste kepe him from foure manere thinges: the firste is that he make no sorowe though a man lefe that he wolde were dede, the secunde is yf any man deye whiche he wolde haue for to lefe, the thirde is though he may nat haue that he coueyteth, the fourthe is 25 though he see fortune areyse anothe? man of a lower degree thanne he is himself. | And seithe: that thinge that maye moste kepe a Fol. 70a man oute of alle empechementes is for to be litil conuersaunte amonge the people. And anothi? seithe: the euell kinge is lyke a careyne that maketh alle the erthe aboute him for to stynke. 30 And anothi? seithe: the wyse men bene not contente of the profyte that falleth oonly to hem, but in lyke wyse of the profyte that falleth to othi? men; and the fooles empeche not onely himself, but thei trauaile allewayes for to empeche othi? men. And anothi?

[Scrope MS. cont.]

coueittithe] contrariepe Ad, see O 23-4 the iiij . . . than him] the fourte is though he see that fortune cause any man of lesse reputacion to be enriched ande exalted to gretter degree than thou arte thanne thou to haue lesse sorow than hym T 28 an euille kinge] om. C, a man of grete power T 29 \*carayne C the wiche Ad C

enpeche other. And a-nother saithe: a foole for litille wynnyng  
 exposeth him lightly to fortune. And he saithe: thou maist not  
 be so wele aourned as *with* trouthe. And a-nother saithe: a man  
 to absteyne him from ire and couetice is greetly to preise in this  
 5 worlde and in the tother. And a-nother saithe: he that yeueth  
 counsaile and not preisethe it shew*with* him of good discrecioun.  
 And a-nother saithe: let not to doo wele thoughe that thi goodenes  
 be not knowen, for the good deede is so good of the silf that hit  
 availithe inough to the. And a-nother saith: a man of good dis-  
 10 crecioun shulde not excerse in impossible thingis, ne say vnprofit-  
 able thingis, ne maake his despenche gretter than his wynnyngis, ne  
 promise more than he may pay. And a-nother saithe: a man in  
 Fol. 102b his life may haue bot | peine and labour; for if he ete not, he shal  
 die anon; if he ete a litille more than he shulde, he hath ache and  
 15 may not slepe; if he ete outeragious to muche, he is sike; and  
 if he ete to litille, he diethe for hunger; wherefore it is a fulle  
 harde thinge and a straite to be longe hole for a man. And  
 a-nother saith: truste not in him that for worldely thingis for-  
 swerith his faithe. And a-nother saithe: idelnes engenderithe  
 20 ignoraunce, and ignoraunce errorr. & a-nother saithe: thou shalt  
 finde euer couering, meete, and plaace to dwelle in; and if that  
 suffice the not þe whiche is necessarie to the, thou shalt be  
 seruaunt to couetice. And a-nother saithe: in longe sleepe is no  
 profitee, bot harme to vse it; and a man shold kepe him from  
 25 vsing the halfe his life in idelnes. And a-nother saithe: a good  
 soule wil no rest in this worlde; thanne who-so wille haue a good  
 soule, be-ware of reste. And a-nother saithe: in alle thi besines,  
 be thei greete or litille, be-ware of þe felawship of a lyer. And  
 a-nother saith: he þat luffithe [the in] veyne love and for worldelye  
 30 thingis shalle hate the bi the same maner, bot he that [luffeth]  
 the for euerlastinge goodes shalle euer encrece in thi luffe. And  
 a-nother saithe: gouerne the so wele that thou maiste kepe the  
 from eville deede, and thanne suffice the *with* the goodenes that

3 aourned] so C Ad, accompanied H, honowred and worshipped T  
 10 excerse] so CT, excersise H Ad 11 wynnyng CTH Ad 15  
 outrageously Ad 17 harde] herd H for a man to be longe hole Ad  
 to be longe hole] to kepe a mesur ande to be longe hole T 19-20  
 engenderithe . . . errorr] engendreth ignorance errorr and vices T  
 20 \*yngnoraunce H 21 euer] onys all T 24-5 kepe hym the halfe of  
 his life from vsinge idilnes T 25 vsing] U begins again halfe]

seithe: a foole for a litil wynnynge dysposeth himself lightly to the weyes of fortune. And seithe: thu mayste nat be so wele arrayed in any wyse as with trouthe. And *anoper* seithe: a man that absteyneth himself from angre and couetyse, it is avayleable thinge in this worlde and in the tothe<sup>r</sup>. And sei<sup>pe</sup>: he that yeueth 5 good counsell and aftirwarde shewith himself of good discrecion ought to be holden for wyse. And anothi<sup>r</sup> seithe: loke thu leve nat for to do wele though so be that thi goode dedes be not knownen, for the good deede is so good in it-self that it shal worthe goode ynough to the. And seithe: a man of good dyscrecion 10 shulde nat put himself in excercise of thinges that bene impossible, ne make his dyspenses grette<sup>r</sup> thanne his wynnynge, ne promyse more thanne he maye paye. And anothi<sup>r</sup> seithe: a man maye nat haue but pourete and laboure in his lyfe; for yf he eete not, he shal deye anone; and yf he eete any more thanne him 15 oughte, it wyl greeve him and he shal nat sleepe wele; and yf he eete to outeragously, he shal be seeke; and yf he eete to litel, he shal deye for hunge<sup>r</sup>; wherfore it is an harde thinge and a straunge to be longe in suretee. And anothi<sup>r</sup> seithe: loke thu truste nat in him that forswereth him by his feithe for any worldly thinges. 20 And anothi<sup>r</sup> seithe: idelnesse engendereth ignoraunce, and ignoraunce erreure. And anothi<sup>r</sup> seithe: thu shalte fynde ouerall couerynge, vytaile, and places for to abyde inne; but and so be that these thinges that bene necessarye to the suffyse the not, thu shalte be boonde to couetyse. And anothi<sup>r</sup> seithe: in longe 25 sleepeynge is no profyte, but grete hurte in the contynuaunce; and he shulde keepe him that he vse not halfe his lyfe in ydelnesse. And anothi<sup>r</sup> seithe: the goode soulle wole haue no grete reste in this worlde here. And anothi<sup>r</sup> seithe: kepe the frome fellashi<sup>p</sup> of a lyere in alle besynesses, be thei grete or smale. 30 And anothi<sup>r</sup> seithe: ho that loueth the for vanytees & worldly thinges, he wole hate the for the same thinges; but he that loueth the for the perpetuell goodes shal alleweyes be encresed | in thi Fol. 70b loue. And anothi<sup>r</sup> seithe: gouerne the so wele that thu mayste kepe the frome euell doynges, and thanne suffyse the with the 35

[Scrope MS. cont.]

halue of UTCH Ad  
nesses CU 29 [the in], MS. reads in the  
so Ad, hatithe MS.

26 no] not C  
MS. reads in the  
31 for] C ends

wille] schulde C  
30 hate] T ends  
33 dedis U

27 besi-  
[luffeth]

Fol. 103a thow maiste doo after. And he saithe: who-so | wille knowe  
 wheder his soule be noble or foule, *considre* his delite; [if he delite  
 hym in thingis noble, profitable and holy, his soule is noble; and  
 if he haue delite] in thingis vnprofitable, transitorie and foule, his  
 5 soule is foule; [for] eueri thinge reioyseth him *with* his liknes, *þe*  
 good *with* *þe* good and the yvel with the ivel. And a-nother  
 saithe: he is right happy that gothe the right way, for he findithe  
 the place sonne? wheder he wille goo; and he that gothe the more  
 out of the weye, the ferther he is therefroo. And some askid a  
 10 wiseman whate was *perfite* folye; and he aunswerde: to wene to  
 come to good estate bi evill deedes, to loue falsenes, and to hate  
 trouthe. And some askid him whate was signe of folie; and he  
 aunswerde: to loue ritches, to haue to miche trust in eueri *persone*,  
 and to coueite to feruently, *id est* vehement. And thei askid him  
 15 whate is signe of a litille insight and litille knowlege; he aun-  
 swerede: a man to truste to muche in him of whome he hathe  
 other tymes be disceivede. And this sufficthe of the translacione  
 of the moral saienges of philosophres.

Explicit liber sapiencie.

20

Dextera scriptoris careat grauitate doloris.

2-4 [if . . . delite] UH Ad, *omitted only in the MS.* 5 [for], MS. and 9  
 askid of U 14 and . . . vehement] *om.* H *id est* vehement] *om.* U Ad  
 15 a] *om.* UH Ad & of litill insight *repeated in* U 16 in him] to hym  
 H 17 And this sufficeth of the translacion of the morall saienges of  
 philosophres and wisist clerkis yn their daies lyving in vertue, albeit the  
 more parte of tho clerkes were paynems and lyved before the Incarnacion of  
 Criste. And which booke was translated in-to Englysshe at the instaunce  
 of Sir John Fastolffe, knyght, Baron of Cylllegwylllem, the yere of of Crist  
 M<sup>i</sup> iiiij<sup>cl</sup>. And this booke was of the new correctid and examyned by William  
 Wyrcestre, the monyth of Marche, the yere of Crist m<sup>i</sup> iiiij<sup>c</sup> lxxii endyng, after  
 the origynall and perrafed also for more opyn and redye vnderstanding U  
 19 Hic est finis libri de moralibus philosophorum Ad 20 This boke  
 byfore wretyn is callid in Frensh letris, Ditz de philosophius and in Englysh  
 for to sey The doctryne & þe wysedom of the wyse auncyent philysophers,  
 as Arystotle, Plato, Socrates, Tholome & suche oþer, translatid out of  
 Laten in-to Frensh to Kyng Charlis the vj<sup>te</sup> of Fraunse by Wyllyam  
 Tyngnovyle, knyght, late provest of þe cyte of Parys, and syth now late  
 translatyd out of Frensh tung in-to Englysh the yere of ou<sup>r</sup> Lord m<sup>i</sup> cccc l  
 to John Fostalf, knyght, for his contemplacion & solas by Stevyn Scrope,  
 squyer, sonne-in-law to the seide Fostalle. Deo gracias. H

goode dedes that thu mayste do afti<sup>r</sup>. And anothi<sup>r</sup> seithe: ho  
 pat wole knowe wheder his soulle be clene or foulle, lete him con-  
 sydre his delectacion; and yf he delyte him in profitable thinges  
 and withoute ende, his soulle is noble and worthy; and yf so be  
 that he sette his delectacion in foulle thinges that bene transy- 5  
 torye and vnprofytable, his soulle is foulle, for euery thinge  
 reioysseth with his sembleable. And anothi<sup>r</sup> seithe: he is blessed  
 that gothe the righte waye, for he shal the sonne<sup>r</sup> fynde the ende  
 of the weye that he gope to; and he that gothe oute of his weye,  
 the more he gothe the further he is from his weyes ende. And 10  
 somme asked of a wyse man what was parfyte folye; he aunsuerd  
 and seide: he that weneth to come to goode estate by euell  
 werkes; to loue falshede and hate trouthe. And somme asked  
 him what was the ende of folye; he aunsuerd and seide: to loue  
 ricchesses and truste eueryman tomoche.<sup>1</sup> And thei asked 15  
 him what is the sygne of lital sygh<sup>t</sup> and lital knoweleche; he  
 aunsuerd & seide: to truste in him that hathe deceyued men  
 before tyme. And suffyse the of the translacion of morall seyeng<sup>is</sup>  
 of phylosophye.

Here endeth the booke of morall seyenge<sup>s</sup> of philysophres 20  
 translated oute of Frenshe in-to Englysshe —

<sup>1</sup> *a space is left after tomoche in MS.*





## APPENDIX A

### THE TEXT OF THE ABBREVIATED SCROPE VERSION

THE text of the abbreviated Scrope translation, found only in MS. Rawl. Poet. 32 of the Bodleian Library, Oxford, (O), is printed below as a separate item for reasons which have been given above (page lxiv). A comparison of this text with those in the other manuscripts has brought out the fact that this manuscript and the Additional MS. 34193 of the British Museum (Ad) derive from a common source. It has already been noted that the text in Ad is so corrupt that not all the variant readings or all the extensive omissions have been recorded among the collations but only such as supported the readings in the other manuscripts, or appeared to have some value for the reading of the Scrope translation. A short list of the faults common to Ad and O, particularly such as are not set forth among the variant readings, together with a number that these two manuscripts alone have, will quickly convince the reader that these two manuscripts derive from a common prototype; if the text of O is further compared with the variant readings in Ad already recorded, additional proof of such a relationship will be readily established:

#### *Faults common to Ad and O*

2/12 founded and] *om.* 2/17 1<sup>st</sup> and] *of.* 2/22 and yeue] *om.* 2/23 and fle] *om.* 2/24 iust &] *om.* 2/25 vsinge trouthe] *om.* 2/25 & righfull] *om.* 2/32 or gouvernour] *om.* 4/6 of good fortune and] *om.* 4/7 gouvernour or soueraigne] *om.* 4/9 fautith and] *om.* 4/10 or gouvernour] *om.* 4/15 or a souerain] *om.* 6/7 renome and] *om.* 6/8 grete price] *om.* 6/11 company and] *om.* 6/12 condicioned and] *om.* 6/22 that be yeouen to vices] *om.* 6/28 and lustis] *om.* 6/30 and besieth hem] *om.* 8/1 ne taken] *om.* 8/3 occupiethe and] *om.* 8/10 wele fortunend and] *om.* 8/16 euyll and good] *om.* 8/23 cost and] *om.* 12/8 wille spare the trouthe to say and] *om.* 12/31 and amende] *om.* 12/33 ne occupie not] *om.* 20/13 and life is liche thee arowe] *om.* 20/16 & holdith him not content] *om.* 24/22 and a true] *om.* 36/10 disceite] And he seithe deceyt *so only in Ad and O.* 40/17 frend] frende & he answerde *so only in Ad and O.* 56/3 if thou yf pou fynd that thow *so only in Ad and O.* 60/31 be-ware the mete þat] beware that he ete no mete that *so only in Ad and O.* 90/21-22 and in tho that hathe riches & despendethe it not] *om.* 96/ 25 & to

speke] *om.* 102/4 of his couetices] to vse couetise *so only in Ad and O.* 106/24 oon other comon] an ouercomen *so only in Ad and O.* 116/2 and shewithe] shewithe *om.* 166/17 be-ware that] that *om.* 228/11 is bi folie] as by foly *so only in Ad and O.* 236/25 bot thei] but if they. 236/33 beste God] God best *so only in Ad and O.*

The only further point to be noted is that the Bodleian MS. was not copied from Ad,<sup>1</sup> as there are a number of cases where O has the correct text and Ad is at fault. The following nine examples<sup>2</sup> are sufficient to show that O could not have been copied from Ad:

*Faults in Ad not found in O*

56/7 eny werke first be-seche God that he wille helpe the] *om.* 62/3 & þe euille bot of his vices. And bicause his wif] *om.* 62/6 whate part þat euer man die, þe wey in the] *om.* 62/18 þe whiche he turned to þe vantage of þe] *om.* 64/14-15 when it was tyme to ete; and he aunswerd: to him] *om.* 68/1 to whome he saide: golde] *om.* 106/25 dethe for to lyve with sham̄ & with disworshup] *om.* 108/34 it is harder to kele theym than him þat is lightly to angre] *om.* 116/22-23 arte couetouse. And som askid him howe] *om.*

<sup>1</sup> Ad, of course, could not have been copied from the abbreviated version, as this text is much more complete than that in the Bodleian manuscript.

<sup>2</sup> See also the omission by Ad in 284/21.

## ABBREVIATED SCROPE VERSION

S

 Edechias was the fryst phylyzophe<sup>r</sup> by whom, as<sup>1</sup> hyt [p. 2, l. 11] was the wyll of God, law was receuyd & wysdum vnderston-  
 den. And the same Sedechyas sayd that euery creatur of guod be-lyve shuld haue yn hym .xvj. vertewys: the  
 5 fyrst ys to know God and hys angellys; the ij<sup>d</sup> to haue dis-  
 crescion of guod and yuell, of guod for to do hytt, of yuel to leue  
 hytt; the iij<sup>de</sup> to obbey to kynges and to princes, the whych God  
 hathe sett in erthe for to be lordys and to haue power ouer þe  
 peple; the iiij<sup>th</sup> to worshyppe hys fader and moder; the v<sup>th</sup> [to]<sup>2</sup>  
 10 do well to euery person after hys possibylite; the vij<sup>th</sup> to yeue  
 almys after the poe<sup>r</sup>; the vij<sup>th</sup> ys to kepe and to defend pilgremes  
 and strangers; the viij to habandonne hym holly to the seruyse  
 of God; the ix ys to eschew fornycacion; the x<sup>pe</sup> ys to haue  
 pacyens; the xj to be verytabyll; the xij<sup>th</sup> to be just; the xiiij<sup>pe</sup>  
 15 to be lyberall; the xiiij<sup>pe</sup> to offer to God sacryfysys for thynges that  
 men receyuyth of hym dayly; the xv<sup>th</sup> ys to thanke God and to put  
 hym holly yn hys kepyng for diuerse fortunes that contynually  
 comyth yn thys world; the xvj ys to be shamfast and pesybyll and  
 well temperd. And he saythe: lyke as hytt longyth to the peple to be  
 20 suggett and obeysant to a kyngly mageste, on the same wyse hytt  
 longyth to a kyng to attend dilygently to the gouernans of hys  
 peple, and mo<sup>r</sup> then to hys awn, for the kyng ys wythe hys peple  
 as þe soule ys wyth the bodye. And he saype: yf a kyng enforse  
 hym to assymbell tresur by extorcyon or other wyse vn-dewly, he  
 25 shuld know þat hytt [is]<sup>3</sup> yuell done, for sych tresew<sup>r</sup> may nott  
 be assymbled but that hyt ys by dysparbulyn<sup>g</sup> of hys reame.  
 He saype: yf a guod kyng be slow to serch and inque<sup>r</sup> of the dedes [4. 3]  
 of hys nobelesse, of hys peple, and of hys enmyes, he shall not  
 be on day surely on hys reame. And he sayth that the peple ys  
 30 happy when they haue a kyng of guod discrecyon, of guode  
 cownsell, and wyse yn scyens; and the peple ys full vnhappy  
 when any of thys forsayd thynges faylythe yn the<sup>r</sup> kyng. And he  
 saype thys: when the<sup>r</sup> kyng dysprayspe or leuype any lytyll  
 thyng that ys ordeynyd for hym to do, gladly he leuyth the  
 35 gretter and so he lesype all, euyn as<sup>4</sup> a lytyll sekenesse growype  
 þe gretter and destroype the body yf a guod remedy be nott sett

<sup>1</sup> repeated in MS.

<sup>2</sup> do MS.

<sup>3</sup> omitted in MS.

<sup>4</sup> as] as of MS.

[4. 14] theȝ-foȝ be tyme. And he sayth: yf a kynȝ tryst flaterynge<sup>s</sup> and  
 Fol. 194<sup>b</sup> fayȝ wordes | of hys enmys *without*e takynȝ hede to theȝ dedys,  
 he ys in *aventure* to take harme sodenlye; and hyt longȝe to  
 a kynȝ to enforme hys son by *connyng* how he shall *gouverne* hys  
 reame after hym and to be *euy*ly to hys peple, and how he shuld 5  
 love and hawnt his knyȝthode, and how he shuld nott suffer *pem*  
 to myȝh to vse *huntynges* ne other idelnesse, but make *pem* en-  
 furmed to haue guode eloquens and to eschew vanytese. And he  
 sayȝe: hytt longeȝe to a prince when he wyll haue any *seruant*  
 to know fyrst hys maners and his *condicions*, and how he *gouer-* 10  
*nepe* hym in hys house and *with* hys felaws; and yf he *perceyve*  
 that he ys of guod *gouernawns* yn *pes* *pynges* a-foȝ-sayd and that  
 he be pacyent in hys aduersytes, *withhold* that *seruant* hardly  
 and elles nott. And he sayȝe: yf þou haue a verrey frend þat  
 loueȝe the weȝl, thow shuld haue hym yn gretter reputacyon then 15  
*fader*, *moder*, brother, or any oȝer kynne, desyrynȝ þy deȝe for  
 to haue þe succescyon of thy guodes. And he sayȝe that comynly  
 al *pynges* desyryȝe and sekeȝe hys lykenesse. And he sayȝe: he  
 þat will not be chastysed by fayȝ and souȝt wordes, shuld not be  
 [6.1] correctyd by fowle and sharpe correccion. And he sayȝe that þe 20  
 grettest reches of þys world ys helthe of body, and the grettest  
 gladnesse ys *satysfyyng* of the hert. And he sayȝe: obeysaunce  
 done for loue ys more stedfast then that the whych ys don for  
 lordshyppe or for drede. And he saythe that *experyence* makeȝe  
 guode chastysynges, and the takynȝ hede to the<sup>1</sup> end draweȝe 25  
 to guode tryst. And he saythe that a guode name ys ryȝt fayȝ  
 and guode yn *pis* world, and also hit fordope þe payn of þe  
 tother. And he sayȝe: hit ys better to be styȝl then to speke to  
 oon that ys ignorant, and to be alon then to [be]<sup>2</sup> yn felyshypp  
 of euell peple. And he sayȝe: when a kynȝ ys iueȝl techyd, that 30  
 ys better to hym than ys nott knowen *with* hym then to hym  
 that ys a grete mayster yn hys howse. And he sayȝe: hit ys  
 better for a woman to be bareyn then to beȝ yuell *condycyond*  
 childre. And he sayȝe that the felyshypp of a poȝ wysman ys  
 better then of a rech ignorant, the which weneȝe to haue hyt by 35  
 otheȝ abylyte. And he sayȝe: who-so doȝe a falshed to hys maker,  
 by strengier reson he doȝe hytt to oȝeȝ. And he sayȝe: be-leue  
 nott yn hym that sayȝe he knoweȝe þe trowȝe and doȝe þe

<sup>1</sup> the] *interlinear correction* for guode.<sup>2</sup> omitted in MS.

contrarye. And he sayþe that ignorant men will nott absteyne [6. 21]  
 þem from bodlye will, for they loue nott þe lyf but al-only for  
 þeyr plesaunce; what defens þat men do to þem, they faþ euen  
 as | chyldre that enforse þem to ete swete þynges and namly sech Fol. 195a  
 5 thynges as ys defendyd þem; but [it]<sup>1</sup> hys oþer-wyse yn wyse  
 men, for they loue þer lyves not<sup>2</sup> alonly for to do well but for to  
 leue the idell delectacions of thys world. And he sayþe þat many  
 man that will nott do but transorye delytes compaþ to the dedes  
 of thoo that tendype perpetually to guode dedys of perfeccyon.  
 10 And he sayþe: he ys nott cownted for wyse that laberyþe in that  
 the whych may noye and for to leue that the whych may helpe.  
 And he sayþe: wysemen weþ þynges sharpe and bytter lych as [8. 2]  
 thow þey weþ swete as honye, for they know weþ that the end  
 shall be swete. And he sayþe: hytt ys a guode þyng and a pro-  
 15 fytabyl to do wel to tho that deserue hytt, and hit ys iuell to  
 do well to tho that deserue hyt nott; for hoo doype hytt lesyþe  
 hys labowþ, and the thyng yeven to them ys lost, lyke as þe rayn  
 ys lost that fallyþe on the graueþ. And he sayþe that he ys rygth  
 happy that vseth hys dayes and hys nyktes yn doynþ conuenabyl  
 20 thynges, and that yn thys world takyþe but as he shuld, and that  
 employeþe hym to guode dedes and leuþe the iuell. And he  
 sayþe: a man shuld nott iuge a man by hys wordes but by hys  
 dedes, for comynly wordes ben wyde but by dedes ys knowþ boþe  
 harm and prophyte. And he sayþe: when almys ys yeuen to a  
 25 poþ nedye, hyt prophytyþe all lyke as a medycyn that ys dewly  
 yeuen to seke men; and almes the which ys yeuen to vnede  
 fareþe as a medycyn that ys yeuen without cause. And he sayth  
 that he ys ryzt happy that draweþe farþ from all harlotryes and  
 that turneþe hese yer and hys syzt þer-froo. And he sayþe that  
 30 the most conuenabyl dyspens that a man may make in hys lyve  
 ys that the which ys sett yn Goddes seruyse, and yn guod dedes,  
 and in thynges necessarye the which ouzt dewly to be don, as in  
 mete and drynk and slepe, and yn helynþ sekenesse commynþ  
 on; and the werst dyspens ys that the which ys spend yn euel  
 35 dedes.

**H**ermes, the son of Iareth, the son of Mathalabeþ Quinoatt, the  
 son of Enoy, the son of Sepe, þe son of Adam, was born yn  
 Egypt and sayþe: kepe you that ye be nott for-sworn; and lett [12.5]

<sup>1</sup> omitted in MS.

<sup>2</sup> interlineated in MS.

- euer trowþe be yn your<sup>2</sup> mowþe; and kepe you from sweryng,  
 but yf hit be ye or nay; and enforce nott you to make þem swef  
 that ye know wel [e]now<sup>1</sup> woll lye, that ye be not partyners of þe<sup>2</sup>  
 Fol. 195b þeriu<sup>3</sup>rye; trystype yn | God the whych knowype all secretys, and  
 he shall iuge you with equitye the grete day that he shal remeve 5  
 the guod to the guod and shall punyssh shrewes of þer malyse.  
 [12. 31] And he sayth: correcte you in your<sup>2</sup> self and folowe þe wyseman,  
 lern of hym guode vertews and lett all your<sup>2</sup> desyre be to gete a  
 guod name, and imploye not all your<sup>2</sup> tyme in your<sup>2</sup> vnderstond-  
 [18. 1] yng, in malyse, ne yn falsenesse. And he saype: discomfort not 10  
 tho that ben in heuynesse but helpe þem with souzt wordes and  
 plesaunt, and yf they ben sech as haþe don you wrong, foryeue  
 hytt þem benynglye and lett þe payn what þey suffer suff[ice]<sup>2</sup> to  
 you. And he saype: take hede that yn your<sup>2</sup> anger cum noo fowle  
 word owte of your<sup>2</sup> mowþe, for that ys dyshonest þyng and that the 15  
 whych engendreþe payn. And he saype that liberalte ys better yn  
 [20. 1] cunnyng then in riches, for þe guode name of a wyseman abydtype  
 when ryches ys lost. And he saype that deþe ys lyke þe stroke of  
 an aroo that meuyþe for to comme. And he sayth: hyt ys gretter pety  
 to haue mercy of folys þen of wysemen. And he saythe: who ys nott 20  
 suffysyd with sech as he haþe, deseruyd not to haue mo<sup>2</sup>. And he  
 [20. 17] saype: a reporter<sup>2</sup> and a contryuer ys false; eþer he lyeþe to hym  
 to whom he reporteþe theym, eþer elles he ys false to hym of  
 whom he saype þem. And he saype: skorn and mockere fordoþe  
 loue lyke as fy<sup>2</sup> brennyþe wode. And he saype: an<sup>3</sup> enuyous man 25  
 ys a frend to hym þat he seyþe in hys presens and enmye yn hys  
 absens, for he ys a frend yn name and enmye yn dede. And he  
 saype: an enuyous man ys nouzt but to dispraye a-noþer. And  
 [24. 13] he saype: he ys fulsur that ys without blam. And he saype: euell  
 felows faryþe as a tre that y[s]<sup>4</sup> a-fy<sup>2</sup> oon brawnch kyndelþe 30  
 a-nothe<sup>2</sup>. And he saype: the answer<sup>2</sup> yn sum thynges ys to be  
 styff. And he saythe: the noblest thyng that God haþe made yn  
 thys world ys man, and the nobelest thyng in þis world ys reson,  
 by the which he kepyþe iustyse and departyþe hym from synne.  
 And he saythe: a fole knowype no fowle thyng yn hym-self, and 35  
 an ignorant man wenep son that on þyng ys a-nothe<sup>2</sup>, and a  
 dowtabyll man makype many dowtes in that þe whych he  
 knowth. And he saythe: a verray stabyll tong ys ryzt comenda-

<sup>1</sup> Now MS.<sup>2</sup> suffer MS.<sup>3</sup> and MS.<sup>4</sup> y MS.

bill bope in heuen and yn erth. And sum asked hym what ys [24. 30]  
fredum; to the whych he answeyrd: to be delyuerd of syluer.

And he saype: hyt ys a guode sygne to see a child shamfast, for  
het shalbye that he shal haue a guod wytt. And he saype: hyt  
5 ys guode that thou do well whyle þou art in guod prosperite, for  
perauentur thou shalt no power haue in þyn aduersytye. And he  
saype: hyt ys no merueyle þou he be guode that leuyþe couetyse,  
but hit weþ grete merueyle that a couetowse man shuld be guode.

And he saype: put nott an iuell doer so shortly to execucion but [32. 1]  
10 he may haue sum space to repent hym. And he saype: þe errour  
of wysemen fareþe as a broken shypp, the which drowneþe hym-  
self and makyþe many other to be drownd. And he saype:  
fiaunce ys a maner of thraldum and dyfiawnce ys a maner of  
liberte. And he saythe: when a kynȝ may nott refrayn hys euell  
15 couetyse, how may | he reprove hys seruantes; and when he can Fol. 196a  
nott correcte and snybe hys seruantes, how may he redresse hys  
peple, and thou that be farȝ from hym; a kynȝ, þen, must be  
furst þen lord of hym-self and after of oper by orde. And he  
saype: a verray kynȝ shuld nott be suspiciouse, for suspycyon  
20 makyþe þe peple to draw fro hym; and also he shuld no sus-  
piciouse peple haue yn hys house and in especyal no accusers,  
contryuers, ne reporteres of wordes be-hynd a mannys backe, for  
yf the kynȝ suffer sech pacyently, he shal haue vnneth yn hys  
howse suffisawnt seruantes ne guode counseleres.

25 TAc sayyth: ho so haþe no power of hys wytt, he haþe no [32. 17]  
power of hys ire. And he saype: a wyse prince shuld not to hys  
power be yn dyssenscyon with gretter ne myztyer þen he ys.  
And he saype: when a kynȝ haþe wonnen and conqueryd hys  
enmes, he shuld mayntayn them in guode customes, in iustes  
30 and liberalte, in pacyense and yn foryefnesse, and in oper guod-  
nesse, for so a man makyþe of hys enmye, hys frend. And he  
say[þe]<sup>1</sup>: if a kynȝ geþer to-geþer an owtragiouse tresur and dis-  
pendyþe hytt nott where hytt shuld be spend, he shall lese hys  
tresew and his reame. And he saype: þe suggettes of a kynȝ ys  
35 with hym as þe wynd ys with þe fyr; when the fyr ys kendelt  
whier þer ys no wynd, hyt taryþe þe longer of brennyng. And he  
saype that a prince shuld not lern all þyng, for theȝ may be many  
thynges that a prince shuld not know.

<sup>1</sup> say MS.



- [34. 5] **Z**Aquanwin sayþe: who-so knowythe the day, he rysyþe the erlyer. And he sayþe: þou weſ better to haue grete nede then to speke to borow of hym in whom thou hast no tryst. And he sayþe: yf þou wenest to tech a fole, thou doest a folye. And he sayþe: I merveyle of þeym that absteynyþe theym from metes that greuþe the body, and absteynyþe them nott from syn that greuþe þe sowle. And he saythe: he that will kepe well þe law, shuld leu[e] of hys guod to hys frend. And he sayþe: that deceyte ys the freute of an iuell thouzt. And he sayþe: the mowthe shewyþe what ys wyþe-yn þe hert. And he sayth: a man that ys to styll ys comynly of lytyll cunnyng oþer knowyng. And he sayþe: theſ ys no thyng fowler þen to lye, and theſ ys no guodnesse in a lyer. And they asked hym what was sharper þen a speſ; and he answeyrd: the tong of an yvell man. And he sayþe: men shuld neuer prayse a man of gretter guodnesse then he haþe in hym, for hym-self knoweþe the trowþe. And sum asked hym how a man gettythe a frend; and he answeyrd: in worshepyng þem yn þer absens. And sum asked hym what was [þe]<sup>1</sup> hardest þyng in a man to do; and he answeyrd: to know hym-self and to kepe hys frynd. | And he sayþe: theſ may well be loue be-twene ij wyse men, but not be-twene ij folys þow þey be lyke yn folye; for wytt goyþe by ordyſ and yn on felyng hytt may accord, but in foly ys non ordynance and theſ-foſ foles may nott acord in love. And he sayþe: if þou wilt haue that þou covetest, couete þat þou mayst haue. And hyt was asked hym a demand of iuell þynges; to þe whych he answeyrd nott; and þey asked hym why he answeyrd nott; and he ansuerd: the answer of sech þynges ys to be styll. And he sayþe: he that knoweþe not troweþe ys better þow he do hytt nott then he þat ys enfurmed þer-of & doyþe hytt nott. And he sayþe: take a lytyll cunnyng at ones to that entent that þou mayst cum to þe moſ; to lerne moſ fyrst þen þy wytt may suffyse, hit may lett þe. And he sayþe: God haþe nott in erþe a moſ conuenabill place for hym then a sowle puſ & clene. And he sayþe: eschew all harlotry as well of þy-[self]<sup>2</sup> as of oþer, and in especyall of thyself. And he saythe: gete þe guodes of þis [world in a]<sup>3</sup> loveabill and worshypfull maner and spend them lykewyse. And he said: tent to þe helpe of þe bodye and be temperatt yn etyng and

<sup>1</sup> be crossed out MS.<sup>2</sup> omitted in MS.<sup>3</sup> wold and MS.

drynkyng, in lyyng *with wymmen*, and all *oper* labours. And he [54. 2]  
saype: do to thy power so mech *pat men* may haue enuy to the.  
And he saype: meddel nott *with* that the which longype nott to  
pe. And he saype: hit ys better to blame hym-self *pen* to blame  
5 hys frend. And he saype: he *pat haue* no cunnynge had as leue  
be praysyd as blamd. And he saype: the iuge that iugepe nott  
ryztfullye *deseruype* all yvell. And he saype: be-wa<sup>r</sup> that thy  
tonge speke no vyolense *pyng* and also hy<sup>r</sup> *ham* nott. And he [54. 18]  
saype: stabled *conscience* ys *gouerner* of *py lyf*. And he saype:  
10 a *man* shuld not enforce *hem yn* thys world to make grete byl-  
dynges ne grete getynges, the which, after hys depe, ys left to  
*serue* other; butt he shuld enforce hym to gete and to *wyn* thynges  
that may *profet* hym after hys dethe. And he saype: make thy  
*marchawndyse* gostlye and nott bodylye, and so thy *wynnyng*  
15 shall be guode. And he saype: thou sholdest not slepe at euyn [56. 1]  
tyll *pou* haddest *consydred* the dedes that *pou* hast don on *pe*  
day; yf *pou* haue erred, or in what *pou* hast don any *pyng* *pat*  
thow shuldest not haue don; and yf *pou* fynd that thow hast  
mysdon, be repentant and aske foryefnesse of God, and yf thow  
20 hast don well, be glad and thank God *perof*, and thys doynge  
thow mayst *cum* to hym. And he saype: when *pou* shalt begynne  
any worke, fyrst be-sech God that he will helpe *pe* to *perfurme*  
hytt. And he saype: lett nott to do guode dedes, *pou pat* *pey* [56. 20]  
please nott *pe* world. | And he saype: *pou* must gete frendes bope Fol. 197a  
25 for *py-self* and for *py* guode. And he saw an old man the which  
was a-shamyd to lern, to whom he sayd: whi art *pou* a-shamed;  
*cunnynge* ys better to the at *pe* end *pen* at *pe* begynnynge. And he  
saype: if *pou* wult dysprayse *py*n enmye, shew no cowntynans  
that he ys *py*n enmye. And he saype: a kynge shuld diligently  
30 tend to hys reame and vysytt hyt as ofte as a guode gardyner  
doype hys garden. And he saype: a kynge ouzt to be fyrst to kepe [60. 20]  
his lawes; and afty<sup>r</sup> hym, hys nexte frendes shold do *pe* same.  
And he saype: hyt longype nott to a kynge to enpride hym-self,  
ne to vse hys own *counsell*, ne to put hym in no place but if he  
35 knowe hit well, ne ryde yn a derke nyzt; but he may be glad to  
haue a visage salutynge and beholdynge gladly *men*, to *conuerse*  
graciously *with hem* *withowte* to grete famylyaryte, for *pe* peple  
can well *consyde* sech *pynges* and thynges lyke; and *wymmen*  
that shall *serue* *pe* quene, that *pey* be of l wynter and mo<sup>r</sup>, and

[60. 30] he<sup>r</sup> *seruantes* of men that they be oold, fowle, and vnlyekelye; and when þe kynȝ shall slepe, lett hym haue euer of hys peple ne<sup>r</sup> hym for to kepe hym, the which he shuld ponesh yf þey faylyd, and be-wa<sup>r</sup> that he ete no mete that ialouse wymmen yeueþe hym or any *oper* suspesciouse person yeueþe hym. And he sayþe: þe 5 guode man thynkeþe but on hys vertews, and the iuell but of his vyces. And because hys wyf was ded yn a strange cuntre, sum asked hym yf the<sup>r</sup> we<sup>r</sup> any dyfferens betwene dyngȝ in a straunge cuntre or in hys awn. And he answerd: what place that a man dye, the wey yn the tothere wo[r]ld<sup>1</sup> ys all lyke. And 10 they asked hym what thyng was most dowe<sup>t</sup>full; & he answerþe that a man most desyryþe. And he sayd that God louyþe hym that dy[s]obeyþe<sup>2</sup> to his euell þouȝtes. And he sayþe: a guode word ys þe best messe that a man may present to God. And he sayþe: if þou requyr any-þyng of God, thou shalt do to hym 15 a-greabill dede.

[62. 15] **D**iogenes of sum men was called howndlye, that ys to say hau-  
yngȝ sum condycyons of an hownd; and he was the wysest of hys tyme and he dispreysd þe world gretlye. And he lay in a tonne that had butt on bottum the which he turned to the 20 vantage of þe wynd and of þe son as hit pleasyd hym, hauyngȝ non other howse, and he restyd hym þe<sup>r</sup> whe<sup>r</sup> þe nyȝt toke hym.

Fol. 197b And also he yet when that euer he had hunger, | day or nyȝth, in the strete or elles-whe<sup>r</sup>, withoute any shame; and thys he leued and was content with ij gownese of clope or of woll and 25 thus he gouerynd hym to his decesse. Sum men asked hym whi men callid hym howndly; and he answerd be-cause he abayde folys, and fauered and wyrshypped wysemen. And Alexander the grete, by whom he sett but lytyll, come to hym and he said to hym: O Diogenes, why ys hytt that thou settyst nott by me, 30 seyngȝ that I haue no deceyte and þat I am a myȝthy kynȝ? Diogenes answeryd: I haue not to do with the seruant of my seruant. Then said Alexander: how am I so? Diogenes answeryd þys: I am lord & mayster of all couetyse and hold hyt vnder my fote as my seruant; but couetyse ys as thy maystresse and thou 35 art he<sup>r</sup> seruant, and then seruest þou þe which seruyþe me. Then said Alexander: yf thou wolt aske me any þyngȝ that may helpe the in thys world, I shaft yeve hit the. Diogenes answeryd: for

<sup>1</sup>wold MS.<sup>2</sup> dyobeyþe MS.

nouȝt shuld I aske þe any þynȝ when I am recheþ þen thow; for [64. 5]  
 thys lytyll that I haue, suffyspe me better then all þe grete  
*quantite* of guode that thow hast dope to þe. Then Alexander  
 said to hym: who shall putt þe in þe erpe when þou art dede?  
 5 Treuly, he sayd, he that wul nott fele the stynke of my caryon.  
 And Diogenese sayd: he ys nott guode that kepeþe hym allonly  
 from iuell dede. And he sawe a yong man of ryȝt fayr and guode  
 condicyons, the which had ryȝt a fowle face; to whom he said:  
 the grete bounte that ys yn þe haþe gretly embelished thy vysage.  
 10 And sum asked hym when hit was tyme to ete; and he answerd:  
 to hym that haþe mett when he haþe appetyte, and to hym that  
 [hath]<sup>1</sup> non when he may haue hytt. Then þey asked what peple  
 shall be callyd frendes; he answeryd: he that haþe but on lady  
 in dyuerse bodyes. And he saw a man that weddyd hym; to  
 15 whom he saide: a lytyll rest engendreþe grete labour. And they  
 asked þem from whom shuld men kepe ham; he answeryd: from  
 þe enuye of his spowse and fro the dyssete of hys enmye. And  
 they asked hym why he dyspraysed men so mych; he answeryd:  
 I dispraise shrewys for thei shrewdnesse and the guode pepell  
 20 be-cawse þey leue with shrewys. And he saw a maydyncheld  
 that men beryed; to whom he sayd: thow art delyuerd from grete  
 payn. And he sayþe: euen as bodyes shewþe gretter yn tyme  
 of mystys and of thycke wether then other tymys, eun so errour  
 shewþe gretter yn a man when he ys wrope. And he saw a man  
 25 that folowed a þef for to take hym; to whom he said: I merueile  
 that þe priuy þef pursued þe named thef. And men asked hym:  
 why byest þou nott an hows for to rest þe yn? He answeryd: I  
 rest me for I haue no house. And he said to Alexander: wene to [66. 1]  
 be neuer þe better for thy beawte and for þy fayr clothes, ne for  
 30 þy grete rydynȝ mayny, but alonly for þy bounte and for thi  
 liberalte. And he said: when thow for malice rehersist that þou  
 seyst yn anoper, be ryȝt wel waȝ | that thow haue hyt not in the. Fol. 198a  
 And he said: when þou seyst an hownd hath left hys mayster for  
 to folow þe, cast stonys at hym and driue hym a-wey, for eun  
 35 so will he leue the to go with anotheȝ. And þey asked hym why  
 he yete yn the strete; he answeryd: by-cause I haue hunger in  
 þe strete. And he saw a man pray to God that he myȝt haue  
 wysdum; to whom he said: thy prayoures suffysythe nott but yf

<sup>1</sup> omitted in MS.

- [66. 13] thow labour fyrst to lern hytt. And he saype: in all vertews the kynd of man ys best and most prophetabill saue yn word. And he sayth: hit ys a fowle and a dyshonest [thing]<sup>1</sup> to prayse another of that the which he hathe nouzt. And yn hys tyme ther was a peyntor that be-cum a fusycyon, to whom he said: thow knew 5 well that when pou wer a peyntour, men saw at the clerely thy defawtes, but now they may nott see them for they hede pem vnder erpe. And he saw a ryzt fayr man that was a fowle fole, of whom he said: se ryzt a fayr howse wheer-yn ys loggyd a full yuell ost. And he saw a fole sitt in a wyndow, to whom he said: 10 hyt was a ston vppoñ a ston. And they asked hem what loue was; and he answerid pem that hit was a sekenesse pat came to the peple by grete idelnesse and by lytyll exercisynge other workes. And they asked hym what pyng ryches was; and he answeryd them: to absteyn hym from couetyse. Diogenes was seke and 15 hys frend vysyte hym, and said to hym that he shuld nott dowte, for hyt come of the will of God; he answeryd pat so mech had he the gretter fer. And he saw an old man that towched hys awn heres, to whom he said: pou mayst well hyde py white heres butt nott pyn age. And he sawe a fole that had a ryng of goold, to 20
- [68. 1] whom he said: gold makype pe fouler pen hit makype pe fayr. And he saype: hit ys better go to the lech pen abide to the lech come to the; on the same wyse I say of the sowle lech. And he saype: when pou wilt correcte anoþer, shew not that pou wilt do hytt by vengeaunce, but doype as the lech doype to pe 25 seke man, that ys to say softly; but when pou wilt correcte [thyself],<sup>1</sup> expose the as the lech dope to pe sekeman. And pey asked hym what a man myzt do to kepe hym from anger; he answerd: a man shuld haue in mynd all-wey that he shall nott euer be seruyd but sum tyme he must serue; and that men shall nott 30 all-wey obey to hym but he most obey sum tyme; and also that
- Fol. 198b oþer shall | not long or continually endur with hym but hym must suffer and forber other; and in remembryng thys, hit shall pese hys ire. And ther come be-for Alexander at hys diner a gestour the which to owtragiously praysyd hym yn a gest that he rehersed 35 a-for pe bord, and ther wer other that dyd grete diligens to hyr
- [68. 18] pe gest; Diogenes began to ete faster then a-for and sum asked hym why he herkend nott the guode gest; the which [aunswered]:<sup>1</sup>

<sup>1</sup> omitted in MS.

I do a mo<sup>r</sup> prophetabill *pyng* then to hy<sup>r</sup> lyes; what [68. 20]  
a-vaylype to thy *praysyng* when thou shalt neuer be the better.  
And he saype: speke not to-fo<sup>r</sup> a stranger to thou hast herd  
*hym* fyrst speke and make *comparison* of hys *cunnyng*; then yf  
5 thou see that he speke wyslyer then thou, hold *py* pese and lerne  
of *hym*; and yf he do nott, þou mayst þe surelyer speke. And  
he said to hys dissypyl<sup>l</sup>: obey louyngly to tho þat for guode loue  
yeueth the guod counsell. And they asked *hym*: who ys he that  
ys best to hys soule? He answeyrd: he that ys nott ouercome by  
10 couetyse. And *sum* that we<sup>r</sup> deliciouse blamed hys lyf, to whom  
he answerd: hyt ys well yn my power to leue you<sup>r</sup> lyf if hit  
pleasid me, and hyt ys nott in you<sup>r</sup> power to leue myn. And *sum*  
said to *hym* that a *certayn* person had sayd of *hym* ryzt dys-  
honeust wordes in his absens; to whom he answerd: who-so hathe  
15 betyn me in myn absens, he haþe nott done to me. And he saw [70. 2]  
*sum* that souzt þe loue of women by yeftes, by gownese, by  
money, and by jewelles; to whom he said: ye lerne wymmen to  
[*loue*]<sup>1</sup> reches all-þow þey we<sup>r</sup> nott worthy. And he saype: he ys  
vylonyes that answeyþe dishonestly to *hym* that spekyþe fowle  
20 to *hym*, and he ys nobill that answeyþe pacyently. And he  
saieþ: the<sup>r</sup> ys no better treseu<sup>r</sup> then witt and discrecyon, gretter  
pouerte þen ignorans, better frendes then guod condicions, better  
gouernow<sup>r</sup> þen be fortune, ne better be-leve then guode techyng.  
And he saype: sekenesse ys poyson to the body, and heynesse  
25 prison to þe sowle. And he dispraysþe a man of grete lynage  
for hys defawtes; to whom he said: þe gretnesse and the hyennesse  
of my lynage ys be-gon on me, and that of the ys endyd yn the.  
And Dyogenese was full still, yet men asked *hym* why he spake [70. 15]  
nott; and he answeyrd that vertew of man was yn hys yeres.  
30 And they sayd to *hym*: coll will occu<sup>r</sup>, *id est* deþe will dye; and  
he answerd: yf hytt be don, hytt shall make the gretter hate.  
And a man spake vylansly to *hym*, to whom he answerd nott;  
hyt was asked *hym* why he answerd nott; he answerd: I may nott  
disworshyppe *hym* mo<sup>r</sup> þen he haþe *hym*-self, for he haþe con-  
35 tryued a blame <sup>2</sup>and said vilanslye<sup>2</sup> to *hym* that trespassid | nott Fol. 199a  
[*to*]<sup>3</sup> *hym*. And a man asked *hym* counsell how he myzt anger  
his enmye; and he answerd: to do so that thou may be ryzt  
guode. And he said: yf thou wilt that thy bowntes shew ryzt

<sup>1</sup> lerne MS.<sup>2-2</sup> repeated in MS.<sup>3</sup> omitted in MS.

grete to strawngers, noyse thy bowntes for lytyll as in the; and yf þou [yeve]<sup>1</sup> þy wyf power to set allonly he<sup>r</sup> fete vppon thyñ, and on þe nexte day she will sett þem on thyn hedd. And he sayþe: the woman ys an harme the which may nott be eschewd. And he sayþe: who-so-euer do well for þe bounte of well, he shuld do hyt a-fo<sup>r</sup> euery person withoute dredyng, praysyn<sup>g</sup>, or blame. And they asked hym when he knew hys frend and he<sup>2</sup> answerd: ynecessyte, for yn prosperyte euery man ys a frend. And men said to hym velany, for þe which he angerd not hym-self; hyt was asked hym how he was so pacyente; he answerd: he þat haþe spoken to me haþe said trewe or fals; if he haue said trew, I ouzt nott to anger me with trowpe, yet I ouzt be lesse greued with þe other, for he knoweþe nott what he sayþe. And he saw oon that spake<sup>3</sup> so mech that no man myzt do hym to be still; to whom he said: frend þou hast ij erres and þou hast but on mowpe; whe<sup>r</sup>-fo<sup>r</sup> þou shold by þe half hy<sup>r</sup> mo<sup>r</sup> þen speke. And Alexander asked hym how he myzt gete þe grace off God; he answerd: yn doyn<sup>g</sup> guod dedes. And he saw a fay<sup>r</sup> yong man that dyd grete besynesse to lerne; to whom he sayd: son þou doest ful well for to will to be lyke þy beawte.

20

[72. 15] Socrates left xij<sup>m</sup> of men and of wymmen of hys discypylles, and he deuysyd in hys lyf iij orders of men: prestes, kynges, and peple; prestes we<sup>r</sup> ordeynd a-boue þe kynges, and þe kynges a-boue þe peple. And he sayth: þe prestes shuld pray to God fo<sup>r</sup> them-self, for þe kynges, and for þe peple, and the peple for ham

[80. 20] allonly. And he sayþe: a sekeman ys heled of hys sekenesse by strengþe of medycyn, so a shrew ys helyd of hys shreudnesse by strengþe of law. And he sayþe: who-so ys a caytyf to hym, he ys yett mo<sup>r</sup> to anothe<sup>r</sup>. And he sayþe: lytyll techyn<sup>g</sup> suffysyþe to a guode sawle, but to an iuell soule hytt may nott a-vaile for

[82. 15] many enmes. And he sayþe: the<sup>r</sup> ben vj maner a peple that be neuer owte of heuennesse, þat ys to say: he þat may nott for-yett the enuye that haþe be don; and an enuyous that dwellyþe in

Fol. 199b scorne with new peple; and he þat | dwellyþe in a place whe<sup>r</sup> other haþe had a-vaile and he had none; and a rech man that ys 35 fallen po<sup>r</sup>; and he that enforceþe hym [to]<sup>4</sup> come to estate þe which ys nott competent to hym; and he that hathe dwellyd

<sup>1</sup> omitted in MS.<sup>3</sup> spake to hym MS.<sup>2</sup> they corrected to he in MS.<sup>4</sup> omitted in MS.

with a wysman and haþe nouȝt lerned. And he sayþe: he that [82. 29]  
dope well 'ys better þen wel,<sup>1</sup> and he þat doȝpe iuell ys worse þen  
iuell. And he sayþe: a wysman ys þe lech of þe law and money  
ys þe sekenesse; and when þe lech may nott hele hym-self, how  
5 shuld he hele a-notheȝ. And he sayþe: kepe the from wymmen [86. 8]  
but yf nede constreyne þe. And he sayþe: theȝ be ij guodnesse  
amongȝ wother that be full lowabill, that ys to say law and wys-  
dum; for by law men kepeþe hym from synne, and by wysdum  
men gete þem guode condicions. And he sayþe: ho-so will haue  
10 that the which he coueteþe, couete that the which he may haue.  
And he sayþe: yf thy frend be wrothe with the, suffer hym [86. 28]  
pacyentlye yn his anger and after correcte hym graciouslye. And  
he sayþe: lyf withoute lernynȝ ys no mannys lyf. And he sayþe:  
he that mellythe hym to correcte euery man, hyt causyþe hym [88. 2]  
15 to be hatid of þe most partye. And he sayth: be to thy fader and  
þy moder sech as þou wold þy child weȝ to the. And he sayþe:  
a man shuld be a-shamed to speke of that the which a man ys  
a-shamed to do. And Plato asked hym to answer hym to iij [90. 10]  
thynges and he wold be hys discipill: on was of what men he  
20 shuld haue grettest petye; the ijd, for what thynges mannys  
besynesse goȝpe yuell; iij<sup>d</sup>, for doynȝ of what thyngȝ men shall  
receue guod reward of God. And he answerd: theȝ be iij maner  
of pepell that a man shuld haue pety off, <sup>1</sup>that ys to say<sup>1</sup>: of a  
man that ys in gouernans of a shrewe, for he haþe but sorow yn  
25 what that euer he seyþe or hyrþe; the tother off a wyseman  
gouerend by a fole, for he ys euer yn sorow and woo; the iij<sup>d</sup> of a  
liberall man that ys yn subgestyon of a caytyf, for he ys [in]<sup>2</sup>  
grete anguysh; and mannys besynes is iuell y<sup>n</sup> thoo that hathe  
counsell and vsyþe hytt nott; and the guode reward that a man  
30 receuþe of God ys yn obeynȝ holly to hym and yn kepynȝ hym  
from synne. And then Plato came to hym and was hys discipill  
all hys lyf. And he sayþe: theȝ ys no dyfferens betwene a lyer [96. 6]  
and a grete teller of tydynges. And he sayþe: þe best getynȝ þat  
a man [may]<sup>2</sup> make ys to wynne a trew frend. And he sayþe:  
35 a word ys yn mannys power to he be spoke, and when hit [ys]<sup>2</sup>  
said, hit ys owte of hys power. And he sayþe: to be still ys guod  
yn many plase[s]<sup>3</sup>. And he sayþe: when a man will speke, he

<sup>1-1</sup> repeated in MS.

<sup>2</sup> Omitted in MS.

<sup>3</sup> plase MS.



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shuld consyde<sup>r</sup> what he wold saye, for hit ys better *pat* he consyder  
 [96. 30] hit *pen* a-noper. And he said to oon of hys disciples: when thou  
 shalt speke, speke well or be still. And he saype: a man shuld  
 kepe a counsell that ys comandyd<sup>1</sup> hym to kepe, but [y]it<sup>2</sup> he  
 Fol. 200a ys mo<sup>r</sup> to prayse that kepye that the which | nott comawndyd<sup>5</sup>  
 [100. 11] ys he. And he saype: he that ys fillyd *with* the loue of thys  
 world, ys fillid *with* iij thynges, that ys to say *with* pouerte, for  
 he shall neuer come to haue reches at hys will but *with* payne  
 and *empechement* *withoute* any expedicyon. And he saw a  
 womman that ba<sup>r</sup> fy<sup>r</sup>, to whom he sayd: the hotter berype *pe* 10  
 colder. And he saw a seke womman to whom he sayd: the iuell  
 restype *with* *pe* iuell. And he saw a womman lad to iustise and  
 ma[n]y o<sup>per</sup> wepyng after he<sup>r</sup>; then he sayd: *pe* iuell ys angrye  
 for the iuell that lesype *pe* self. And he saw a yong maydyn that  
 [102. 1] lerned to wrete; to whom he said: multiplie nott iuell vppon 15  
 iuell. And he saype: the ignorans of a man ys knowen in iij  
 thynges, that ys to say *when* he thynkepe nott to vse reson, when  
 he refreynpe hym nott to vse couetyse, and when he ys gouerned  
 by the counsell of hys wyf yn that he knowpe and that he  
 knowype nott. And he said to hys discipillys: will ye *pat* I tech 20  
 you how that ye may eschew all iuell? And they answerid: yee.  
 Then he said to theym: for what pyng<sup>3</sup> that euer hit be, be-wa<sup>r</sup>  
 that ye [obey]<sup>3</sup> nott to wommen. Hys discipilles asked hym:  
 what sayst thou of ow<sup>r</sup> moders and of ow<sup>r</sup> sisters? He said to  
 them: hold you *content* *with* that I say, for all be lyke as to 25  
 malice. And he saype: who-so will gete *cunnyn*g, putt hym nott  
 in wommanys *gouernawns*. And he saw a womman that made  
 he<sup>r</sup> freysh and polished he<sup>r</sup>, and he said: *pou* farest lyke a [fy<sup>r</sup>],<sup>4</sup>  
 for *pe* mo<sup>r</sup> wode men putt *pe*<sup>r</sup>-to the hotter hytt ys. And they  
 asked hym a-nother tyme how he thougt be *wymmen*; he answerid 30  
 that *wymmen* we<sup>r</sup> lyke a tre callyd *adeffa*; *adeffa* ys a tre fayrest  
 to be-hold but hyt ys all full of *venym*. And they asked hym whi  
 he blamed *wymmen*, *seyng* that he had nott come in-to thys  
 world, ne *oper* men, yf *pey* had nott ben; he answeryd: *womman*  
 farith as a palme tre <sup>5</sup>*pe* which hathe<sup>5</sup> mych sharpnesse that 35  
 prikepe and hurtepe tho that come ne<sup>r</sup> to, neuer-the-lese hyt  
 berype [guod]<sup>6</sup> dates and swete. And after *pey* asked hym why

<sup>1</sup> comandydyd MS.

<sup>2</sup> it MS.

<sup>3</sup> be MS.

<sup>4</sup> fay<sup>r</sup> MS.

<sup>5-5</sup> repeated in MS.

<sup>6</sup> guodes MS.

he fled so from *wymmen*; by-cause comynly I se *þem* fle fro *þe* [102. 25]  
 guode and folow *þe* ill. And he sayþe: an vnthryfty shall nott be  
 wiþ-owte a *womman*. And they asked hym to what science shuld  
 a man sett hys child; and he answerd: to tho that ben *prophetabill*  
 yn thys world and yn *þe toþer*. And *þey* asked hym: when be-*gan*  
 thow to gete guode *vertews*? He answerid: when I be-*gan* to restreyn  
 my will. And he sayþe: when a man tent[ith]<sup>1</sup> so diligently to  
 gete *cunnyng* that he settiþe no stoþ of *þe* takynḡ of any *oper*  
 thyng, *þen* ys he wyse. And he sayþe: seke nott to know *þe* [104. 11]  
 10 secretes of a man that sekyppe nott to know *þyn*. And he said:  
 putt witt and discrecion a-foþ *þe* yn all *þynges* and<sup>2</sup> | thow shalt Fol. 200b  
 be the better stuffed att *þe* executynḡ of *þem*. And he sayþe:  
 do to other as *þou* woldest *þey* dyd to the. And he sayþe: he ys  
 liberall that haþe a gretter delite to gete a guode name then to  
 15 gete monye. And he sayþe: pacience ys a strongḡ castell, hastynes [104. 27]  
 engenderþe repentance, and worshypp ys the [frute]<sup>3</sup> of trowþe.  
 And he sayþe: saw guode and *þou* shalt gether *praysynḡ*. And  
 he sayþe: rest ys *with wysemen* and labur ys *with folys*. And he [106. 8]  
 sayþe: to haue lytill and to be content, hit ys worshypp; and to  
 20 haue mich and nott content, hyt ys shame. And he sayþe: who-so  
 reward a guod dede, he ys *partener* of hys guodnesse, and fely-  
 shype *þe* nott [with hym]<sup>4</sup> that knowyþe natt hym-self. And he  
 sayþe: he that kepyþe a man from shame ys better then rechesse  
 that purchasyþe hym shame. And he said to an ouercomen man [106. 23]  
 25 that fled from *þe* batell: thow doest iuell to flee the worshypp-  
 [full]<sup>5</sup> dethe for to leue *with* shame & disworshypp. And he said  
 to hys wyf that wepte when *men* drow hym owte of prison to do  
 hym to deþe: why wepest *þou*? And she answerd: shold I nott  
 well wepe when I se that *men* ledyþe *þe* to dye wrongfully? To  
 30 *þe* which he said: haddest *þou* leuer they ledd me þeder *with*  
 ryȝt? And he sayþe: who-so erreþe a-foþ he know *þe* troupe, he  
 ys worthy to haue foryefnesse. And he sayþe: wyne & wysdum  
 may nott be to-gether, for sum wyse *þey* be contrarye. And he [108. 1]  
 sayþe: kepe your ire secretly yf ye may non *oper* wyse delyuer  
 35 hytt. And he sayþe: that the which a fole lesyþe may nott be  
 recouerd but a wiseman may nouȝt lese. And he sayþe: kepe *þe*  
 from dronkenesse, for wytt occupied in wyne ys lyke an horse

<sup>1</sup> tent MS.

<sup>2</sup> repeated in MS.  
 whym MS.

<sup>3</sup> ? swete MS.

<sup>5</sup> worshypp MS.

- [108. 15] that makeþe hys maister to fall. And he sayþe: take hede to þe gouernauns of hym that thow art counseld be-for; if he gouerne ill his besynesse, by reson so shuld he do thyn, the which by reson he shuld loue better þen þe. And he sayþe: poþ porenesse ys better þen iuell geten rechesse. And he sayþe: a man withoute 5 cunnynge fareþe [as]<sup>1</sup> a provynce withoute [a]<sup>1</sup> kynge. And he sayþe: a kynge shuld nott chese to hys seruaunt but hym that he knowþe guod and trewe a-for þat he was kynge. And he sayþe: men that be egall may nott be frendes. And he sayþe: he þat ys long [or]<sup>2</sup> he be angerd, hit ys harder to kele hym a-yen then hym 10 that ys lyzt to anger, euen as þe fyre of grene wode ys hotter
- [110. 2] when hytt [ys]<sup>1</sup> well kyndeld þen oper ys. And they brouzt be-for hym sum peple that said many wronges to hym; and he answerd to þem: if ye can an-oper wyse wyn of me, do hytt. And he said: wysdum and guode name ys nott found but in a 15 guode person, for þe which þey be better þen reches the which ys often fownd yn foles and in euell peple. And he sayþe: þy soule shuld thynke to do well and thy body shuld helpe hytt.
- Fol. 210a And he sayþe: that the which þou hast | hyd yn thy corage, shew hytt nott to euery person. And a man said to hym that saw hym 20 clothed in a powr clothynge: [he]<sup>1</sup> that ys so porely cloped ys nott Socrates, that hathe yeuen the lawes to the peple? To whom he answerd: verray law ys nott made by guode clothynge, but by cunnynge and by vertew. And he said to hys disciples: dispraise
- [110. 19] the dethe and on the same wyse dred hytt. And hes ayþe: hytt 25 longiþe to a wyseman to know what hys frend ys. And he sayþe: custum passyþe all thyng. And he sayþe: who-so do[th]<sup>3</sup> nott well to hys frendes as long as he ys<sup>4</sup> well att ese, they shall leue hym when he hape nede to þem. And they asked hym how he myzt venge hym of hys ennys; he answerd: to do so mech that 30 a man myzt be guode. And he sayþe: wysdum ys guode, for he may not lese hytt as man doþe oper temporall guodes. And he saw a yonge man that had sold hys heritage and dispent hytt in grete diuerse thynges; to whom he said: the erthe etyþe oper men butt þou etest þe erthe. And he sayþe: he that techeþe 35 guodnes to a-noþer and doþe hytt nott, resymbleþe hym that shewyþe candell-lyzt to oper and nouzt to hym-self. And they

<sup>1</sup> omitted in MS.<sup>2</sup> a MS.<sup>3</sup> do MS.<sup>4</sup> ys interlineated in MS.

asked hym *with* how mech guode a man ouȝt to be content; he [116. 11]  
 answerid: *with* so mech as he haue no nede to flater other. And  
 he saype: thou shalt neuer be pacyent as long as þou art coue-  
 touse. And sum asked hym how he had lernyd so mech cunnyng;  
 5 he answeryd be-cause he had put mo<sup>r</sup> oyle yn hys lampe then  
 wyne in his cuppe. And they asked hym wha auȝt best to be  
 callyd wyse; he answeryd: he þat ys most counseld and he þat  
 castepe moe dowtes. And he saype: vesseles of guold be proued  
 by þe<sup>r</sup> sown wheþer þey be broken or hole, so þe peple ys [know-  
 10 en]<sup>1</sup> and prouyd by þe<sup>r</sup> wordes. And þey asked hym: ho doþe [118. 11]  
 most wronges to hym-self? He answerd: he that obeype hym  
 to hym that he shuld nott. And he [said]<sup>1</sup>: reaumes ben lost by  
 to grete negligens in besynes, and by to grete diligens in idelnesse,  
 and also by to mech trust in fortune. And he saype: þe end of  
 15 indignacion ys to haue shame of hym-self. And he saype: dis- [120. 4]  
 prayse not a lytyll þyng, for hytt may encrease. And he saype:  
 reprove nott a man [in]<sup>1</sup> hys anger, for þen he may nott amend  
 hym. And he saype: þe yeftes yeuen to gode peple askype a  
 reward, and yeftes yeouen to iuell inducepe þem to aske mo<sup>r</sup>.  
 20 And he saype: haste þe nott to prayse þynges to þou know well  
 that þey be worpy to be praysyd. And he saype: he ys vnhappye  
 that ys handelyng in hys malise and þynkepe not | on hys end; Fol. 201b  
 and yf þou haue delyte to syn, thou shall haue not delytè but  
 thy syn shall euer abyde. And he saype: if any haue enuye to  
 25 the or for enuye saype iuell of the, sett nott the<sup>r</sup>-by and þou  
 shalt haue pese *with* hym, for he sekiþe butt for to stryve *with*  
 the. And he saype: the hyer þat þou ar rered in grete estate, the [126. 13]  
 meker shuldest þou be to thy men, to that intent þat þe loue  
 myȝt abyde *with* the yf any myshappe. And he saype: when the  
 30 fader doþe nott hys deuer to lern and to tech the child be craft, by  
 cunnyng, or oþer wyse whe<sup>r</sup>-*with* he may profytt or wynne hys  
 leuyng, the sonne ys nott bound to answer to þe n[e]cessytes<sup>2</sup> of  
 hys fader. And he saype: be-wa<sup>r</sup> þou reprove nott that þou hast [132. 30]  
 praysyd. And he saype: God suffreþe a shrew on-to þe tyme that  
 35 he hathe don a-yenst þe ordinance of þe law, butt þen con-  
 tynually he punyshepe hym. And he saype: the ee of a loue<sup>r</sup>  
 ys knowen yn be-holdyng that þe which he loueþe. And he saype:  
 he may well be callyd covetyse or a caytyf that will nott yeue ne

<sup>1</sup> omitted in MS.

<sup>2</sup> ncessytes MS.

- lene to a nedy person, and namly of that þe which he haþe  
 [134. 32] a-boue hys state. And he sayþe: when þou shalt speke *with* a  
 wyseman, make hym nott longe sermon; butt when þou shalt  
 speke *with* a lesse vnderstonder, thou must speke þe longer to  
 make hym vnderstond. And he sayþe: enmys byþe sum tyme 5  
 moʒ prophetabill then frendes, for men kepeþe þem from fallynḡ  
 in vices of hyr enmyes, and also men purueyþe þem for feʒ of  
 þem, and a man doþe hys deuer to kepe hys guodes for to withsett  
 [138. 19] þer iuell willes. And he sayþe: a person shuld see oft hys face  
 yn a myrroʒ; and yf he fynd hytt feyʒ, hyt shuld be shame to 10  
 hym to do fowle dedes, and yf he fynd hytt fowle, hyt weʒ grete  
 shame to hym to ioyne two fowle thynges to-geper. And he  
 sayþe: the end of bounte ys to haue shame of hym-self. And he  
 sayth: hytt ys to grete a payne and labour to do a rech man  
 cownterfete a poʒ, and to a wyseman to play the ignorawnt, and 15  
 to a strong man & a myzty to pley þe febill man, and to a lufer  
 to shew as he toke no hede theʒ-of; and comynly þeʒ comyth  
 [140. 8] grete aduersytes to them [th]at<sup>1</sup> so dothe. And he sayþe: dronk-  
 nesse ys defended in a kynḡ, for a kynḡ beyng gouernowʒ of a  
 reame, hyt weʒ a foule thyng if he coud nott gouerne þem-self. 20  
 And he sayþe: be-waʒ þou abitt nott in þe lond wher the dispense  
 passyþe þe wynnes, in þe which shrewys<sup>2</sup> be lordes of þe guode  
 [142. 2] peple, and whaʒ þe lordes kepe no trowþe. And he sayþe: all  
 trow[th]<sup>3</sup> ys nott guode to saye. And he sayþe: hyt ys iuell done  
 [144. 27] a man to make hym poʒ but hit ys worse to do vntrowþe. And 25  
 he sayþe: when þou hast a frend, hit ys expedient to be frendly  
 to hys frendes. And he sayþe: he ys a fole [that weneþe]<sup>4</sup> to be  
 [146. 5] wyse allonly be-cause he ys well horsed and well araid. And he  
 sayþe: felishipp þe nott *with* tho that sayþe a-mysse of oþer, for  
 so will þey doo of the. And he said: I haue no-thing wonnyn in 30  
 Fol. 202a cunnyng but that I know well I am nott wyse. And | he sayþe:  
 iuell pouzthes destroyeþe and corrupteþe a man and puttyþe hym  
 owte of all guode ordinances. And they asked hym why wold  
 men enforce þem to kepe þeʒ reches; he<sup>5</sup> answerd þem: by-cause  
 that after deþe they haue leuer to leue hitt to theʒ enmyes then 35  
 [148. 9] to be in danger of theʒ frendes. And he sayþe: a nygard ys moʒ  
 inclined to venge a wrong that men haþe don to hym then to

<sup>1</sup> at MS.<sup>2</sup> shrewys MS.<sup>3</sup> trow MS.<sup>4</sup> omitted in MS.<sup>5</sup> he an MS.

remembre guod dedes. And he sayþe: þow þow be aged, be nott  
a-shamyd to lerne, thaw a child shewyþe and techyþe the that  
þou knowest nott, for þe most ignorant thyng<sup>1</sup> ys<sup>1</sup> of shamfast-  
nesse to lerne. And he sayþe: [þe]<sup>2</sup> wyse man knowyþe þe lewde [158. 18]  
5 be-cause sum tyme he was lewde, but þe lewde was neuer wyse  
and þe<sup>2</sup>-for he may nott know wysdum. And he sayþe: the  
feblest of all þyn enmyes þou shuldest þynk<sup>3</sup> he ys myȝthier þen  
þow. And he sayþe: to dye worshypfully ys better then to leue [162. 21]  
dysworshyply. And he [sayþe]<sup>2</sup>: þe wysedum of a man of small  
10 byrþe ys worshypfull, and the folý of hym that ys of grete byrthe  
ys the grettest shame þat may be, and couetyse ys þe thyng that  
most puttyþe away the name of gentillesse. And he sayþe:  
shrewys obey for drede and guode peple for þe guodnesse of þem;  
and, stondynȝ that a man knoweþe thys ij maners, a man shuld  
15 do wel to þe guod man and by rigour chastyse the shrewes. And [164. 13]  
he sayþe: how shuld oon loue a-nother that cowde nott loue  
hym-self. And he sayþe: the<sup>2</sup> ys no-thyng makyþe a man lesse  
to availe þen to avaunt hym-self or to prayse hym of þe guodes  
that he haþe done. And þey asked hym of all þynges which was  
20 most prophetabill to þe world; he said: deþe of shrewes. And he  
sayþe: a fole-ys tong ys þe key off his secretes. And he said to  
on of hys dyscypullys: bewar þou felyshyppe nott with a man [166. 16]  
that knowyþe nott hym-self. And oon of hys disciples spake to  
hyf of oon of hys felaws; to whom he answerd: I woll nott  
25 be-leue þy word a-yenst þy felaw, for I woll nott be-leue hys  
ayenst the. And they asked hym what þyng a man shuld nott  
say þow hytt we<sup>2</sup> throwþe; he answerd: þe praysynȝ of hym-self.  
And he sayþe: hastynesse of spech makeþe peple for to er<sup>2</sup>. And  
he sayþe: þe<sup>2</sup> ys no dyfferens be-twene a child of age and a child [170. 15]  
30 of tachys and of condicyons of what age that he be, for þe con-  
dicyon of men be shewid by the dedes and nott by the tymes.  
And he sayþe: a man haþe [nede]<sup>4</sup> of a frend wher hys besynesse  
go well or ill; if hit go iuell, he haþe nede of hys frendes; if hyt  
go well, he haþe nede to make hym mery with þem. And he [174. 1]  
35 sayþe: cunnyng ys lyf and ignorans ys dethe, <sup>5</sup>the<sup>2</sup>-for<sup>5</sup> he that  
knowyþe hese lyf for he vnderstond[ith]<sup>2</sup> what he dothe. Some  
asked hym why he bete hym withoute cause; | he answeyrd: thys Fol. 202b

<sup>1</sup> ys ys MS.

<sup>2</sup> omitted in MS.

<sup>3</sup> þynges corrected to þynk in MS.

<sup>4</sup> not MS.

<sup>5-5</sup> repeated in MS.

child ys abill to be a grete kynȝ; I haue bete hym [allonly]<sup>1</sup> to  
 [176. 2] kepe hym in mekenesse, for he shall sone be prowde. And he said:  
 yf þou may amend other, amend þem as þy-self. And a yong  
 man asked hym why he was so poef; to whom he answerd: my  
 pouerte haþe not offend[ed]<sup>2</sup> to me ne do me harme, but thyne  
 doþe the harme and shall do harm y-now. And he sayþe: the  
 world faryþe as a gardyn of þe whiche reamys ben the deches;  
 and the reaumes ben mayntend by the lawes that the kynges  
 setteþe, and þe kynges ys mayntynd by the chyalry, and  
 cheualrye ys gouerynd by money, money comyþe of þe peple, the  
 peple ys gouerend by iustyse, and þus fareþe all þe world. 5 10

[224. 8] **T**Holome was a ful wyseman and he sayth: who-so will leue  
 well, let hym nott take to hert all hys aduersites. And he  
 sayþ: a man shuld punysh a shrew lyke as iren ys soupled with  
 an hamer of iren. And he sayþe: if þou must be wroth, lett nott  
 þyn anger [dure]<sup>3</sup> to long. And he sayþe: an enuyous man noysyth  
 sum tyme losse of hys guod-ys to be prophetabill for hym. And  
 he sayþe: men be þe cawse to gete money and money ys þe cause  
 to gete men. And he saythe: the moþ hye a man ys reasyd to  
 lordsh[ip],<sup>4</sup> the moþ hytt greueth to fall theþ-froo. And he sayþe: 20  
 he that takyþe a guode [opynyon]<sup>5</sup> and leuþe the iuell, yeueþe  
 a grete rest to hys hert. And he sayth: sekenesse ys a prison to  
 the body.

[228. 9] **A**Seron.<sup>6</sup> And he sayþe that a kynȝ in hys reaume may be hurt  
 by v thynges specyally: the fyrst<sup>7</sup> ys by to mych drowþe as to 25  
 be ij yere withouten rayn; the ij<sup>d</sup> ys as by folý dyspens passyng the  
 [reuenues]<sup>8</sup> of the realme; the iij<sup>d</sup> ys to vse [to muche]<sup>9</sup> wymmen,  
 wyne, huntyng, & werþ; the iiij<sup>þe</sup> by yuell condicions as to do  
 wycked thynges; the v ys for to haue contrarius enmys. And he  
 sayþe: a liberall man may nott leue iuell, a trew sayer may not 30  
 be disworshept, a meke man may not be hated, a well temperd  
 man may nott be [seke],<sup>10</sup> and he that [tendeþe]<sup>11</sup> well to hys  
 [232. 11] besynesse may nott well repente hym. And he sayþe: a wyseman  
 enforceþe hym to flee and to withdraw from harm, and the fole  
 [236. 24] doþe grete payn to fynd hytt. Sonne, be meke, doynȝ well, 35  
 thynkynȝ mych, of few wordes but if they be trew, be nott a

<sup>1</sup> alle ? MS.<sup>2</sup> offend MS.<sup>3</sup> deþ MS.<sup>4</sup> lordsh MS.<sup>5</sup> occupynyon MS.<sup>6</sup> interlineated in MS.<sup>7</sup> fyrst yef MS.<sup>8</sup> renues MS.<sup>9</sup> tochyng MS.<sup>10</sup> speke MS.<sup>11</sup> endeþe MS.

grete laughter and be no mocker ne disprayser of other, be souzt  
and still for I haue mo<sup>r</sup> repentyd me of spekyng *pen* of beyng  
styll. Sonne, ho-so knoweþe God best dowteþe most. Sonne,  
worshyppe God and *pray* to hym that he kepe the that thou haue  
5 nott an iuell wyf, and that he will tech hyr, for the<sup>r</sup> ys non other  
remedye. And | he saype: a trew *man* restype hym yn the be- Fol. 203a  
holdyng of a lyer, that ys to say he be-levype no-thing that he [246. 13]  
sayth; thou shuldest of all thynges fle the felyshyppe off a lyer,  
and yf thou may nott eschew hym, be-wa<sup>r</sup> att þe lest that þou  
10 be-leue hym nott of no thyng that he saype to the. And he  
saype: sett nott the in the hiest place for hit ys better that men  
take the from a low place to sett þe hyer, then that þou shuldest  
haue so grete a velany as to be taken from an hye place to be sett  
lowe<sup>r</sup>. And he saype: be-leue not hym that lyeth to the of [248. 12]  
15 a-nothe<sup>r</sup>, for on þe same wyse he will lye to a-nothe<sup>r</sup> of the.  
And he saype: witt<sup>1</sup> wypeowte techyng fareþe as a tre withoute  
frewte. And he saype: he may nott perceyue many thynges, that [250. 13]  
can nott know and perceyue þem-self. And he saw a man that  
was fatt, to whom he said: thou doest grete payne to breke the  
20 walles of þy prison. And he saype: pouerte ys an iuell thyng but  
iuell reches ys werse. And he saype: a man shuld reseue with [254. 30]  
glad che<sup>r</sup> all that God sendype. And he saype: hytt ys better to  
chese þe ire of guode men then the worshypp of shrewys.

And Galyon said: *cunnynge* may nott *profett* a fole, ne wytt to [258. 22]  
25 hym that vseþe hytt nott. And he saype: he that *serueþe* well  
ys worþy to be remembred. And he saype: thou mayst yeue  
techyng to all men saue to tho that be shamles.

Men asked a man callid *Prothege* why a neyghbour of hys dyed [260. 31]  
his heres blacke; he said: be-cause men shuld nott aske hym of  
30 wysdum. And Plures said: the mo<sup>r</sup> guode that a fole hathe, the  
fowler he ys. And *sum* men asked *Arastan* when hit was guode  
to lye with *wymmen*; he answerd: *euer* when a man will enpay<sup>r</sup>  
or febill hys bodye. And an-oþe<sup>r</sup> saype: he *dispraysype* hym-self  
that in *praysyng* hym, *dispraysype* all oþe<sup>r</sup>. And on *prayed* God [262. 17]  
35 that he wold kepe hym from hys frend; *sum* asked: why *prayst*  
þou nott God rather that he will kepe the from thyn enmye? He  
said: be-cause that I may well kepe me fro my enmye in whom  
I trust nott, butt nott from my frend in whom I trust. And he

<sup>1</sup> *interlineated in MS.*



- sayþe: trowþe ys guode to say and namly when hit prophytype  
 [268. 24] to oon and all *oper*. And Pigones said: *cunnyng* haþe non enmye  
 butt hym that ys ignorant. And they asked anoþer how he myȝt  
 kepyñ hym from drynkyng of to mech wyne. And he said: take  
 hede & consider well þe inconuenientes that comen of dronkenesse 5  
 [270. 13] and ye shall kepe you fro to mech drynke. And Dimiciates sayþe:  
 when þou comest in a strange place, herken diligentlye the wordes  
 of *oper* and consider well thei sayynges, and yf þou se þat þou  
 may as wysely speke or better then [they],<sup>1</sup> speke and teach þem  
 surely; and elles hyre and lerne of them. And he sayþe: be-waȝ,<sup>10</sup>  
 be þou nott wrope with hym that sayþe the trowþe, haue pacyence  
 Fol. 203b and | thow shalt haue guode thei-off. And he sayþe: iuell wordes  
 ben lyke a dronken man, the whych in hys dronkenesse hateþe  
 all guode vertewys and fayȝ and loveþe all vyces and other  
 lewdnesse, and when þe dronkynnes ys passed, he dar nott for 15  
 [272. 6] shame knowlech the thynges that he hath don. And Baralyque  
 sayþe: a covetouse man haþe no rest, ne a covetouse man may  
 nott be rech. And he sayþe: men ought moȝ to chastyse þe peple  
 with souȝt wordes and meke þen by iuell and sharpe. And he  
 sayþe: kepe thy frend aboute all þyng and consider what lost þou 20  
 haue yf þou lese hytt, for if þy house fall thow ledest butt þe  
 repayȝ, but if thow lese þy frend thow wynnest many enmys.  
 [274. 12] And he sayþe: we se comynly that [women]<sup>2</sup> be sonner angrye  
 then men, and syke people þen hole, and old men þen yong;  
 wheȝ-for men may thynke that ire comyþe off febelnesse of 25  
 corage. And a-nother said: slanders by worse þen þeues, for  
 [280. 12] theuese stele nouȝt butt moneye and slaunder[s]<sup>3</sup> stele and take  
 a-way loue. A-nother said: hit ys better dwell with a serpent  
 then with an iuell womman. A-nother sayþe: thow shuldest loue  
 [282. 28] wheþer þou be louyd or non. And a-nother sayþe: if ye will yeue 30  
 to nedy people, [in]<sup>4</sup> that dede ye shall do seruyse and plesewȝ  
 to owȝ Lord. And a-noþer said: hit ys better to be still then to  
 [284. 19] argue and contrarye a-genst a fole. And they asked hym what  
 thyng encreseþe law; and he said: trouþe. What thyng sus-  
 teynyþe trouþe? Wytt. And what thyng gouerneþe witt? The 35  
 kepyng of þe tong. And who kepeþe the tong? Pacyence. What  
 causyþe pacyence? Feȝ of God, to speke of deþe, and to know  
 hys freilte. And a-nother sayþe: if thow correcte a wyseman, he

<sup>1</sup> omitted in MS.<sup>2</sup> men. MS.<sup>3</sup> slaunder MS.<sup>4</sup> and MS.

will thanke þe; and yf þou tech a fole, he will dispraye the. And  
a-nother saype: the *gouernour* of a wyseman ys pacience, and [288. 1]  
*pride* *gouernype* a fole. And a-nother saype: the mo<sup>r</sup> that a wyse-  
man ys alone, the mo<sup>r</sup> solasse be hytt day, be hytt nyȝt. And  
5 a-nother saythe: a man to abstayne hym from ire and couetouse  
ys gretly to prayse in thys world and yn þe toper. And a-nother  
saype: he that yeueth counsaile and not *praysype* hyt shewþe  
hym of goode discrecion. And a-nother saype: trust nott in [290. 17]  
hym that for worldly thynges forsweryþe hys feyþe. And a-nother  
10 saythe: in longe slepe ys no prophete but harm to vse hitt; and  
a man shuld kepe hym from vsynȝ the half of hys lyf in idelnesse.  
And a-nother saype: yn all thy besynesse, be they grete or lytyll,  
be-wa<sup>r</sup> of the felishipp of a lye<sup>r</sup>. And sum asked of a wyseman  
what was *perfett folye*; & he answerd: to wyn to come to guode  
15 estate by euell dedes, to leave falsenesse, & to hate trowþe. And [292. 9]  
sum asked hym what was signe of folye; and he answerd: to loue  
rechis, to haue to mech trist in euery person, and to couett to  
feruentlye. And they asked hym what ys signe of lytill insight  
and lytyll knowlech; and he answerd: a man to trust to mech yn  
20 hym of whom he haþe ben other tymes disseyud.<sup>1</sup> | And a-nother Fol. 204a  
saythe: who-so ys resyd yn a gretter state þen longype to hym,  
puttyþe grete labou<sup>r</sup> to haue the wordes of enuyous men. And [288. 19]  
a-nother saype: who-so woll haue rest on lyf must kepe hym  
from iiij occasyons: the fyrst ys a man shuld nott sorow thowȝe  
25 he leued that he wold we<sup>r</sup> dede; the ij<sup>d</sup>, thowȝe any dye the which  
he wold leuyd; the iij<sup>d</sup>, thow he haue nott that the which he  
couetyþe; the iiij<sup>the</sup>, thow he see that fortune cause any to haue  
lesse sorow then hym. And another saype: a thyng that most  
may kepe þe from all enpechmentes ys to conuerse lytyll with  
30 men. And a-nother saype: an iuell kynȝ faryþe as a karyon that [288. 28]  
makeþe the erthe stynke aȝ aboute hym, and a guod kynȝ ys  
lyke a fay<sup>r</sup> rennyng ryuer, the which bryngeþe a-vaile to euery  
creature. And a-nother sayth: wysemen be nouȝt content to  
profett all-only them-self but as well to othe<sup>r</sup>, and folys enpech  
35 nott alonly them-self butt pey labur to enpech othe<sup>r</sup>. And he

<sup>1</sup> The rest of this line is filled up by a stroke of the pen. Apparently the scribe first intended to end his selection at this point but then went on to add one more page of proverbs. This would also account for the incorrect order of the proverbs.

- [290. 9] sayþe: þou mayst nott so well be honowred as *with* trouthe. And he sayþe: a *man* of guode discrecyon shuld nott exercise impossibill thynges, ne say vnprofetabill thynges, ne make hys dispence gretter þen hys wynnes, ne promyse moþ then he may pay. And he sayþe: wysemen weþ thynges bytter and sharpe lech as thowþe 5 they weþ swete as honye, for they know well that the end ys swete. And he wrote to Alexander, saynþ: thou oughtest well to obey to the comandmentes of God, for he hathe yeuen to the thy will and that thow hast desyred. And he saythe: wysdum ys found yn a *man* by long lernynþ and by guode tacchys of good 10 custum. And he saythe: a *man* holdyþe thatt moþ deþ the which he haþe wyth grete payne or dere bouzt then that the which he hathe *withouten* cost and *withouten* payne. And he saythe: the [174. 16] most stedfast wyseman ys he that pronowncethe nott a thyng to that hytt be well vnderstond, and the best spekeþ ys<sup>1</sup> he that 15 spekyþe nott *withoute* he be *purueyd* a-foþ, and the best werkeþ ys he that begynnnythe nott hys besynesse to that he haue discussyd hytt and a-vysyd hit well yn hys hert; ne theþ ys non that shuld thynke so meche as the wyseman yn wysdum to the whych he holdeþe hym, for hit ys nede to *puruey* of guodenesse 20 a-foþ that he be ryzt certayn. And thys suffysyth of the translation of the morall sayynges off phylyzophowres.

Hic est finis libri de moralibus philosophorum. R T.

<sup>1</sup> *interlineated in MS.*

# THE TABLE OF ABBREVIATIONS AND THE NOTES TO THE TEXT

## TABLE OF ABBREVIATIONS

### *French manuscripts*

a	London, British Museum, Royal MS. 19 B IV. (Also designated by F; see below.)
b	London, British Museum, Royal MS. 16 F X.
c	" " " " " 19 A VIII.
d	" " Lambeth Palace Library, MS. 456.
e	Oxford, Bodleian Library, MS. Rawlinson D 537.
f	New York, The Pierpont Morgan Library, MS. 10.
g	" " " " " 77 <sup>1</sup> .
h	Munich, Bayerische Staatsbibliothek, MS. 395 (Gall. 59).
i	Paris, Bibliothèque Nationale, fds. franç. 572.
j	" " " " " 812.
k	" " " " " 1105.
l	" " " " " 1106.
m	" " " " " 1107.
n	" " " " " 1694.
o	" " " " " 12440.
p	" " " " " 19039.
r	" " " " " 19123.
s	" " " " " 19124.
t	" " " " " 24296.
u	" " " " " 24297.
v	" " " " " nouv. ac. fr. 10059.
w	" " Bibliothèque de l'Arsenal, MS. 2311.
x	" " " " " 2312.

### *French editions*

q	Paris: Pierre Leber, 1533. (In the writer's possession.)
y	" " 1529. (British Museum—8461 a 28.)
z	Bruges: Colard Mansion [c. 1477]. (Copenhagen, Kgl. Bibliothek—Inc. 963.)

### *English manuscripts*

B	Oxford, Bodleian Library, MS. Bodley 943.
O	" " " " " Rawl. Poet. 32.
T	Cambridge, Trinity College, MS. O. 5. 6 (No. 1287).
E	" " Emmanuel College, MS. I. 2. 10 (No. 31).
W	" " " " " I. 2. 10—the Worcester interpolations.
C	Cambridge University Library, MS. Dd. IX. 18 (No. 505).
U	" " " " " Gg. I. 34. 2 (No. 1429).
H	London, British Museum, MS. Harley 2266.
Ad	" " " " " Addit. 34193.
HH	Lord Tollemache's MS., Helmingham Hall.

*The different texts of the 'Dicts'*

- F The French text of MS. Royal 19 B IV.  
 L The Latin text as published by Franceschini.  
 S Scrope's translation.  
 R Earl Rivers's translation.<sup>1</sup>  
 W Worcester's corrections to Scrope's text in the Emmanuel College MS.  
 HH The translation in the Helmingham Hall MS.

*Other abbreviations*

- BM London, British Museum, MS. Addit. 15305. (See Introduction, p. xvii.)  
 BN Paris, Bibliothèque Nationale, fds. franç. 1164. (See Introduction, p. xvii.)  
 SJ Cambridge, St. John's College, MS. T. 14. (See Introduction, p. xvi.)  
 TD Dublin, Trinity College, MS. D. 4. 12. (See note to p. 176, l. 12.)  
 FV New York, The Pierpont Morgan Library, MS. 770 of the *Fiore di Virtù*.  
 MD *Mots dorés*. Paris: A. Vérard [c. 1491]. (British Museum—IB. 40024.)  
 Telin Guillaume Telin, *Bref sommaire des sept vertus, etc.*, Paris: Galliot du Pre, 1533. (See Introduction, p. xvii.)  
 Ashby, P.P. George Ashby, *Active Policy of a Prince*.  
 Ashby, D.P. George Ashby, *Dicta et Opiniones Diversorum Philosophorum*. (Both these works in E.E.T.S., E.S. No. LXXVI.)  
 Othea *The Epistle of Othea to Hector* (ed. by Sir George Warner), The Roxburghe Club, 1904.  
 Mansion Colard Mansion's edition of the *Dits*, Bruges, c. 1477.  
 Leber The edition of the *Dits Moraulx* printed by Pierre Leber, Paris, 1533.

## NOTES

Page 2, lines 11–30. Sedechias fut philosophe le premier par qui de la volente de Dieu loy fut receue et sapience entendue. Et dist icellui Sedechias que chascun de bonne creance deuoit en soy auoir seze vertuz. La premiere si est congnoistre Dieu et ses angelz. La seconde auoir discretion du bien et du mal, du bien pour le faire et du mal pour le laisser. La tierce obeir aux roys et aux princes les quelx Dieu a mis en terre pour seignourie et auoir puissance sur le peuple. La iiij<sup>e</sup> honnourer son pere et sa mere. La

<sup>1</sup> In the notes, R is used to identify the text of Earl Rivers's translation. It is to be understood that this does *not* invariably denote *identity* with the Scrope or the Helmingham Hall text (as the case may be), but rather that the *context* of the passage is the same in these versions. Therefore R is frequently used to show identical meaning but must not be construed to mean that the identical words were used. R placed behind a French quotation means that the Rivers translation exactly follows the reading of this French text.

cinquiesme bien faire a chascun selon sa possibilite. La vj<sup>e</sup> est donner l'aumosne aux pources. La vij<sup>e</sup> est garder et deffendre les estrangiers et les pelerins. La viij<sup>e</sup> soy habandonner entierement au seruice de Dieu. La ix<sup>e</sup> est escheuer fornicacion. La x<sup>e</sup> est auoir pacience. La xj<sup>e</sup> estre veritable. La xij<sup>e</sup> estre juste. La xiiij<sup>e</sup> estre liberal. La xiiij<sup>e</sup> offrir a Dieu sacrifices que hom recoit de lui chascun jour. La xv<sup>e</sup> est regracier Dieu et se mettre du tout en sa garde pour les diuerses fortunes qui continuelment aduiennent en ce monde. La xvj<sup>e</sup> est estre honteux et paisible et bien atrempe. F

In the Latin edition the second sentence reads: Et dixit ergo Sedechias quod credens habere debet in se ipso sexdecim virtutes.

The *credens* is variously translated in the French MSS. as:

chascun de bonne creance a b c d e f h j l n p q r s t u v w y  
chascun personne de bonne creance x  
chescune bonne creature g i k z BM  
chascun de bonne vie et de bonne creance o

Similarly the fourteenth virtue reads in the Latin: quartadecima est offerre sacrificia Deo propter beneficia populo suo collata.

In the French MSS. it is translated as:

offrir a Dieu sacrifices que hom recoit de lui chascun jour. a d g w x  
offrir a Dieu sacrifices pour les benefices que on recoit de lui chascun jour. b c e f h j k m n p q t u v y z

In R this is the fifteenth virtue and reads: The fyftenthe vertue is to offre sacrifices to our lord God almyghty for the benefices and gracis that he sheweth hym dayly.

The sixteenth virtue of the French and Latin texts occurs as number twelve in Rivers's translation.

The verse translation of the *Dicts* in the St. John's MS. reads:

Sedechias fut moult sage jadis  
Et philozophe en ses fais et en dis  
Par qui premier loi de Dieu fut receue  
Et sapience ainsement entendue,  
Lequel premier donna ceste doctrine,  
Car qui vult vivre selonc la loi divine  
Seze vertus ait il devant les mains:  
C'est de congnoistre Dieu, ses anges et ses sains,  
Avoir de bien et mal discretion,  
De mettre bien en operacion,  
Le mal du tout eschever et fuir  
Au rois, aulz ducz et auz princes obeir  
Que Dieu a mis sur terre pour garder  
Paix entre gens et justice excercer, &c.

(Quoted from the article by P. Meyer in *Romania*, vol. xxxv, p. 539.)

4. 14-17. Et dixit: si rex eludatur adulationibus inimici et dulcibus verbis, non habendo respectum ad opera ipsius, non erit securus quin subito invadatur ab eo, sicut illi qui leonis saltu subito et ex improviso invaduntur non possunt evadere mortem. L

Et dist: se vn roy croist aux flateries et aux doulces parolles de son ennemi sans auoir regart a ses oeuvres, il est en auenture que mal lui en prengne soudainement. F

And sayd Sedechias: if a kyng or a prynce byleue the fayre wordes and

flateryngis of hys ennemyes hauyng noo respect to theyr werkis, it is meruaylle but the sayd kyng or prynce therby sodeynly take harme. R

6. 1-3. Omission by HH.

Et dixit: maiores diuitie sunt sanitas corporis et maior alacritas est satisfactio cordis. L

Et dist que la plus grant richesce de ce monde est la sanite du corps et la gaigneur leesce est la sattifacion du cueur. F

And sayd Sedechias: the grettest richesce is satisfacion of the herte. R

6. 12-28. Et dixit: quando rex est maleficus, melius est ei qui non nescit eum, quam ei qui magnum locum habet cum eo. Et dixit: melius est stare cum paupere sapiente quam cum diuite ignorante. Et dixit: per sapientiam acquiritur humilitas, bona voluntas, pietas et privatio peccatorum. Et dixit: non recte agit qui querit sapienciam non legendo et non laborat studens in eadem acquirenda; et ille qui cogitat eam habere cum quadam habilitate est ignorans. Et dixit: qui deficit in eo quod tenetur creatori suo, multo magis deficit in omnibus aliis bonis operibus. Et dixit: non credas illi qui dicit se scire veritatem et facit contrarium illius. Et dixit: sicut pueri utentes comedere dulcia, si prohibeantur, non omittunt illa comedere ita ignorantes se appetitu corporali non esuriunt, nec vitam diligunt nisi propter se; et sapientes non diligunt vitam nisi bona operentur, et dimittunt delectationes mundi quia nocent; tamen sunt diversarum operationum et voluntatum, et similium formarum. L

Et dist: quant vn roy est mal entechie que mielx est a celui qui n'a point de congnoissance a lui que a celui qui est grant maistre en son hostel. Et dist que mielx vault a vne femme estre brehaigne que porter enfant mal entechie. Et dist que la compaignie d'un poure saige vault mielx que d'un riche ignorant qui la cuide auoir par autre habilité. Et dist: qui fait faulte a son creatour par plus forte raison la fait il aux autres. Et dist: ne croy point en celui qui se dit sauoir verite et fait le contraire. Et dist que les ignorans ne se veulent abstenir de la voulente corporelle et n'ayment leur vie fors seulement pour leur plaisance quelque deffence que on leur face tout ainsi comme les enfans s'efforcent de mengier doulces choses especialment quant elles leur sont deffendues mais il est autrement des saiges car ilz n'ayment leur vies [fors] seulement que en bien faisant et laissent les oyseuses delectacions de ce monde. F

F and S have the same omissions.

8. 10. he is right wele fortunad and happi S  
bien eureux est celui F  
felix est L  
blessed is he HH

8. 22-8. Et dist que la plus couuenable despence que homme puisse faire en son vyuant est celle qui est mise ou seruice de Dieu et en bonnes oeures, et la moyenne qui est despensee en choses necessaires des quelles il ne se peut excuser si comme en mengier, en boire, en dormir, et en curant les maladies suruenans, et la pire est celle qui est despensee en mauoises oeures. F

8. 29. Compare also the maxims attributed to Hermes in Dunbar's *Hermes the Philosopher* (J. Small, *The Poems of William Dunbar*, Scottish Text Society, 1893, vol. ii, pp. 108-9).

10. 6. the konnyng of scoles S; the science of scoles R; la science des escolles F; inventor scientie stellarum L; la science des estoilles f g q.

Astronomie par ly si fut trouuee

Ou la science des estelles est fondee.

Il establit auz peuples pluseurs lois

Auzquelles aussi obeissent les rois. SJ, fol. 2a.

10. 14. and to faste euery wyke oon day R  
jeuner chascune sepmaine vn iour F  
and to faste euery moneth vpon the Satirday HH  
jeuner chascun moys le jour du samedi f g  
ieusner chascun moys les iours du samedi q

10. 31. The following Latin passage is omitted in the French and English texts, exclusive of the sentence enclosed in brackets:

Et dixit: qui adherere voluerit sapientie et facere bona opera, elongari debet ab ignorantia et a malis operibus sicut bonus artifex sciens instrumenta sua qui, cum vult suere, sumit instrumentum proprium, deserens instrumenta carpentarie, et cum vult scribere sumit instrumentum proprium, deserens instrumenta sutorie; eodem modo est amor huius mundi et amor alterius: nunquam enim communicare possunt in corde uno. [Et dixit: O homo, si timeres Deum et timeres vias ducentes ad malum, non caderes in illas.] Et dixit: non te alliciat voluptas carnalis et mundi huius dulcedo que curam de anima tua interdicunt, nec sis sicut qui suffocatur in aqua despiciens, propter rem ponderosam quam diligit, in fundo niti qualiter evadat ab aqua, immo propter illam tollendam exponit se suffocationi et perdit se cum illa. Et dixit: non cognoscunt homines excellentiam Dei nisi quia eos conduxit ad suam servitutem per prophetas suos dilectos, qui locuti sunt per spiritum sanctum, qui eos duxerunt ad Dei mandata et observanciam legum eius, et incedere vias que placeant ei, que ducant ad eternam vitam et gaudia sempiterna.

12. 4-5. and that vsith evil dedis] omitted only in HH.

14. 11-14. Sitis intra et extra idem ab hiis que loquimini ad inuicem, ne sit quod linguis exprimitis diversum ab eo quod reconditis in corde; hec Hermes.

Say nat oon thyng and do the contrarie,  
Lete youre worde & dede be in accordance,  
Kepe secretnesse as a secretarye,  
For youre worshippe, proffite and assurance,  
Withouthe langage, speche or vtterance,  
But vnto suche personnes oportune  
As may be furthering to youre fortune.  
(Ashby, P.P., st. 51.)

14. 14-15. obey yow to your kingis and to your princes S R  
obediatis vestris principibus et humiliate vos vestris regibus L  
obeissiez a vos roys et a vos princes F  
obbeye youre lawes and youre princes HH

It is clear that HH read 'loys' for 'roys'; in some French texts (so q) this saying is omitted.

14. 20-5. Et dist: vous ne mengeres que de vos oeuvres et vous gardes de jugier iniustement et vieullies mielx auoir pourete en faisant bonnes



oeuvres que richesses en pechie, car richesses, se perdent et bonnes oeuvres demeurent et vous gardes de trop rire et de moquier autrui. F f g

And saide: ye shal bere hens non other thingis but your werkis, and therefore beware that ye juge not vniustly and desire rather to haue pourete in doing good dedes than richesse in syn, for richesse may soon be lost and good dedis shal euer abyde. R

16. 19. vndir your fete S  
sub pedibus vestris L  
soubz vos piez F  
vndir youre goode praieris HH  
HH read 'prieres' for 'piez'.

16. 25. in your yong age S R; en vostre jeune aage F; in vestro ieunio L; en vos jeunes f; in youre fastinge HH

16. 31 ff. This is apparently an adaptation of Matthew xxv. 35-6 (Vulgate): Esurivi enim, et dedistis mihi manducare; sitiui, et dedistis mihi bibere; hospes eram, et collegistis me; nudus, et cooperuistis me; infirmus, et visitastis me; in carcere eram, et venistis ad me.

18. 12-15. Reffrain ta langue en ta grant yre,  
Et s'adonc te tiens de trop dire  
Ce sera vray signe et message  
Que tu es constant, ferme et sage.

(Christine de Pisan, *Les Enseignemens moraux*, in *Œuvres Poétiques*, Société des Anciens Textes Français, Paris, 1896, vol. iii, p. 42.) Compare also p. 36, l. 2, and p. 128, ll. 13-15.

18. 22-4. Et dist: liberalite est estre liberal en temps de neccessite et de pourete; pacience est pardonner quant on [a pouuoir] de jugier et de soy vengier. F

F incorrectly reads 'paour' for 'a pouuoir' but this error is corrected in S. Some MSS. (so f) have 'punir' for 'jugier'. In R the text reads: And said: largesse and liberalite is knowen whan a man is in neccessite and pourete, and pacience whan oon hath power to juge and be auenged.

18. 30-5. Et dist: qui n'ensaigne ce qu'il scet en sciences et bonnes meurs, il sera participant en l'ignorance des mauuoys et qui denie a aprendre science a celluy qui y est couuenable, il doit estre priue de son benefice en ce monde et ne la denie nul maiz que l'ignorant qui est communement enuieux et de mauuoise volente. F f g; similarly q.

19. 13-16. Et dixit: qui compescit iram et refrenat linguam et moderatur verba et mundat animam, exuperat omne verbum. L

This sentence is omitted by Scrope, Rivers, and the French MS. here used. In Morgan MS. 771 it reads: Et dit: qui refraint son ire et met frain en sa langue et parle atrempeement et tient son ame nette, il surmonte tout sens.

20. 4-7. quia pociora opera sapientis sunt tria, scilicet facere de inimico amicum, et de nesciente scientem, et de malo bonum. L

car les oeuvres du saige se congnoissent en trois choses, c'est assauoir de son ennemi son ami, du non sachant sachant, et du mauuois le bon. F

It is clear that Scrope misread the sentence thus: '... c'est assauoir de son ennemi, son ami, [et] du non sachant; sachant e[s]t du mauuois le bon.' F, of course, omits 'en faire' before 'de son ennemi'. R has a correct translation.

20. 12-14. For Hermes seyth that deth farith as the stokke [ ? stroke] of an arrowe and lyff farith as an arrowe that is sette to shoote. *Othea*, p. 104.

20. 20. And he saithe: scorne and mokyery fordoth looue S R  
Et dist: derision et moquerie ostent amour F  
Et dixit: derisio facit perdere timorem L  
And seithe that derision and mockerye putten away feere HH  
Derrision et mocqueries ostent paour, &c. q

20. 24. Et dist: homme enuieux n'est bon que a autrui desprisier. F

20. 24-6. Et dixit: multum securus est qui est sine culpa et multum menticulosus qui iacet in culpa. L

Et dist: cellui est moult seur qui est sans coulpe et mal seur s'il se sent sans coulpe. F

And sayde: he is right sure that feleth him-self withouten gilt and is in none surete that wol not knowe his owne gilt. R

20. 34-5. il respondi: les sages sceuent bien le prouffit des riches et les riches ne sceuent pas le prouffit des sciences. F f

and he aunswered and seide that the wisemen sewen the prouffite of connyng. HH

il respondit que les saiges sceuent les proffis des sciences. g

22. 7-10. Et dixit: sapiencia est sicut margarita que invenitur in concavis profundi maris, &c. L

Et dist: sapience est comme la pesle [*sic*] qui est trouuee ou fons de la mer, &c. F

And saide: sapience is like a thinge fallen in a watre, &c. R

22. 12-13. Et cellui n'a pas parfaicte science qui n'a parfait sens. F (omitted only in HH)

22. 15-16. Et dist: ce n'est pas honneste chose de chastier vn homme deuant autrui et l'autre apart. F

In the present MS. 'apart' occurs as a contraction. Scrope obviously read 'apert' instead of the adverb 'à part'.

And saide: it is not honeste to chastise a man afore all folkis, rather a part. R

22. 32-4. Et dixit: qui commendat te de eo quod in te non est, non es securus quin iniurietur te de eo quod in te est. L

Et dist: qui te loera d'aucunes vertuz qui ne seront pas en toy, il te pourra bien iniurier du vice qu'il verra en toy. F

24. 6-8. ne depars pas de son amistie tant comme tu puissez trouuer maniere de le redrecier. F

thou may departe not from his amytiee, but assaye the meanes to redresse him. R

24. 11-13. Et dist: le bien des ignorans est ausi comme l'erbe naissant sur le fumier. F

This sentence does not occur in the Latin text. R has: And sayd: the goodenesse that cometh of an ignoraunt man is like therbys that growe on a dong hill. R; similarly HH.

Scrope read 'le fumier' as 'chimney' instead of 'dung-hill', doubtless due to the double meaning of 'fumier'.

24. 18-21. Et dist: le fol ne congnoist en soy aucune laidure et l'ignorant

cuide de legier vne chose estre autre et le doubteux fait maintes doubtes en ce qu'il sctet. F

24. 23-5. Et dist: il n'appartient [pas] aux roys ne aux princes donner seignouries ne puissances mais que a gens piteables et par ce les ameront ainsi comme le pere fait les bons enfans. F

24. 31-3. Et dixit: propter notos dona ignotis, et indulgeas illis qui obsunt tibi propter illos qui prosunt. L

Et dist: donne es mescongnieuz pour l'amour des congneus et pardonne a tes [nuysans] pour l'amour de tes aidans. F

F reads 'nuy sans', which may account for the translation in S.

24. 35-26. 2. Et dist: establir ton ire empres ta pacience, et ton ignorance empres ta pacience [sic] et ton oubliance empres ton droit chemin. F

And said: establishe and ease thyn ire with thy pacience, thin ignorance with thy sapience, thy foryetfulness with thyn remembrance. R

Et dixit: statue iram tuam in directo patencie tue, et tuam ignoranciam in directo tue sapience, et tuam oblivionem in directo tue memorie. L

(The Latin text continues with the following passage, omitted in the French, and consequently English, translations: Et dixit discipulo suo: musice move cordam secundum motum fortitudinis; intelligis que dico? Et respondit: sic; et dixit: non video quod tu intelligas. Respondit discipulus: qualiter vides hoc? Dixit: non video te ylare, et intelligendi signum est ylaritas.)

Ashby, *Dicta Philosophorum*, st. 27, quotes the following:

Hillaritas est intelligendum signum & e contra (!); hec Hermes.

To dissimile, sum men holde a wisdom,

And it may be in some herd distresse,

But for the moste in euery kyngdam,

Suche as ye be by your chere expresse,

Either in hate or in loue shewe the excesses.

And so men shall knowe you bi countenance

How men shall guide themself to your plesance.)

26. 2-4. Et dist: c'est bon signe de veir vn enfant honteux car il monstre qu'il aura bon sens. F

26. 6-9. Et dist: qui demeure en la prouince en la quelle il n'a point de seignour vengeur, de juge juste, de mire sage, de marche habondant, et de fleuve courant, il expose a l'aenture soy et son amour. F

26. 20-1. Nec concupiscas eorum pecuniam, qua dimittas eos in Dei inobediencia, nec velis habere divitias nisi fuerint de bene acquisitis. L

et ne vieulles auoir richesses se elles ne sont deuement acquises. F (similarly q)

The Scrope and Rivers texts follow the shorter version of the present French MS., while HH is translated from some manuscript with the full text such as f and g: et ne vieulles pas couuoitier de traitier a ceulx par finance par laquelle tu les laisses desobeissans a Dieu et ne vailles auoir ricessez se ilz ne sont deuement acquisez.

28. 8-9. and schewe not the secretis of thine herte S

nec patefacias cordis tui secreta L

et ne reuelle les secrez de ton cuer F

28. 18-29. Soustiens aussi et ayme ceulx qui ouurent de la grant acquemie, c'est assauoir les laboureurs des terres, car il n'est autre acquemie

que labourer les terres avec plent [*sic*], semences et autres oeuvres de labour par lesquelles le peuple est gouerne, la cheualerie multiplie, les maisons plaines de richesses, et les royaumes soustenuz et gouerneuz, pourquoy il couuient bien garder telles choses et te couuient publiquement honnorer les hommes chascun selon sa discrection, sa condicion et sa science, afin que le peuple congnoisse les bons; et fay du bien a touz ceulx qui quierent science, afin qu'ilz ayent plus grant volente d'apprendre et que tout leur entendement soit en estude et que la prouince en puisse miex valoir par eulx. &c. F. The French text is a close translation of the Latin; 'acquemie', 'arquemie' (f) and 'alkimie' (g) appear for the Latin 'alkymia'.

30. 6. Here Worcester carefully erased the original word in E and wrote 'heretiques' in the space. It is impossible to tell what the original reading in E was. All the French MSS. that I have seen have 'sodomites'.

30. 20-32. 5. Omitted in R. Compare, also, Introduction, p. xviii, where some of these sayings are quoted from Guillaume Telin's *Les Dictz et Bonnes Sentences des Sages et Scauans Philosophes*.

31. 34. acheued HH. The French reads 'escheuees' as the Scrope text. Although Telin attributes this saying to Onese, he agrees with the anonymous translation in having 'acheuees'; see Introduction, p. xviii.

32. 2-4. Et dist: l'erreur des saiges est comme la briseure d'une nef, qui se noye et fait noyer plusieurs autres. F

32. 4-5. Et dist: fiance est vne maniere de seruitute et deffiance est liberte. F

Et dist: science est vne seruitude et desscience est liberalite. Leber.

32. 16 ff. Tac dist: qui n'a puissance sur son sens, il n'a point puissance sur son ire. Vn saige prince ne doit point a son pouoir estre en dissencion aueucques plus puissant de lui. Quant vn roy a vaincu et conquis ses ennemis, il les doit maintenir et garder en bonnes coustumes, c'est ascauoir en justice, en liberalite, en pacience, en pardon, et en autres biens car ainsi fait on de ses ennemis ses amis. Se vn roy assemble vn outrageux tresor et ne le despent la ou il appartient, il perdra le tresor et son royaume. Les subgetz du roy sont aueucques lui comme le vent aueucq le feu, car quant le feu est alume la ou il n'a point de vent, de tant tarde il plus a ardoir. Vn roy doit congnoistre ceulx qui le seruent, et les establir en droit soy chascun seloncq sa discrection, son sens, et sa loyaulte et leur doit donner seloncq leurs merites, car s'il donne de volente a meschans gens qui ne l'aient pas deserui, il oscera as bons le couraige de bien seruir et sera en brief tamps si plains de gens de neant qui ne s'en sara deliurer. Vn prince ne doit point aprendre toutes choses car moult de choses sont que vn prince ne doit point sauoir. (Mansion.)

The third saying may also be found in the *Mots dorés*, where it reads:

Quant vng roy a conquis et vaincu ses ennemis, il les doit maintenir en bonnes coustumes, en liberalite, iustice, pacience, pardon, et en autres biens, car ainsy fait on de ses ennemis ses amys. (The same saying is ascribed to Seneca by Telin, fol. 106b.)

In the shortened French version (MS. Fr. 1164 of the Bibliothèque Nationale, Paris) this passage is condensed to:

Bac dit: qui n'a puissance sur son sens, il n'a pas puissance sur son ire. Et dit: quant vng roy a concquis ou vaincquis ses ennemis, il les doit

maintenir en bonnes coustumes, en justice et liberalite. Et dit: vng prince ne vng roy ne doit pas aprendre toutes les choses car il est moult de choses que vng roy ne vng prince ne doit sauoir.

It will be noted that the French and English texts considerably shorten the Latin original (compare Franceschini, pp. 23-24). The second French sentence occurs in the Latin as:

Et dixit: decet regem studiosum non discordari cum impotenciori.  
(Note that one MS. only reads *potenciori*.)

This is variously translated in the French MSS.:

Et dist: vn sage prince ne doit point estre a son pouoir en discrecion avecques plus grant que lui ne plus puissant. a d (so w, which omits a son pouoir.)

... ne doibt a son pouoir estre en discencion avec plus puissant de lui. b e f g j k m p q t u v y z (so x and BM, which omit a son pouoir.)

... ne doit auoir a son pouoir discencion avec plus puissant de luy. c

... doit a son pouoir estre a discencion avec plus puissans de lui. h

... ne doit a son pouoir soy acompargier en discrecion avec plus puissant de lui. i

... ne doit point auoir de discrecion avecques plus grant de lui ne plus puissant. l

... ne doit a son pouoir estre en discrecion avecques plus puissant de lui. n

... ne doit auoir en son pouoir discrecion [*cancelled*] discencion avec plus puissant de luy. o

And said: a wyse king or a prince ought not to make comparisons nor dispute in discrecion with a greter and myghtier than he is. R

In i this philosopher is called Bac, and in l Bhac. SJ (fol. 3a) has:

Pitacus vng fut des sept sages d'Athaines,  
De nacion fut ne de Mitilannes,  
Qui dit et fit des choses moult notables  
Que sages tiennent pour assez veritables.

Pittacus, of Mytilene, occurs in all the lists of the Seven Sages of Greece popular in the later Middle Ages; for example in Burley's *Liber de Vita et Moribus Philosophorum*, Ausonius's *Ludus Septem Sapientium*, &c. For further details the reader is referred to my note in *Speculum*, vol. xii, pp. 440-55.

34. 5. The name of this philosopher varies considerably. The Latin has Machalquin, Zaqualquium, and Zacalquius; the French MSS. have Zaqualquin (g j), Zaqualkin (a), Zalqualquin (f), Naquabavin (l), Zalquakin (c), Aqualquin (i), and Zabaquin (d). The French and English texts are again much shorter than the Latin.

34. 13-14. Et dist: se tu cuides ensaignier vn foul tu l'afolleras du tout. F  
And sayde: if thou laboure to teche a foole, the more shal folye encrease. R

34. 17-18. Et dist: multipliez scilence car c'est de perilz euasion et vsez de verite qui est discipline des parolles. F

And sayd: multieplye silence for that auoydeth perelles and vse trouth whiche discipline shal maynteyne the and thy werkis. R

34. 18-21. And Zaqualquin seith, 'Who so will kepe wele the lawe, shulde helpe hys frend with his goode and leue to nedi pepill and be gracious, not denying iustice to his enemy, and kepe hym fro vice and dishonour.' *Othea*, pp. 98-9.

34. 22-5. Omer jadis fut grant versifieur  
Natif de Grece du lignage girigneur  
Après Moyse fut cent et lx ans  
Qui fit des liures notables et vaillans  
Versifieurs tiennent sa discipline  
Tant fut notable et plaisant sa doctrine, &c.  
SJ, fol. 3b

34. 26. as a seruaunt cast in the wynde S  
comme vn serf expose en vente (!) F  
and put to be solde as a prysonner or a bondeman R

34. 28. he was of stone S  
il estoit de pere F  
Scrope apparently misread 'pierre' for 'pere', possibly because 'pere' is the Anglo-Norman form for 'pierre'.  
of his fadre and of his modre R  
de pere et de mere f, g, q.

36. 11-21. The order of the sentences in the Scrope text exactly follows the French: consequently HH is incorrect, in addition to omitting one sentence. Rivers also omits one sentence.

38. 2-3. Et dixit: si fueris paciens apreciaberis, et si superbus fueris despiceris. L

Omero disse: chi e patiente da ogni huomo sara lodato. FV, fol. 16b

Although not noted by Franceschini, the *Fiore di Virtù* has a number of sayings drawn from the *Liber Philosophorum*; other examples will be quoted in Plato and Legimon.

38. 4-5. And he saithe that a man is bettir than alle other beestis of the erthe. S R

Et dist: vn homme est meilleur que toutes autres bestez de terre. F

Et dixit: homo bonus melior est omnibus animalibus terre, et malus vilior est animalibus omnibus terre. L

And seith: a good man is bettir thanne alle maner beestis, and in lyke wise an euell man is wors and more foule thanne any beast of the erthe. HH

Et dist: vng bon homme est meilleur que toutes les autres bestes et vng mauuais homme est plus vil que toutes autres bestes de terre. q

38. 8-11. Iste mundus domus est mercacionis; et est infortunatus ille qui recedit ab eo cum perdicione; hec Omerus.

This world is but an house of merchandise.

He is infortunat, that vnwisely

Departith with losse in vntrifly wise,

Sithe he may wynne heuen aduisely,

Whiche is the most best merchandise iustly.

Al the merchandise in this world is nough[t],

But at last to heuen he be brought.

(Ashby, *D.P.*, st. 168.)

38. 13-14. The French text usually reads: Et prometre sans acomplir est priuacion d'amistie (so f, g, and q). Scrope's 'mistranslation' is due to his original (F) which reads: et promettre est pugnicion d'amistie. Worcester corrected the text after having obviously compared it with some other French MS. Earl Rivers omits this.

38. 25. The popular Greek adage γνῶθι σαυρόν appears repeatedly in the *Dicts*.

38. 24-8. See the Introduction, p. 1.

38. 28-30. Et dist: les choses de ce monde lors [*sic*] establissent et les loys se soustiennent sur deux choses, &c. F

The 'lors' accounts for Scrope's 'pan'. In g the text is the same as F except that 'loys' appears for 'lors', while the text in f reads: Et dist: les choses de ce monde, les lois et les establesemens se soustiennent sur deux chosez, &c.

Et dist: les hommes de ce monde loix establissent; et les loix se soustienent sur deux choses, &c. q

40. 16-17. Quomodo adquiruntur amici? honorando eos cum presentes fuerint & benefaciendo eis & commendando eos cum fuerint absentes; hec Zelon.

By thre meanes ye may freindes purchase:

Firste, when they be present, do them honour;

And do wele vnto them in euery case;

When thei be absent, prayse them with fauour.

This ye aught to do your peine & labour,

The higher that ye be in high estate,

Obserue ye this if ye be fortunate.

(Ashby, *D.P.*, st. 16.)

Solon's reply is shortened in the French MSS. F, f, and g (and consequently in the English texts S, R, and HH) to: il respondi: en les honnourant en leur absence.

40. 26. and he pat dothe [in]-iustice S

et celui qui fait iustice (*with in- added interlinearly in F*)

42. 1-3. Sabiou fut grant defensor des siens et de ses voisins et ot aucuns amis lesquelz vn roy cuida faire occire, &c. F

Rabion fuit magnus defensor suorum proximorum et habuit aliquos amicos contra quos voluit unus rex procedere, credens eos interficere; &c. L

Almost all the French MSS. have Sabion (Sabiau, a scribal error occasionally met with); one, however, has Rabron (i) and another, Zabron (h). The 'defensor suorum proximorum' (one MS. has 'propriorum') is translated as:

Sabion fut grant defenseur des siens et de ses voisins a x

Zabion fut grant deffenseur de ses voisins b c d e g k m n p q t u v  
w y BM

Zabion fut grant deffendeur de ses voisins f h j

Grant deffendeur fut jadis Zabion,

Pour soustenir ses voisins en raison SJ, fol. 4a

Sabyon was a grete deffendour of his neyghbours R

42. 10. he standinge in age S

If F is exactly transcribed, the words read: 'lui estant en lage || hine &c.'

(the double stroke marks the end of the line). It is clear that Scrope read 'l'age lui' instead of 'la gehine'.

beyng in the engyne R

For a similar story, compare Diogenes Laertius, ix. 26-7—under Zeno of Elea.

42. 16-17. And to this purpose seith Rabyon the phelosopre, 'Encres ffrendes, for they shall be socourable to the.' *Othea*, p. 50.

42. 19-20. Radix enim omnium malorum est cupiditas. 1 Tim. vi. 10.

42. 20-2. Thomas Wilson, *The Arte of Rhetorique*, 1560 (reprint Oxford, 1909), p. 81: Anaxagoras hearing tell that his sonne was dead: no maruel (quoth he) I knowe well I begot a mortall bodie. (Compare Diogenes Laertius, ii. 13—also under Anaxagoras.)

The story, as told by Wilson and the *Dicts*, is taken, however, from Valerius Maximus, Liber V, caput x (Venice: Aldus, 1514, fol. 124 verso): Anaxagoras . . . audita namque morte filij, nihil inquit mihi inexpectatum, aut nouum nuntias. Ego enim illum ex me natum sciebam esse mortalem.

42. 32. in grete danger of thy body and of thy goodis R  
in peryle of thi body and of thi goodis HH  
sub periculo corporis et rerum L

The French MSS. read:

en peril de ton corps et de tes biens b c d f g h j k m n v w

en danger de ton corps et de tes biens q y

en peril de ton corps et de tes membres et de tes biens a x

44. 8-9. Ypocras fuit discipulus Esculapii phisici secundi et fuit de genere Esculapii primi a quo et genere suo processere reges in grecia diu. (L, with one MS. reading 'reges duo'.)

Ypocras fut disciple de Esculapius le secont et fut de la lignie le premier de la quelle lignie furent deux roys. F

F, and so S, omits 'de Esculapius' after 'la lignie'; R reads: Ypocras was disciple to Esculapius the second whiche descended of blode royall.

In one of the Morgan copies of Caxton's first edition of the *Dictes* (No. 673), a sixteenth-century hand wrote:

Ypocras great wysedomm hadd  
As storyes doth declare;  
And also lerning did not wante  
He had therof his share,  
Which rare is sen nowe-a-daye  
For folish craufte [*sic*] doth bear þe swaye,  
And sayeth: I will haue rule  
My tyme is now to flowrish in  
For worldly witte doth kepe a scoole,  
Aloweing of all wicked synne.  
But this be sure which is most true  
[That hell for sine] a place is dewe.

As the last line has been cut into, the reading of the first four words is doubtful.

44. 9-15. Et de celluy commenca premierement l'art de medecine, laquelle il monstra et enseigna a ses enfans, et leur commanda qu'elle ne fust monstree a nul estranger, fors seulement de pere a filz. Et ainsi demouroit tousiours la dicte science en eulx; et leur commanda qu'ilz habitassent ou millieu de l'habitation de Grece en troyis isles. q



44. 15. Ypocras autem fuit de insula Chau L  
Et fut Ypocras de l'isle de Thau F; so R

44. 20. Micius, Nitius, or Nucius L; Mecius F; Methious R

44. 23. Bramendes L; Bramardes F; Bramardos R

46. 2-3. et ceulx aussi qui estoient faiz de raison sans plus. F. Omitted only in HH.

46. 30. Azdesser L; Dessor F; Defour R

48. 10-12. Et fist plusieurs liures de medecine desquelz nous en auons trente et en couuient estudier xij par ordre. F

48. 14-16. et regardant volentiers en terre, touz jours tenant en sa main vne flobotome de minucion ou vne branche prouffitale pour les yeux. F

48. 19-22. Et dixit: vita brevis, ars longa, experimentum periculosum, iudicium difficile. Et dixit: sanitas consistit in non habendo pigriciam ad exercitandum et in non replendo corpus cibis et potibus. L

Et dist que la vie est briefue, la paine longue, experience perilleuse, et le jugement dangereux. Et dist: la sente est non estre pereceux a l'exercite et a non amplir son corps de vin et de viandes. F

Scrope obviously read 'sente' (i.e. from 'sentir') instead of 'sante'. In *The Epistle of Othea* (p. 35) this saying is found in a modified form: And to this purpose Ypocras seyth that superfluites of vynes and metes distroyith body, sowle and vertues.

48. 24-8. Et dist: le cueur est tourmente de deux passions, c'est assauoir de tristece et de soucy; de tristesse viennent les songes et les fantasiez, et de soucy vient le veillier, et tristesse est vne passion touchant les choses passees et soucy est vne paour des choses auenir. F

50. 4-9. Et dist: soyés contens de ce qui vous doit souffire et ainsi n'aurez vous point de souffrance et donc quant moins serez contens tant plus esloignerez et fuyes malices et mauuoisties; retrayez vous de pechiez et queres la fin des vertuz et des bontez. F; so R

50. 13-15. The same saying, with but a change in person, occurs also under Socrates, p. 86, ll. 12-13.

50. 24-5. (et operacion comme les branchez) et science est comme vne chose engendrant et operacion est comme vne chose engendree. F

50. 29-31. Pitagoras vidit bonum esse negligere mundum et servire Deo, mandans santificari sensus et uti iusticia et aliis bonitatibus, &c. L

Pitagoras dist que vne tres bonne chose estoit seruir Dieu, de saintefier touz ses sains humains, desprisier le monde et vser de justice et de toutes autres bontes, &c. F

The change from 'sensus' to 'saints' may be noted in the French texts:  
de saintifier tous ses sens humains b c d e f h k m n o q r t u v w x y  
BM

de fortifier tous ses sens humains p  
se saintifier tous ses humains z  
de saintifier touz ses sains i  
de saintefier touz ses sains humains a j  
de saintifier tous ses saints l  
de saintifier tous les sains et saintes s  
to sayntifie his saintes R

52. 5-6. disant que les biens des amis doivent estre communs F  
The translator of HH must have read 'connus' for 'communs'.

52. 7. et fut ne de Samie F f R S; *not* in the Latin text.

52. 34-54. 2. These are typical medieval rules for health; compare, for example, Lydgate's *Dietary* (H. N. MacCracken, *The Minor Poems of John Lydgate*, E.E.T.S., 1934, vol. ii, pp. 702-7).

54. 2-3. Et dist: fay a ton pouoir tant que les autres ayent enuie de toy. F

54. 14-15. Et dixit: reputa germanos tuos illos qui te iuvant ad sciendum. L

Et dist: repute pour tes germains ceulz qui tardent a aprendre. F  
'tardent' should read 't'aident' as in f and g. Omitted in R and in some French texts (so q).

54. 18. Et dixit: statue sensum tuum pro gubernatore vite tue. L

Et dist: establi consens gouuerneur de ta vie. F

Et dist: establis ton sens gouuerneur de ta vie. f q

54. 19-22. Homme ne se doit point efforcer en ce monde de faire grans ediffices ne grandes acquisitions qui demeurent apres sa mort a l'usage d'autrui mais se doit efforcer de gagner et acquerir choses qui lui puissent profiter apres sa mort car la est son droit demeure et pays. MD, fol. 204.

Compare also p. 84, ll. 10-12. The above quotation is attributed by Telin (fol. 109a) to Dardage (i.e. Magdarge).

54. 24. in a bedde alle of golde S  
en vn lit tout d'or F  
in lecto aureo L

54. 27-9. Et dist: quant [tu] voudras courre sus a aucun, pense que qui te courroit sus tu te deffendroies. F. The translator of HH obviously read 'a aucune pensée', making the verb 'pense' a noun.

56. 6-8. Cum inceperis aliquid bene operare incipias Deum rogare quod tibi bene succedat; hec pitagoras.

In al your maters, er ye bygynne,  
Thenke what ende wol be the conclusion.  
In suche guidyng ye shal grete prudence wyne,  
And eschewe mischife & confusion,  
In wise forsyght & goode discussion,  
In althing take God at your commencement,  
And al thing shal folowe after your intent.  
(Ashby, *P.P.*, st. 119.)

56. 12-14. Et dist: vn homme ne [doit] point errer et s'il a erre, il doit congnoistre et soy garder d'y rencheoir. F

56. 23-5. Et dist: ne va point les voyes ou croissent les haynes. Et dist: il te couvient acquerir amis pour toy et pour ton auoir. F

Et dist: ne va point la voye la ou croissent les haines. Et dist: il te couvient acquerir amis pour toy et non pas pour ton amour. q

HH apparently misread 'les haines' as 'les ames'.

56. 30-3. Et dixit: liber est qui nullum perdit debitum ex hiis que debentur anime ob aliquam ex cupiditatibus nature. Et dixit: exclude

sensum a cupiditatibus et apparebit veritas. Et dixit: non potest sciri nisi quantum inquiritur. L

Et dist: celui est refraint qui ne lesse pour aucune couuoitise a faire son deuoir deuers son ami. Et dist: oste de ta volente toutes couuoitises et lors t'apparra toute verite. Et dist: on ne peut si bien sauoir que par bien enquerir. F

'refraint' should read 'franc' as f and g. Rivers has: And sayde: he refreyneth him from couetise that letteth not to spende his goode for his frendes.

57. 4-5. orellis that thu haste nat done thingis that thu shuldest haue done HH

vel non feceris quod facere debueris L

Omitted in F f g R S.

58. 12-17. Et dist: a paine peut estre greue celui qui se peut abstenir de quatre choses; c'est assauoir de trop grant hastiute, de pertinence, d'arrogance, et de peresce; car le fait et la fin de hastiute est soy repentir, de pertinence perdition, d'arrogance hayne, et de peresce desprisement. F

58. 25. for their fauour S

pour leur faueur F

ex sapore L; pour leur saueur q

for ther knowelech HH

58. 26-60. 4. Et dist: se tu veux que ton filz ou ton seruiteur ne face aucunes faultes, tu quiers ce qui est hors de nature. Et dist: l'ame est en delectacion et en joye entre les bons, et entre les mauuoys en douleur et en tristresce. Et dist: le saige pense de son ame aussi soingneusement comme vn autre fait de son corps. Et dist: pren ceulx pour tes amis a qui tu verras ensuir verite. Et dist: pense auant que tu oeures. Et dist: tout ainssi que le mire ne peut bonnement guerir le malade [s'il] ne lui dist verite de sa maladie, tout ainsi ne peut vn homme estre bien conseillie de son ami s'il ne lui dit verite de son fait ne longuement auoir son amour. F

The first sentence is also used by Ashby (*D.P.*, st. 174):

Si volueris quod non erret tuus filius vel seruus, id queras quod est extra naturam; hec Pitagoras [*sic*].

Yef ye haue in your hert a volunte

To your sonne or servaunt er not foly,

Ye must be in that liberalite

To seke a thing a-ye[n]st nature truly;

For no man can be so perfite iustly,

But he is at somme tyme fallible,

And at summe tyme right goode & credible.

60. 9-11. Non quiescatis vestris operibus in optinendis magnis delectacionibus, quia sustinere non poteris aduersitates cum venerint; hec Pitagoras.

Kepe neuer your body delectably,

Not in softe lyinge, ne delicacye,

For ye may nat suffre reasonably

Aduersite, ne it fortifie,

Ner in no maner wise it iustifie.

Therefore be nat meche ouer curious

In delicacie, ne delicious.

(Ashby, *D.P.*, st. 179—for the Latin, compare Franceschini, p. 40.)

62. 2-3. Et dist: il ne souuient au bon que de ses pechiez et au mauuoiz que de ses vertuz. F

62. 3-7. "πρὸς τὸν δυσφοροῦντα οὐ ἐπὶ ξένης τελευτῇ, 'πανταχόθεν,' ἔφη, 'ὁμοία ἐστὶν ἢ εἰς ἄδου κατὰβασις.'" Diogenes Laertius (ii. 11), under Anaxagoras. Compare also page 276, lines 15-18.

62. 6. where that euer a man dwell HH  
whate part þat euer man die S R  
quelque part que on meure F

62. 7-8. whate thing is moost doubtefulle S  
qui estoit la plus doubtable chose F; f g q have 'delitable'  
que est res delectabilior? L  
what was the moste delectable thinge to man HH

62. 8-11. Et dist a vn jeune homme qui ne vouloit aprendre: enfant enfant, se tu ne veulz auoir la paine de aprendre, si auras la paine de riens saoir. F

62. 13-14. Et dixit: priusquam alloquaris Deo, facias opera grata sibi. L  
Et dist: que tu requieres aucune chose a Dieu, fay lui oeuvres agreablez. F  
F R S read 'que' for 'auant que', as f and g.

62. 15-26. Dyogenes eust chenin en sournom  
Car des chiens eust celle condicion  
Que les mauuais tousiours abayssoit.  
En vng tonnel a vng fon il gisoit  
Sans qu'il vouldit auoir aultre maison;  
Quant il ventoit tournoit au vent le fon  
Pour auoir mieulz du souleil l'auantage.  
Moult prudent fut plein et moult sage, &c.

(SJ, fol. 6a.)

62. 24-6. Et lui demanderent aucuns pourquoy on l'auoit surnomme chiennin; ausquelz il respondi: pour-ce-qu'il abaiot aux folz et honnouroit les saiges. (Mansion, fol. 23a.)

62. 26-64. 3. A similar story is told in the *Gesta Romanorum*, but the characters are Socrates and Alexander. It is omitted, however, from tale 4 of the English *Gesta* published by Wynkyn de Worde, although in the Latin editions it forms part of this tale. The text below is quoted from the edition printed by John of Westphalia, Louvain, c. 1484, caput lxi:

Dum sic esset in dolore, rex Alexander in eadem foresta uenabatur. Miles quidam regis Alexandri Socratem uidit, ad eum equitabat, et ait ei: karissime, cuius homo es? Et ille: homo talis domini sum ego, qui seruus domini mei est dominus domini tui. Ait miles: non est maior domino meo in toto mundo; sed ex quo talia dicis, ducam te ad dominum meum et audiemus quis est dominus tuus de quo tot et tanta presumis. Cum autem coram rege Alexandro ductus fuisset, ait ei rex: carissime, quis est dominus tuus, de quo talia dicis, quod seruus eius est dominus meus? Ait ille: dominus meus est ratio, seruus eius uoluntas. Sic est ergo, quod tu per uoluntatem tuam regnum tuum, et non per rationem, hucusque gubernasti. Ideo seruus domini mei, hoc est uoluntas, est dominus tuus. Audiens hec, Alexander ait: carissime, prudenter respondisti; vade in pace.

64. 10-11. Et Dyogenes dixit: non est bonus qui malum omittit, sed qui bonum facit. L

Et dist Dyogenes: celui n'est pas bon qui se tient de mal faire mais celui qui fait bien. f g q.

Et dist Dyogenes: celui n'est pas bon qui se tient seulement de mal faire. F

And the said Dyogenes saide: he is not parfitely goode, that doth but onely absteine him from euil dedis. R

64. 14. All good MSS. read 'emblemysshed'. Scrope apparently read 'enblemi' for 'enbelli'. The corrupt Ad alone has 'embelished'.

64. 17-19. Et interrogauerunt: qui sunt amici? Respondit: quorum una est anima in diversis corporibus. L

Puis lui demanderent quelx gens doiuent estre nommez amis; il respondi: ceulx qui n'ont que vne dame en diuers corps. F

Scrope follows F in having 'dame' for 'ame'.

"ἐρωτῆθεις τί ἐστι φίλος, ἔφη, 'μία ψυχὴ δύο σώμασιν ἐνοικοῦσα.'" Diogenes Laertius (v. 20) under Aristotle.

64. 26-9. Et dixit: quemadmodum corpus apparet maius tempore nebuloso, sic error apparet maior in corpore irascentis. L

Et dist: tout ainsi comme les corps apperent plus grans en temps de brouillaz ou de brune tout ainsi appert l'errour plus grant en vn homme quant il est couroucie. F

66. 13-14. Et dixit: in qualibet virtute humana est utile magis consequi, nisi in locutione. L

Et dist: en toutes vertuz humaine [*sic*] le plus est bon et prouffitabel mais que en parolle. F

Did Scrope mistranslate the passage because 'humaine' was in the singular? Rivers writes: And sayde: of alle vertues of humanite, the greter quantite therof is the better saue of wordes.

68. 14-21. Et vit deuant Alexandre a son disner vn menestrel de bouche qui le looit trop outrageusement en vn sien dit qu'il recordoit deuant la table, et la ou les autres mettoient paine d'escouter le dit de icellui, Diogenes se print a mengier plus que deuant. Et lors lui dirent: pourquoy n'escoutes tu ces biaux motz? Il respondi: je fay plus pourfitable chose que d'escouter mensonge; que te vault ta loenge car tu n'en seras ja meilleur. (Mansion, fol. 25a.)

70. 11-12. Et dist: maladie est la prison du corps et tristece e[st] la prison de l'ame. F

And sayd: sekenesse is the pryson of the body and sorowe is the pryson of thy saule. R

70. 12-13. And he dispreised a man of grete lynage S

Et le desprisa vn homme de grant lignage F

Ther was a man of grete byrthe that rebuked hym R

70. 16-18. Et dixerunt ei: talis vult te occidere. Respondit: si fecerit, maius damnum inferret sibi quam mihi. L

Et lui distrent aucuns: tel te veult occire; il respondi: s'il le fait, il fera plus grant dommage a soy que a moy. f g q.

Et lui dirent: colce veult occure [*sic*]; et il respondi: se il le fait, il se fera plus grant ennemi. F

Omitted by Rivers. Compare S and F.

70. 25-6. Se tu veulx que tes bontez apparent grandes aux estranges si les repute enuers toy estre petites. MD, fol. 204.

72. 1-2. See note to p. 248, ll. 21-5.

72. 8-10. Adquesce tuis auribus, nam propter ea, habuisti duas aures & os vnum, vt plus audias quam loquaris; hec Diogenes.

Euery man hathe oon mouthe & two eres,  
To thentente that he sholde here more thanne speke.  
To speke meche, many people-is deres;  
To here many thinges, & to be meke,  
Right meche wisdom & wertue it dothe seke.  
So, in litil speche & right meche heryng,  
Many grete vertues is conquering.

(Ashby, *D.P.*, st. 180.)

72. 15-74. 6. Socrates en Grec c'est a dire gardeur de justice, et fut marie contre sa coustume qui estoit telle que on mettoit les bons avecquez les bons afin que la lignie feust plus durable; si espousa la plus male femme qui fust en toute la terre et out trois enfans; et vult si honnourer sapience qu'il en donna grant empeschement a ses successeurs car il ne vult pas laisser sa science escripte. Et disoit que science estoit pure et nette, pourquoy estoit conuenable qu'elle feust seulement mise en couraige[s] et purs et neetz et non pas en peauls de bestes mortes ne en tielx choses corrompues, et pour ce ne fist il aucun liure ne ne monstra a ses disciples par liure mais seulement par parole de discipline. Et ce la tenoit il de Thuneo [sic], qui auoit este son maistre, car comme icellui Socrates estant en enfance lui deist: maistre pourquoy ne me seuffres tu escripre les enseignemens que tu me monstres? Thimeo lui respondi: couuo[i]tez tu plus les villes peaulz des bestez estre aournee[s] de sapience que les engins des hommes? Pren que aucun t'encontrast enmi les champs et te demandast conseil sur aucune question, seroit il bon que tu lui deisses: attends que je soie ale a l'ostel viseter mes liures; ne seroit mie le recours plus honneste a ta pensee et le deliurer prestement? Certes oyl, fait il. Or retien bien doncques en ta pensee ce que tu apprendras et non pas en escript; et en ceste opinion demoura Socratez. F

The following divergencies may be noted in the French texts. In line 2 the Latin text has 'contra consuetudinem suam'; the French texts have:

contre sa coustume a b c e g k m p q t u y z BM  
selon la coustume d  
contre la coustume f; so R  
contre coustume h

In line 3 the Latin 'durable . . . inter eos' is translated:

durable entre eulx b c e g h k n p q t u v y z B M  
durable (entre eulx omitted) a w x; so R  
durast plus longuement entre eulx f  
durable avecques eulx j  
(la lignee fust en toute la terre) m

ll. 13-15. The Latin reads: 'qualiter cupis pelles viles mortuarum bestiarum et ingenia nobilia virorum abhorres?' The French texts have:

Couuoites tu plus les viles (or vieilles) peaux des bestes mortelles (or mortes) que les nobles engins des hommes? b c e f g h j n p t u v y (so k and m but with 'les vieilles et meschantes peaulx')

Couuoitez tu plus les villes peaulz des bestez estre aournees de sapience &c.? a d w x; so R

The version in MS. Addit. 15305 of the British Museum condenses the life of Socrates to: Socrates fut marie contre sa coustume qui estoit telle qu'on mettoit les bons avec les bons, affin que la ligne feust plus durable entr'eulx. Si espousa la plus male femme qui feust en toute la terre et fut vng grant philosophe lequel ne fist nulz liures. Et dit: on se doit merueiller de celui qui oublie les perpetuelz biens de l'autre monde pour ceulx de cestui qui sont moult pou durables. (fol. 39a.)

74. 16-18. Et auoit ycellui coustume de non faire justice, especialment d'occision, jusques a tant que icelle nef fust retournée en Athenez. F

74. 21. [Euclites]. So Latin and French. The story of Socrates's death ultimately derives from Plato's *Phaedo*, where Crito plays the part here ascribed to Euclites. This philosopher appears to be identical with Euclides of Megara, who was also present at the death of Socrates.

74. 22-3. la nef du roy vendroit lendemain ou le jour apres. F.

76. 19. Simen and Symon L; Dimon F; Deman R

76. 22-5. Auquel Socrate respondi: ne laissez a enquerir tout ce que vous vouldrez car vostre inquisition est ma plaisance; et adonc lui [demandarent] de l'estre de l'ame et finalement leur en dist ce qu'ilz en voudroient sauoir. F

76. 28-30. Je croy que l'eure de la mort est prouchaine; je me vueil baignier et dire mes oroisons afin que je n'aye point de peine apres la mort. F

78. 22-3. et tantost apres le piqua es cuisses et lui demanda pareillement se il le sentoit; il respondi que non. F

80. 1-4. Et laissa Socrates xij<sup>m</sup> entre disciples et disciples de ses disciples et diuisa en son viuant les hommes en trois ordres, c'est assauoir en prestres, en roy et en peuple, et estoit l'ordennance des prestre[s] sur celle du roy et celle du roy sur celle du peuple. F. Did Scrope read the two 'disciples' as being respectively masculine and feminine?

The sayd Socrates hadde xij M disciples and disciples of his disciples, and in hys lyf he deuysed that men shulde be guyded aftr eij ordres that is to saie in clergie, in knyghthode and in communes, and ordeigned the clergie aboue the knyghthode, the kuyghthode [*sic*] aboue the peple. R

80. 4-6. Quia sacerdotes debent rogare Deum pro se, rege, et populo, rex pro se et populo, populus autem pro se tantum. L

Et dist que les prestres doiuent prier pour Dieu pour eulx, pour le roy, et pour le peuple, et le peuple pour lui tant seulement. F; so f g q. Compare S and HH.

and that the clergie shulde pray for the knyghthode and the peple, the knyghthode sholde defende the clergie and the peple, the people to labour for the clergie and the knyghthode. R

80. 7. [chanue] See the Introduction, p. lxii, no. 1. R reads 'hore heded'.

82. 1-4. Et dixit: cum anima dubitat in re dubia et adheret manifesto, signum est quod est intelligens. Et dixit: anime bonorum dolent in operibus malorum, et anime malorum dolent in operibus bonorum. L

Et dist: quant vne personne doubte en choses doubteuses et en [*sic*] bien ferme en choses manifestez, c'est signe qu'elle est de bon entendement. Et dist: les ames des bons sont dolentes des oeuvres des mauuois. F

The second sentence usually reads (although R = S):

Et dist: les ames des bons sont dolentes des euures des mauuais, et les ames des mauuais sont dolentes des euures des bons. fg; q, however, has the shorter form as in F.

82. 11-13. Et dist: qui est chaitif a soy mesmes, il l'est encore plus a autrui et qui est liberal, il est communement liberal a autrui. F

82. 14-21. Compare the note to p. 88, ll. 28-30.

82. 23. fortem equum L; vn fort cheual F; vng tres fort cheual q

82. 31-2. Et dixit: sapiens est medicus legis et peccunia est infirmitas legis, &c. L

Et dist: le saige est le mire de la loy et monnoie en est la maladie, &c. F

And saide: wysdom is the leche of the lawe and moneye is the sekenesse, &c. R

84. 21-2. (il) n'est pas hors des perilz de mauuoise fortune ou des auentures de mauuoise fortune F

he . . . is in the daunger of euil fortune R

(il) n'est pas hors des auentures de malle fortune fq

84. 30-3. Et dist: l'erreur est congneue mauuoise en la fin qui s'ensuit, pourquoy on congnoist mieulx ce qui est juste apres l'erreur. F

86. 9-12. Et dist: deux biens sont moult loables entre les autres, c'est assauoir loy et sapience, car on se garde de pechier par loy et par sapience on acquiert bonnes tachez. F

86. 12-13. This saying, in the second person singular, is also attributed to Ipocras, p. 50, ll. 13-15.

86. 20-2. Et dist: ce monde est delectacion d'une heure et douleur de pluseurs jours, et l'autre monde est legiere pacience et longue joie. F

88. 11. In R the text is disarranged, so that the sentences here printed on p. 92, l. 8, to p. 96, l. 21 are inserted before p. 88, l. 11—'And he saithe: to spute &c.'

88. 21-2. Et dist: le bon ami si est celui qui fait du bien, et le fort et le puissant ami est celui qui garde de dommaiges, &c. F

Et dit: le bon amy est celui qui garde de dommaige. g

88. 23-90. 10. Et rescript au roy en ceste maniere pour le reconforter quant son filz fut mort: Dieu a establi ce monde maison de tampedes et l'autre monde-maison de delices et de remuneracions et sont le[s] tempestes de ce monde occasions de remuneracions de l'autre. Et dist: nul homme ne se doit reputer estre sage. Et dist: le monde ensaigne ceulx qui demeurent par ceulx qui s'en vont. Et dist: le monde est perdition de l'un et ensaignment de l'autre. Et dist: qui se fie en ce monde, il est deceu, et qui a soupcon, il est en souci; et l'auenement des choses a la volente de l'omme lui fait perdre son sens. Et vn de ses disciples lui donna vn don et lors commenca a plourer, et lui demanderent pourquoy il plouroit; il respondi: pour ce que par la recepcion de ce don, j'ay aucunement procure l'onneur du donneur. Et dist: soiez au tel a ton pere et a ta mere comme tu voudras que tes enfans te soient. Et dist: ne te vieulles trop couroucier ne trop irer



car se sont oeuvres de folz. Et dist: on doit auoir honte de parler de ce c'on a honte de faire. Et dist: refrains les males volentez de ta jeunesce et ce sera la plus belle robe donc tu pourras estre vestu. Et dist: fay tant a ton pouoir que on ne die mal de toy jasoit ce que ce feussent menconges, car chascun ne congnoist pas verite et touz ont oreilles. F

The French texts show the following variants:

Deus stabilivit hunc mundum domum tempestatum, et alium mundum domum leticiarum et remuneracionum, et statuit tempestates huius mundi occasiones remuneracionum alterius mundi. L

Dieu a establi ce monde maison de tampestes et l'autre monde maison de delices et de remuneracions et sont les tempestes de ce monde occasions de remuneracions de l'autre. a e f g h p q u v w x

(as above with ce monde maison de tempestes et de tribulacions) b j n t

Dieu a establi ce monde maison de tempestes et l'autre maison de delices et de remuneracions de l'autre. c i m

Dieu a establi en ce monde maisons de tempeste et en l'autre maisons de delices et remuneracions, &c. k y

God made this worlde an hous of delectacion and reward and the troubles in this worlde causen remuneracion in the other. R

Et dixit: mundus est perdicio unius et predicacio alterius. L

Et dist: le monde est perdicion de l'un et ensaignement de l'autre. a i w x

Et dist: ce monde est perdicion et ensengnement de l'autre. b c e g h j k m n p t u v y BM (so q with le monde)

Et dist: le monde est perdicion et ensengnement, perdicion de l'un et ensengnement de l'autre. f

Respondit: quia procuravi amorem perdere ex receptione muneris. L

Il respondi: pour ce que par la reception de ce don j'ay aucunement procure de perdre l'onneur du donneur (some MSS. have l'amour du donneur as b). e f g p t u

Il respondi: pour ce que par la recepcion de ce don, j'ay aucunement procure l'onneur du donneur. a

He said: the recepcion of this gifte hath procured his worship and put me in his danger. R

Il respondi: pour ce que par la reception de ce don, j'ay aucunement procure de perdre l'oier du donneur. q

88. 28-30. The printed edition by Leber, 1533, fol. xli, differs somewhat in the arrangement here. After the sentence which reads: 'Le monde enseigne ceulx qui demeurent par ceulx qui s'en vont', the following is added:

Et dist: six manieres de gens sont qui iamais ne sont sans tristesse. C'est assauior, celuy qui ne peult oublier aucun ennuy s'il luy a este fait; vng enuieux demourant avec gens nouvellement enrichiz; celluy qui a demoure en lieu ou autre profittoit & n'y a point prouffite; vng riche a pour y [sic]; celuy qui s'efforce de venir a estat qui ne luy est pas competent; et celluy qui a demoure avec vng sage & n'a riens aprins. Et dist: on ne doit point reputer ire en celluy qui est hors de vanitez. & dist: trop hanter les hommes ne attrait pas amour entre eulx & trop eslongner acquiert inimitie & doncques soy gouuerner moyennement en ce cas est le meilleur. Et dist: celuy qui fait bien est meilleur que le bien & celuy qui fait mal est pire que le mal.

The text then goes on as in F with: 'Et dist: le monde est perdition et enseignement de l'autre.' Compare the English texts, p. 82. Leber omits these sayings where they should properly appear; compare Franceschini, pp. 52-3.

89. 12. hony] HH must have read 'miel' for 'meilleur'. μέτρον ἀριστον, like γνώθι σαυρόν and similar Greek adages, is found frequently in the *Dicts*.

90. 2-3. Talis fias parentibus quales erga te natos tuos optas. (Burley, *De vita et moribus Philosophorum*, Nuremberg, Koburger, c. 1472, caput xxvii, 'De Ysocrate philosopho'.)

90. 26-7. And saide: a wieseman resteth and deliteth him whan he fyndeth trouth. R

Et dist: le saige se repose quant il trouue verite. F

Et dixit: quies sapientis est invencio veritatis et quies ignorantis est invencio vanitatis. L

Et dist: le sage se repose quant il treuve verite et l'ignorant se repose quant il treuve vanite. f g

And seith: the wise man restith whanne he fyndeth trouth and the ignoraunt restith whanne he fyndeth vanytees. HH

Et dist: le sage se repose quant il trouue vanitez. q

92. 8-14. Et dixit: querens mundum est sicut qui, videns zarab, credit esse aquam de qua sacietur et dum, cum cruciatu et labore, illic venit, invenit se elusum in spe sua et remanet siticulosus perdens suum laborem: zarab est quum, ex repercussione solis, testucia per prata videntur a longe velut aqua. L

Et dist: celui qui quiert le monde est aussi comme celui qui boit zarab et croit que ce soit eaue et y court pour boire tant qu'il est tout las et quant il y vient, il n'y treuve riens et a plus grant soif que deuant; zarab est une lueur qui appert aux piez et semble de loing que [ce] soit eaue pour la repercussion du soleil et de pres ce n'est neant. F

Scrope follows the French 'boit' (for 'voit') and 'pieds' (for 'pres'); Rivers has 'seketh to drink' and 'medew'. Both f and g have the correct readings.

92. 31-4. Et dist: mort est ineuitable et ne la doit doubter que celui qui a commise grant iniquite et fait pou de justice et qui a doubte de sa dampnacion pour ses demerites apres sa mort. F; so R

94. 1-6. This passage is badly mistranslated by Scrope, possibly because he grouped the words incorrectly. The French text reads:

Et dist: moult est manifeste chose de bonte de la mort, car par lui est faicte transmutacion du monde de honte et de vilte au monde d'onneur; du monde finible au monde perpetuel; du monde de folie de vanite au monde de sapience, de raison et de verite; et du monde de labour et de tourment au monde de consolacion et de repos. F

And said: good deth is not to be dispised but to be magnified and preyred for it makith transmutacion from the world of vnclennesse and shame to the world of worship, from the world not durable to the world perpetuel, from the worlde of folie and vanites to the world of sapience, reason and trouth, and fro the world of traueile and payne to the world of consolacion and reste. R

94. 8-9. La mort est legere a celui qui soit bien et est certain que bien lui en vendra apres. F.

94. 15-17. Et dixit: mors est bona bono et malo; bona bono pro recipiendis retribucionibus, malo ut non incidatur amplius in peccatis suis. L

Et dist: la mort est bonne aux bons et aux mauuois; afin qu'il ne facent plus de pechiez ne de mal au peuple. F

Both F and S omit the following: . . . ; aux bons pour auoir retribucion de leurs biens; aux mauuaiz affin, &c. f g q. This quotation is omitted in R.

94. 27-31. Et dist: meilleur chose est a un homme soy passer a moins que demander a celui qui repute les petis dons ou prests par lui faiz estre grans et qui pour neant se repute auoir fait grant grace a autrui. F

And saide: bettir is to a man to liue harde than to borowe of him that reputeth his litil lones and yefftes to be grete and withoute cause wol thinke a man to be in his danger. R

96. 2-6. "ἄσωτον θεασάμενος ἐν πανδοκείῳ ἐλάας ἐσθίοντ' ἔφη, 'εἰ οὕτως ἡρίστας, οὐκ ἂν οὕτως ἐδείπνεις.'" Diogenes Laertius (vi. 50), under Diogenes.

96. 6-7. Et dist: il n'a nulle difference entre vn menteur et vn grant raconteur de nouuelles. F

96. 8-14. Et dixit: nobilius quod pueri inquirunt est scientia, qua deuiant a malis operibus. Et dixit: melius quod lucratur homo est fidelis amicus. Et audiuit quendam dicentem: securior est homo ex silencio quam ex multiloquio, quia per locutionem potest incidi in errorem. Respondit: hoc non contingit scienti quod loquitur. L

Et dist: la plus noble chose que les enfans acquierent est science, par laquelle ilz escheuent a faire mauuoises oeuvres. Et dist: le meilleur gaing que homme puisse faire c'est gaingnier vn loyal ami. Et oy vn homme qui disoit que l'omme estoit plus seur en taire qu'en moult parler, car par trop parler peut on errer. Auquel il respondi qu'on ne le deuoit mie entendre des bienparlans. F

96. 14-16. Et dixit: commodum tacendi minus est commodum loquendi, et damnum loquendi maius est damno tacendi. L

Et dist: le prouffit de taire est mendre que celui de parler et le [dommage] de parler est plus grant que celui de taire. F

In F the word 'dommage' is clearly a correction in a later hand. On close inspection it can plainly be seen that the original 'prouffit' was erased and 'dommage' written over it. This was obviously done after Scrope had made his translation. It is also self-evident that Scrope misunderstood the 'celui', which, of course, refers to 'prouffit'. Some French texts carefully avoid any possible misunderstanding of the text; so, for example, Leber (1533, fol. xliiii verso) prints: Et dist: le prouffit de taire est moindre que le profit de parler et le dommage de parler est plus grant que celui de taire. Earl Rivers has a correct rendering of the French: And saide: the profit of silence is lesse than the prouffit of speche and the harme of speche is more than the harme of silence.

96. 16-18. Et dixit: sensatus cognoscitur ex multa taciturnitate, et ignorans ex multa loquacitate. L

Et dist: on congnoist le sage a soy taire et a escouter et on congnoist a leur parler. F

Clearly the French text lacks a word after the second 'congnoist', proba-

bly 'les fols'. In place of this, Scrope supplies 'theyme'. g (and f) read: et on congnoist le fol a son parler. R has: And sayd: one may knowe a wyseman by harkenynge and holding his tunge, and a man may knowe a fole by his moche clatering.

96. 23-5. Et dixit: qui posse habet non loquendi nisi in loco suo, maius posse habet non negociandi nisi in loco suo. L

Et dist: cellui qui a paour de bien retenir sa langue n'a puissance de refraindre ses autres volentez. F

Et dist: celui qui a pouuoir de bien retenir sa langue a puissance de refréner ses aultres volentes. f g

And said: he that hath no power to refreyne his tonge hath no myght to resiste al his other delectacions. R

98. 7-10. See note to p. 102, ll. 27-9.

98. 25-6. and ye shalle know it is the best S R

et vous congnoistrez que c'est le meillour F f g

and knowe youreself for that is beste HH

98. 34-100. 5. Et dist: filz, garde te que tu ne soies deceu par la beaute de ta jeunesse ne pour la sanite de ton corps, car la fin de ta sanite sera maladie, et la fin de ta maladie sera la mort; et ne peux escheuer les maladies de ce monde car il n'y a nulles joies sans douleur, nulle clarte sans aucune obscurete, nul repos sans labour, ne congregacion sans diuision. F

100. 18-20. Cui dixerunt: quid lucratus es per scientiam? Respondit: sum velut homo expositus littore maris ad videndum simplices et ignaros qui girant se in undis maris. L

Et lui demanderent qu'il auoit gaignie en sa science; il respondi qu'il estoit aussi comme vn homme entre les vndes. F

Et lui demanderent qu'il auoit gaignie en sa science; il respondi qu'il estoit aussi comment vn homme qui se siet sur le riuage de la mer regardant les simples et les foulx enuelopes dedens les vndes. f g q.

S, of course, follows F; while R and HH have the correct text.

100. 24-102. 29. Earl Rivers omitted these lines and wrote: And the said Socrates had many sayings ayenst women whiche is not translated.

These sayings were subsequently translated by Caxton and added at the end of the *Dictes*. They are included in the 'Mots dorés' under the heading 'Femmes'. It may be suspected that William Bercher [? William Barker] did not know the *Dicts* or he might have included some of these sayings in his *Nobylytye off Wymen*. As it is, the 'invective against women' (Roxburgh Club edition, 1904, pp. 126-30) is largely drawn from Antonio de Guevara's *Libro del Emperador Marco Aurelio*.

100. 28-31. Sy en vit vne qu'en sa main feu portoit;

Le plus chault porte, se dit il, le plus froit.

D'une aultre aussi a qui alloit tres mal;

Le mal, fit il, repose aueuc le mal. SJ, fol. 8a.

101. 24-5. Et dixit: non sequaris cupiditates tuas, et quiescas in loco perdit. L

And seith: sewe nat coueitises and thu shalt reste the in alle placis. HH

This sentence is omitted in S, R, and F. In MSS. f and g it reads: Et dist: n'ensui point couuoitisez et tu te reposeras en tous lieux.

102. 2-6. Et dist: l'ignorance de l'omme est congneue en trois choses, c'est assauoir quant il n'a point de pensee a vser de raison, quant il ne se refrainst de ses couuoitises, et quant il se gouuerne par le conseil de sa femme en ce qu'il scet et qu'il ne scet. F

This is also included by Telin (fol. 104b) among the sayings attributed to Socrates.

And he sayd that the ignoraunce of a man is knowen in thre thinges, that is to wete whan he hath no thought to vse reason, whan he can not refrayne hys couetises, and whan he is gouerned by the conceyll of women in that he knoweth that they knowe not. Caxton.

102. 16-18. Par vne fois aucun lui demandit  
Qu'il lui sembloit de femmes et respondit:  
L'arbre ressemblent qu'est adefla nomme  
Qu'est le plus bel des arbres renomme, &c. SJ, fol. 8a.

102. 27-9. Se lui dit vne: vuelz tu aultre que moy.  
Qui respondit: n'as tu honte de toy  
Offrir a moy, qui pas ne te demande.

(98. 7-10) Et vint a ly vne vielle truande:  
Comment pues tu viellart, dit elle, auoir  
Sy laide face. La tienne est vng miroir,  
Se respondit, si obscur et si trouble,  
Et mauuestie tellement si te trouble,  
Que ne te laisse apparoir ma beaute. SJ, fol. 8a.

102. 34. that he settith no store of takinge of eny other thinge S  
qu'il ne tient conte duprisesment [*sic*] d'autrui F  
quod propter hoc spernit omnem vulgi derisionem L

R and HH follow the correct French text: qu'il ne tient compte de la derision ne du desprisement d'autrui. f

104. 4. I make no grete force S  
ne fay gueres de force F

104. 23-4. Facias aliis quod tibi vis fieri et non facias aliis quod tibi non vis fieri; hec Socrates.

If forgotten be al lawe positife  
Remembre the noble lawe of nature,  
Obse[r]uyng it / al daies of your lif,  
And ye shal kepe equite iust & suer,  
As to ministre to iche creature  
Suche misericorde, iustice & eke grace,  
As ye wold be doon to in semblable case.  
(Ashby, *P.P.*, st. 100.)

104. 25-7. Et dist: celui est liberal qui a plus grant delectacion a auoir bonne renommee que a aquerir argent. F; so R.

104. 27-8. Et dixit: patiencia est forte castrum et festinancia penitenciam adducit, et honor fructus est veritatis. L

Compare also note to p. 266, ll. 21-3, If 'sapientia' is substituted for 'patiencia', a similar passage will be found in Diogenes Laertius (vi. 13—under Antisthenes) for the first part of this saying: 'τειχος ἀσφαλέστατον φρόνησιν' μήτε γὰρ καταρρεῖν μήτε προδίδοσθαι.'

104. 30-1. et sera ta bonte congneue par laissier ce qui ne peut prouffiter. F

and thy goodnesse shal be knowen not sparing to do that that shal be prouffitable. R

106. 22-3. Et dist: moult de gens peuent apercevoir faulte en eulx et treuvent a redire sur touz autres. F

F, R, and S read 'peuent' instead of 'ne peuent'.

And said: many men may aperceyue fawtis in them self, that fynde fawtis in all other. R

106. 30-2. Et dixit: qui errat priusquam in se veritate utatur, est indulgendum eidem; sed erranti, veritate cognita, indulgeri non debet. L

Et dist: qui erre auant qu'il sache la verite, il est digne d'auoir pardon. F  
F, S, and R omit the last part of the Latin text.

Et dist: qui erre auant qu'il sache la verite, il est digne d'auoir pardon; mes qui erre a son escient, il ne dessert nul pardon. f g (*similarly* q)

106. 33. Et dixit: egestas sensato est castrum quo se tuetur a turpibus, et inscio est incessus per ea. L

Et dist: souffrete est vn chastel qui garde le saige de faire mauuoises et laides oeures. F g; so R S

108. 19-20. Et dixit: male acquisitis diuiciis eligibilior est paupertas. L  
Et dist: poure || pourete est meilleur que richesce mal acquise. F

The double stroke marks the end of the column. When the scribe found he could not get all of 'pourete' into the one line, he apparently started afresh in the next column with 'pourete'. This probably accounts for Scrope's 'pore porenēs'.

108. 28-9. and thinke that it is a cole hepe S

et pensez que ce soit vn chardon F

ipsum statuantes vobis velut cardonem L

and thenke that it is a thistell HH

and thynke it is a thorny busshe R

Scrope read 'charbon' for 'chardon'.

108. 29-30. vppon the whiche whenne ye shulde steppe it faillethe yow S  
surquoy il vous faille marchier F

110. 14-16. . . . Socrates qui a donne les loys au peuple d'Athenes qui est si pourement vestu. f g

The 'of Athenes' is omitted by F and S.

110. 19-20. Et dist: il appartient au saige qu'il sache quelle est son ame. F

Scrope obviously misread 'ami'.

110. 21-4. Platon est interprete acompli et fut de Grece de par son pere de la bonne lignie d'Escalapits et de par sa mere de la lignie Zalon qui establit plusieurs loys comme dit est ci deuant. F

Scrope read the manuscript 'descalapius' as 'de Scalapius'.

Platon qui est dit en Grec accomply

Fut de par pere du sage Esculapy

Et de par mere du lignage de Salon

Qui fut d'Athainnes tres graunt et sage hon. SJ, fol. 9a.

112. 10. et aprist de Thimer [*sic*] et de Socrates F

112. 18-19. *with pe fere of God S*  
*avec la crainte de Dieu F*

112. 25-8. Dico vobis in veritate quod ylaris existo eo quod aurum et argentum abhorru; maiorem nunc habeo delectationem quam habebam quando congregabam divicias, quia tunc augmentabantur mei cogitatus, et nunc mea crescit alacritas in sapienciam acquirendo. L

Et si vous di que la chose qui m'a fait plus joyeux a este ce que je n'ay tenu conte d'or ne d'argent et ay plus grant delit que se j'eusse assemble argent car j'eusse douloreuses pensees et j'ay leesce qui me croist en aque-rant science. F

And I telle you the thing that hath made me moost gladde is that I haue not sette by golde ne siluer; for if I hadde gadred grete tresor, I shuld haue hade many heuy thoughtes where I haue nowe joye and gladdenesse, whiche encesses daily in me in lernynge wysdom. R

114. 5-6. See the note to p. 274, ll. 31-2.

114. 7-8. *as bitterness of the water pat rennethe out of the wodde S*  
*comme l'amertume du bois d'aloe F*  
*as the bitterness of the woode that is called alloes HH*  
*the bittrenesse of the aloe tre R*

It is difficult to see how Scrope arrived at his mistranslation. He must, however, have read 'de l'eau' instead of 'd'aloe'. Leber prints: 'comme l'amertume du boys d'allee'.

114. 18-20. Et lui demanderent comment se pouoit vengier de ses ennemis; il respondi: pour faire tant que on feust bon. F

And it was axed of hym howe men might best be venged of their ennemyes; he answerd: for to be vertuous and to do good and noble dedes. R

116. 12-15. Et dixit: decet sensatum non concupiscere amici divicias ut eum non despiciat, sed sibi adequari desideret. Et dixit: non spernas modicum bonum, si quod facere poteris, quia modicum multum erit. L

Et dist: le saige homme ne doit point couuoitier la richesce de son ami afin qu'il ne le desprise pas vn peu de bien se tu le peux auoir faire car vn pou de bien est moult grant chose. F

The French text omits the following after 'desprise'—Et dist: ne desprise. This is doubtless due to *omissio ex homoeoteleuto*, and Scrope made the best translation possible of the corrupt French text. Rivers has: And sayd that the wyseman ought not to coueite the richesce of his frende lest he be hated and dispreyse him ther-fore. And sayde: a littill goode is a grete thing if thou be content ther-with.

116. 31-118. 2. Et lui demanderent qui estoient les plus ignorans en leur fait; il respondi: ceulx qui plus vsent de leur seul conseil, qui n'obeissent point a eulx mesmes, et qui par deffault de bon auis se exposent hardiement aux choses. F

118. 4-7. Et dist: les ignorans jugent la beaute ou la laidure (!) des gens ainsi comme ilz voyent par dehors et les saiges jugent la beaute ou la laideur selon ce qu'ilz voyent par la condiccion des gens. F

Et dist: les ignorans iugent la beaulte ou la laideur selon ce qu'ilz voyent par les conditions des gens. q

118. 14-17. Et dixit: ira est honor adducens post se dedecus. Et dixit: rex est velut magnus fluvius nascens de parvis aquis; unde, si dulcis est, dulces sunt omnes parvi, et, si salsus, omnes erunt salsi. L

Et dist: ire honneur [*sic*] qui meine honte en leesce. Et dist: le roy semble vn grant fleuve naissant de petites eaues; pourquoy s'il est doulz, les petiz fleuves seront doulz; et s'il est sale, ilz seront salez. F

The first sentence was translated by Rivers as:

And sayd: wrath ledeth shame in a lese.

The second saying was used by Ashby (*D.P.* st. 72):

Rex est uelud est [*sic*] magnus fluuius, nascens de paruo; vn de, si dulcis est, dulces sunt omnes parui; et si salsus, omnes erunt salsi; hec Plato.

The king is a grete and a myghti floode,

Ascended and comen of many smale.

Yf the floode be swete, douce, fresshe & goode,

Of suche sauour & fresshnesse bene the vale.

If it be salte, of suche taste withoute tale

Bene the tother, by al maner nature.

As the kyng is, suche bene al in his cure.

This proverb is attributed by Telin both to Seneca (fol. 106b) and to Zabion (fol. 111a).

118. 17-21. Experience and arte in a bataile

Of the prudent knyght, more may profite

Than hardynesse or force may auaille

Of hym that therof knowethe nought or lite.

Hardynesse in effect not worthe a myte

Is to victorious conclusioun,

But withe hym medle arte, witte, and resoun.

(Thomas Hoccleve, *De regimine principum*, The Roxburghe Club, London, 1860, p. 143.)

120. 6-7. And he saith: fray the not with the eville fortune of a-nother, &c. S

Et dist: ne [t'esjoys] point de la male fortune d'autrui. F

The present MS. appears to have the reading 'tesroy' which Scrope read as 'te froy' instead of 't'es[j]joy[s]'.

And said: be not gladde of the euill fortune of another for thou knowest not howe the worlde may tourne ayenst the. R

The Leber edition combines two sayings thus: 'Et dist: ne reprins pas vng homme en son courroux, car tu ne scez comme le temps se tournera contre toy.'

120. 8-9. Et dixit: statue sensum tuum a dextris, et veritatem a sinistris, et eris saluus et liber. L

Et dist: establis ton sens a destre et a senestre, et tu seras franc. F

F, S, and R omit 'verite' before 'a senestre'.

120. 9-12. Tribus de causis dolet homo; de diuite qui venit ad paupertatem, de honorabili qui dispeccionem incurrit, & de sapiente quem ignorans derisit; hec Plato.

Of thre things a man may be heuy:

Riche man for to come to pouerte;

A worshipful man in dispite reuly;

A wiseman, of the ignorant to be

Scorned or mocked, pat folk may it se.

So this world is not certeine ne stable,

But whirlyng a-bowte and mutable.

(Ashby, *D.P.* st. 37).



120. 30-1. et gubernare eum suaviter est industria L  
 et le gouuerner doucement est instrucion et industrie F  
 and to instructe him easely is courtesie R

122. 6-9. Et dixit: oportet sensatum ut quod petere habet petat suaviter et plane et modicis verbis, quia sanguisuga de sanguine plus trahere lente solet, quam sinifex inquietans ac voce incitans quem pupugit. L

Et dist: vn saige doit demander courtoisement, humblement, et a pou de paroles aussi comme la sanssue qui trait plus de sang de l'omme simplement et sans noise que la sincerole qui point plus fort et fait plus grant noise. F

'Sincerole' is spelt 'sincerelle' in f, 'cincerelle' in g (so Godefroy), and 'sincerolle' in R. Everything after the first 'noise' is omitted in q.

122. 11-12. Et hec sunt castigationes Platonis. Deum cognosce et time, &c. L

Et dist Platon les chastiemens qui s'ensuiuent: congnoiz Dieu et le crain, &c. F

Scrope clearly misunderstood the meaning of 'chastiemens', taking it to be 'chastisements' instead of 'sayings'. Godefroy, *Dictionnaire de l'ancienne langue française*, Paris, 1883 (vol. ii, p. 86), says: Ce mot a désigné en particulier une espèce de fiction ayant pour but de moraliser à l'aide d'apologues, d'histoires et de contes, &c.

Some texts (for example q) read 'enseignemens' instead of 'chastiemens'.

122. 16-17. loue not alonly the good life bot loue more principally the good ende. S

n'aime pas simplement la bonne vie mais aime plus principalement la bonne fin. F

N'ayme pas seulement la bonne vie: mais ayme plus la bonne fin. Telin, fol. 111b under Zabion.

122. 17-18. Et dist: cellui est maleureux qui est permanant en sa malice et qui ne pense a sa fin. F; *omitted in HH*. Here Worcester (fol. 37b) cancelled Scrope's 'handeling' and wrote 'enduryng'. This word was written in well above the line and almost on the level of the line above it which ends 'principally the goode'. When the scribe of 'y' copied this text (see the stemma), he not only changed the cancelled word but also added 'enduryng' to the 'goode' of the previous line. This argues in favour of the hypothetical MS. 'y', as it seems unlikely that both the scribes of T and U should have made the same mistake.

124. 12-126. 3. Et donques apren bonne discipline, car tu ne scoys quant sera ton departement; et saiches certainement que entre touz les dons de Dieu, sapience est le plus excellent. Retribue aux bons et pardonne aux mauuoys; pense continuellement en ce que tu auras a faire et ne te fie en aucune chose de ce monde muable; garde toy de faire aucune chose laide pour quelconques delittable gaing et garde que pour les variables leescs de ce monde tu ne perdes la tres joyeuse et pardurable joye; ayme sapience; escoute les saiges; obeys a ton seigneur; ne fay riens que en droit temps et regarde oncore comment tu le feras; garde toy de dire parolles inutilles; ne te exausse point pour richescs; ne te desespere pour males fortunes; compose toy enuers touz et ne desprise aucun pour son humilite; et ce que tu repateras estre mal sur toy, n'en vueilles mie vituperer vn autre se il le fait. Tu ne dois pas vouloir loenge de ce qui n'est pas en toy; ne faire chose de quoy tu despriserioies vn autre s'il le faisoit. Il te couuient ce qui est bon

et coueuenable faire ja soit ce que point ne te soit commande, et escheuer toute chose descoueuenable ja soit ce que point ne te soit deffendu. Et dist: vn saige homme doit reputer son erreur grant et son bien fait petit. Et dist: c'est laide chose a nous de faire taillier les vignes et d'en oster le mauuois boys et les superfluitez, et de laisser en noz corps les couuoitises et autres mauuoistiez; et aussi comme nous nous gardons de la multitude des viandes pour la sanite du corps, par plus forte raison nous deuons nous garder des vices pour les saluz de nos ameiz. F

The following two variants in the French texts may be noted:

Si quis agere non reputat malum, non vituperes alium cum fecerit. L

Et ce que tu reputeras estre mal sur toy, n'en vueilles mie vituperer vn autre se il le fait. a b g k w x

Et ce que tu ne reputeras estre mal sur toy, n'en vueilles mie vituperer vn autre s'il le fait. c e f j m n p q t u v y R

Oportet te facere quod decet, licet non tibi mandetur et vites quod non convenit, licet tibi non inhibeat. L

Il te couuient ce qui est bon et coueuenable faire ja soit ce que point ne te soit commande et escheuer toute chose descoueuenable ja soit ce que point ne te soit deffendu. a i w x

Il te conuient faire ce qui est bon et coueuenable ja soit ce qu'il ne te soit pas deffendu. b c e h j k m n o p t u y BM (so q with *raisonnable* for coueuenable.)

Thou must do suche thingis as been good and coueuenable though they be forboden the. R

Il te convient faire ce qui est bon et coueuenable ja soit ce qu'il ne te soit point commande. f g l

Il te conuient faire ce qui est bon et coueuenable ja soit ce qu'il ne le te soit point commande ou deffendu. v

125. 5-6. Loke thu haue in remembraunce that daye that thu shalt be called and where thu shalt here nothinge but good. HH

Ayes en remembrance le jour que on t'appellera et tu n'orras riens. F f g

And said: haue in mynde the daye that thou shalbe called to thy judgement and thou shalt here nothing. R

126. 3-6. Platon seith he that ioyneth to his ientylnes nobilnesse of goode condicions is to prayse and he that holdyth hym content with the ientylnes that comyth of his kyne withowtyn addyng thereto some goode condicions shulde not be holdyn nobyll. *Othea*, p. 34.

126. 18-19. And said: a wyseman ought for to chese goode men to be his seruantes like as men chese the goode grounde for to labour hit. R (Here Plato ends in R, all the rest being omitted.)

126. 20-4. Et dist: se tu as vn pou d'erreur auecques bonnes meurs, si l'oste, car erreur est comme la mauuoise humour laquelle combien qu'elle soit meslee a autres contraires, il est a doubter s'elle n'est ostee du corps que par interuale de temps elle ne destruisse tout le remenant. F

128. 18-19. for ire is pe moost disceiuable castell S

for it is the strengest castell HH

car c'est le plus deceuable chastel F (The 'deceuable' has been crossed out, by a later hand, and 'fort' written in.)

128. 27-8. & he said: a good receiued agreeably & withholden gladly is grete taking away. S

Et dist: vn auoir recoit aggreablement et retient volentiers et est de grant tollerance. F

Et dixit: avarus est grate receptionis et immense detentionis, et magne tolerancie et hoc deputat loco beneficii; et aliquis eorum magnanimus reputat unum melius altero, nam appreciatur potius bene recipere et non dare quam dare tamen male recipere. L

It is clear that F read 'auoir' for 'aver'.

128. 32-4. Et dist: ne te fay point seruir a aucun de seruite qui ne lui appartienne ou qui soit contre sa nature ja soit ce qu'il y feust deuement tenu. F

Attributed by Telin to Zabion (fol. 111b).

128. 34-130. 2. Attributed by Telin to Onese; compare Introduction, p. xviii.

130. 11-19. Car comme les enfans croissent et naissent en hommes par-faitz et puis declinent a vieillesse et a mort, ainsi ont les seigneuries leurs commencementens et leurs accroissemens et leur declin. (Chartier, *Le Quadri-logue inuectif*, in *Œuvres*, Paris, Vêrard, c. 1498, sig. g<sup>4</sup>.)

130. 30-2. like as erthe chaungith & rotithe bi y semer, *id est*, that is to say contynuelly be on only seede. S

comme la terre se mue et corromp par y semer continuelement vne meisme semence. F

See the Introduction, p. lxii.

132. 15. pestilences S; periles HH; of course, 'periles' is correct. The French MS. has 'Pourquoy moult de pestilleñ', but of the last word only the 'p' is in the hand of the scribe, the rest being supplied by a different hand (Scrope's?).

134. 18-21. et tunc ira de suo fine non permittit cogitare quia suus sensus perversitate anime obumbratur, qualiter anima sua perversa similatur in eo statu loco obscuro quem sol illustrare non potest. L

pourquoy son sens ne le laisse pensser a la fin des choses des besoingnes, pource qu'il est trouble par l'aduersite de son couraige et ressamble vn lieu obscur ou le soleil ne peut lire. F

MSS. f and g follow the Latin text.

134. 21-2. L'oeil de l'amant est congneu en regardant ce qu'il ayme. Telin, fol. 108b, under Cicero.

134. 32. Et dist: quant tu parleras avecques vn saige, ne lui fay pas long sermon [MS. salmon] mais quant tu parleras avecques vn moins entendant, il te fault plus longuement parler pour lui faire entendre. F

136. 5-7. Le conseil de celluy qui est aussi sage comme toy / te vaudra mieulx que le tien: car ta volente est a toy fauorable qui peult destourner ton sens / ce que nest pas en luy. Telin, fol. 106b, under Seneca.

136. 11-12. Et dist: ne repute pas pour pou de chose ton ennemi, ja soit ce qu'il soit petit car il te pourroit plus nuyre que tu ne pensses. F

136. 26. charge S; cueur F f g; cordis L.

136. 28-30. Et dixit: habens bonas virtutes substantialiter nobilis est, et, si actualiter habet, facit se nobilem cum non sit. L

Et dit: celui qui a bonnes vertuz substanciallement est noble et ne l'est pas. F

Scrope, apparently, made the best translation possible of this corrupt text. The correct text reads: Et dist: celui qui a bonnes vertus substanciallement est noble, et celui qui les a actuellement se fait noble et ne l'est pas. f g

136. 33-138. 1. Et dixit: consulas in negociis equalem tibi quia ipse maxime intelligit quod opus est tibi. L

Et dist: conseille toy en tes besoingnes a ton peril, c'est a dire a celui qui a en pareilles besoingnes a faire car il scet bien qu'il est besoing. F

The French text is transcribed exactly as it stands in the MS. Scrope cannot be blamed for mistranslating the passage.

Et dist: conseille toy en tes besongnes a ton pareil, c'est a dire qui a eu les pareilles besongnes a faire, car il scet bien qui t'est besoing. q

138. 23-30. Et dixit: expedit sensato quod in potuum dulcedine medicine amaritudinem memoretur. Et dixit: bonitatis est finis quod habeat quis verecundiam de se ipso. Et dixit: qui bene ad ea que proferuntur attendit, ipsemet cum proferente exponit. Et dixit: nullus erubescit de sene ob sui etatem vel albedinem capillorum, sed erubescit propter sui sensus substanciam illustrantis eundem; oportet igitur ut, cum eadem in nobis fuerit substancia, pudorem habentes ab ea, turpibus non utamur. L

Et dist: quant vn saige homme boit deux [sic] buurages ensemble, il lui doit touz jours souuenir de la medicine amere. Et dist: la fin de bonte est auoir honte de soy mesmes. Et dist: vn homme qui entent de bon cueur ce que les autres dient semble estre consentant de la parole. Et dist: [nul] ne se doit merueilleir de la substance du sens qui lui est demoure, pourquoy il vous appartient d'estre honteux quant vous serez vieulx et vous gardez de faire laides oeuvres. F

Scrope and this French text have the same faults in common.

138. 32-3. thow love S F; obtinueris L HH.

138. 34-140. 1. Et dixit: cum dominus non attendit ad sua negocia, sperans se sibi sufficere, tunc, ea transiens, poterit pervenire faciliter ad aliquid adversum. L

Et dist: quant vn homme attent au besoing de faire les besoingnes, il se treuve souuent en grant neccessite. F f g

140. 6-7. and to a louer to shewe as he toke noo hede therof. S

F has 'le foible et le cayment'. Scrope seems to have misread this as 'le ayment' and filled in a conjectured omission.

141. 18. a true man shal loue anothi? and a iuste man also. HH  
nam videre potes quod veridicus veridicum diligit, et fidelis fidelem. L  
Omitted in S and F.

Car communement vng homme veritable amera son pareil et vn loyal aussi. f

142. 9-13. Quant tu parleras a ton aduersaire, garde toy de lui dire le secret de ton intencion, car tu lui enseigneroies le lieu ou il te deueroit ferir, ainsi comme le blanc qui est mis aux buttes pour enseignier les archiers; tout ainsi t'auendroit il se tu lui disoies ton intencion. Mansion, fol. 50b—the concluding words are omitted in S, F, f, g, q, L, HH.

144. 14-15. Respondit: non expectando que evenire non possunt, nec preteritis contestando. L

Il respondi: ceulx qui ligierement oublient auentures passees des choses impossibles a auoir. F

Il respondi: ceulx qui legierement oublient les auentures passees et qui destournent leurs pensees des choses impossibles a auoir. f g q

146. 8. prikingis S; synnes HH.

F reads 'pichiez' for 'pechies'. Latin has 'peccata'.

146. 17-19. Respondit: quia melius est in obitu relinquere acquisitas divicias inimico, quam in vita pauperem petere ab inimico. L (some MSS. read 'ab amicis'.)

Plato disse: meglio e nella morte lasciare le ricchezze a nimici che nella sua uita domandare seruigio. FV, fol. 8b.

See also note to p. 38, ll. 2-3.

146. 22. disceite S; debate HH; barat F.

146. 27. sans soy couroucier ou vouloir vengeance. F f g; nec contra vituperantem aliquem irascatur. L

148. 33. At the end of the passage on Plato, Mansion adds (fol. 53<sup>b</sup>): Quant tu aras perdu ton ami, tes yeux secs ne soyent; et aussi ne soient a foison larmoyeux, car on doit seulement larmoier et non plourer. Le saige homme ne se tourmente mie quant il pert ses enfans ou amis, car il porte leur mort du meisme couraige du quel il attend la sienne. Affin doncques que tu puisses plus saigement viure, dechasse de ton couraige la tristesse de ce siecle mortel. (&c.)

There are numerous other additions in the text printed by Mansion.

148. 34-5. Aristote escote est interprete en langage des Griex complet de bonte et fut son pere nomme Nichomachus, &c. F

The 'escote' is omitted in L, f, g, q, R, HH. This word is obscure. The scribe of F must have misread his copy. The original MS., from which he made his copy, may have been defective here so that 'estote' [for 'istote'] was all that remained of an original 'Aristote'. In that case the scribe of F supplied 'Aristote' and added 'escote' as a surname. Another explanation is that the first scribe wrote 'Aristote estoit', imperfectly cancelled the 'estoit' and added 'est', which the scribe of F misread as above.

150. 3. Stagree F

150. 25. to regard of other beestes S  
au regart des autres bestez F

151. 14. Pychoras HH; Pictoras L; Picoras f; Pytoras g R; omitted in F S.

152. 4. Lapidence S; lapidence F; lopedimie HH; epidemia or opydemia L; epidenie R; lepedemie f.

152. 6. toune of Pideine S; ville de Pideine F; towne of Epidenie R; epidemie L.

152. 9. For Macedonie, compare note to p. 176, l. 12.

152. 12. pour aler en la region d'Aise F; HH has Dayse, apparently misunderstanding the French 'd'Ayse'.

152. 18. Setagire S F; Stagire f R. Compare also Mandeville's note: 'In this cuntree was Aristotle borne, in a citee þat men calles Strages, a litill fra Tracy. At Strages lyes Aristotle, and þare es ane awtere apon his tounge.' *The Buke of John Maundeuill* (ed. by Sir George Warner), Roxburghe Club, 1889, p. 8.

152. 25-7. Et fit de grandes et tresbelles aulmosnes  
Aux escoliers et aux autres personnes  
En mariant orphenins et pucelles  
En faisant lois honorables et nouuelles, &c. SJ, fol. 12a.

152. 31-154. 4. Puis fut son corps mis dedans vne chasse  
En la plus noble et honourable place  
De la cite, en tresgrant reuerence, &c. SJ, fol. 12a.

And þare make þai a solempne feste ilke a ȝere, as he ware a saynt. And apon his awter þai hald þaire grete counsaile and assemblee; and þai trowe þat thurgh inspiration of Godd and him þai sall hafe þe better counsaile. (*Maundeuill*, p. 8; and see Sir George Warner's note on p. 161.)

154. 19. And Plato lerned it S  
Et le reprint Platon F; et le reprint Platon q  
And Plato repreued him HH  
And Platon rebuked him R

154. 30-1. Et fuit Aristotiles albus, bone stature, magnorum ossium, parvorum oculorum, gracilium narium, parvi oris, ampli toracis; et cum solus incedebat, velociter incedebat, et quando cum sociis, incedebat lente; nunquam quiescebat libros respicere, libenter intendebat interrogantibus, respondens eis paucis verbis; et bene interdum aliquibus horis diei incedebat per campos et rivos, delectationem habens in bonis sonis audiendis et immorando cum disputatoribus nitens semper recto et vero, suum errorem cognoscens si eum contingebat errare; moderatus erat in se vestiendo, in comedendo, bibendo, et mulieribus adherendo; tenebat semper in manu sua instrumentum astrorum. L

Tignonville omitted all but the closing words in making his translation.

156. 2-3. qualiter poterit . . . pauper alium ditare? L  
car l'un poure ne peut enrichir l'autre F

Omitted in HH.

car l'un poure ne pourroit enrichir l'autre, et le deshonnoure ne peult on honnourer, et le tres fieble ne peult reconforter les aultres. f

for a pouer man can not make another riche, he that is disworshipped can not worship auother [*sic*], he that is right feble may not helpe another. R

156. 13-14. a house and a passage S; maison et passiage F.

157. 2-3. Et debilis, qualiter poterit suis viribus alios confortare? L  
the passynge feble man maye nat wele comforte othi? men. HH  
Omitted in F and S.

158. 21-6. Et dist a Alixandre: sachez que chacune besoingne de ton royaume est petite laquelle il n'appartient pas a faire a toy, ou elle est generale laquelle appartient a toy sans commettre a autrui; [et se tu commetz a autrui] les grandes et t'emploiees es petites, tu aperceuras que dommaige t'en vendra ou temps auenir se plustost non. F (*omitting the words in brackets which are supplied from g*); so in q.

158. 26-9. Tu dois donc donner selon ton pouoir par mesure a ceulx qui ont necessite & qui en sont dignes, car qui donne autrement, il peche & trespasse la rgle de largesse; et qui donne ses biens a celui qui n'a nulle necessite, il n'acquiert nulle louenge & tout ce que l'en donne a ceulx qui n'en sont pas dignes, est perdu.

(*Le Gouvernement des Princes*, Paris, Vérard, 1497, fol. A ii verso. Compare also: p. 8, ll. 17-20; p. 32, l. 28 to p. 34, l. 2; p. 86, ll. 30-2.)

158. 31. or ells S; ou que F.

159. 29-30. or to him that is in wille for to deserue it HH; *not in* L, F, g, R, or S.

ou a intencion du deseruir f

160. 3-4. ab odio iniusticia nascitur, ab iniusticia inimicia erumpit, ab inimicia bellum. L

de hayne iniustice et ennemistie et d'ennemtie bataille. F

F and S have the same omission. R similarly reads: of lesingis shal com iniustice and ennemytee, of iniustice and ennemytee shal com bataille.

A very similar passage may be found in James Yonge's translation of the *Secreta Secretorum* (E.E.T.S., E.S. lxxiv, p. 135): For pryde engendryth envye, envye engendryth falsehede, falsehede engendryth lesynge, lesynge engendryth detractacion, detractacioun engendryth hatredyn, hatredyn engendryth wronge and wrethe, wronge and wreth engendryth vnreuerence, vnreuerence engendryth enemyte, enemyte engendryth discordis & werre, and were destruet lawes and the royalme, and that is agaynys reysone & kynde.

160. 7-8. a veritate procedit iusticia, a iusticia amor pullulat, ab amore dona prodeunt et tutela consurgit. L

de verite vendra justice, de justice vendra amour grans dons et seurte. F

Again F and S have the same omission, but R has: of trouth shall come justice, of justice loue, of loue grete yeffis and suretie.

In the first of the three prose translations of the *Secreta Secretorum* published by Robert Steele (E.E.T.S., E.S. lxxiv, p. 10) we find: And vndirstonde that trouthe engendrith desire; desire engendrith iustice. Iustice engendrith good feith; good feith engendrith largesse; largesse engendrith famulyarite, that is homelynes. ffamulyarite engendrith frendshipe. ffrendshipe engendrith counselle and helpe, and bi these thingis rehersed was alle the world ordeynyd and the lawes made, and they are accordyng to reson and to kynde; &c.

160. 9-11. Et dist: celui qui establi son royaume serf de la loy doit regner et qui soubzmet la loy au royaume si donne accroissement. F f g

And said: he that maketh his royaume seruaunt to the lawe shall reigne and he that taketh and put out the lawe from the royaume shall not reigne. R

160. 16. [to yeue golde.] The French MS. has 'or donner' which Scrope took to be two words instead of the correct 'ordonner'. R apparently read 'donner', as he writes 'to yeue'.

160. 17-18. & to kepe the lawe and to do it S

et garder la loy et la fay F

Scrope read 'fay' as a verb instead of the noun 'foy'; see Introduction, p. lxvi.

and kepe the lawe and the feith R

160. 32-4. et fidem statue inicum regni tui, quia qui contrariatur fidei tuus et regni tui inimicus existit. L

The French texts have various omissions. MSS. f and g preserve only the first part:

Et dist: establis la foy le commencement de ton royaume. so HH.

On the other hand, F has only the second part: et qui sera contraire a la fay soit ennemi de toy et de ton royaume. so S; but he that shal do contrarie to the feithe be thou his ennemy with all the power of thy royaume. R

164. 1. alle ire S; tout ire F; tua ira L; thyne anger HH.

164. 2. For Aristotle's letters to Alexander the reader is referred to the various editions of the *Secreta Secretorum*. As we have seen above, the *Secrees* and the *Dicts* have much in common, especially in the chapters on Aristotle and Alexander.

164. 19-20. et y'a moult peu a faire a en estre bien ame f F. Omitted in R.

164. 20-1. Et dist: celui est bien eueux qui se chastie par aultruy. f F

164. 31. et les autres laisses aux choses invtiles. F

166. 1-2. Et dist: on ne peut si bien congnoistre comme en sa grant. seignourie et puissance. F

S and R are alike; MS. f reads: Et dist: nul ne peult si bien congnoistre personne comment en sa grant seignourie et puissance.

166. 8. [fie.] The French 'mousche' should, of course, have been translated by 'bee', as in HH and R.

166. 24-5. et ne peut vn homme liberal enuieux ne vn couuoiteux estre riche. F

a liberal man may not wele be enuious, ne a couetous man content with his riches. R.

168. 21-3. Et lui dist vn appelle Abraquin seigneur des sciences quelle chose doit aprendre premiere celui qui quiert sapience F

And one Abrakyn, lord of sciences, axed him what thing a man ought to lerne first that seketh sapience R

168. 26-7. Respondit: sicut querit infirmus a phisico pro egritudine sua, et sicut cecus querit a circumstantibus de colore suo. L

Il respondi: si comme le malade et comme l'aueugle enquierit de sa couleur [par] ceulz qui le voyent. F

F and S have the same omission.

And he answered: as a seke man seketh his fisicien and as a blynde man enquereth of the colours to theym that se hem. R

170. 10-11. Et dist: ne soiez pas comme le buletel qui met la farine et retient le son. F

Et dit: ne soyes pas comme le buletel qui met hors la farine et retient le bran. g f R

Et dist: ne soye pas comme le blutel qui met hors la farine et retient le son. q

172. 4-9. Et dixit: bene agere est res terminata, tamen est grave peruenire ad eam; et ad male agere facile pervenitur, quia recedere a signo est facile, et difficile pervenire ad ipsum: pluribus enim modis esse possumus mali, boni vero non nisi uno modo. L



Et dist: bien faire est vne chose diuine et touteffaiz est il aucunement grief a y venir, mais on va legierement a mal faire car traire loing du bersault est moult legiere chose et moult est difficile a le ferir; en plusieurs manieres pouons nous estre mauuois mais nous ne pouons estre bons que en vne. F

And said: wele doing is a laudable thing, neuerthelesse it is somewhat harde to do but lightly one may do euil, as an archier to faile of the butte is no wonder but to hytte the prike is a greet maistrie. And said: in diuers manere we may be euil but we may not be good but in one wey. R

172. 9-11. Et dist: le deffault de science est cause des malices, pour ce que plusieurs errent ourant des oeuvres illicites par ignorance, car ilz ne scauent ce qui est a faire ne a laisser. q

172. 21-3. Et dixit: non delectatur in iusticia nisi iustus, et in sapiencia nisi sapiens; in amicitia non nisi amicus exultat. L

Et dist: nul ne se delite en justice que le juste, en sapience que le saige, en amitie que le vray ami. F f

Omitted in HH.

172. 23-5. Et dist: celui qui aime Dieu de bonne amour et sa sapience et ses bonnes oeuvres est amez de lui et est tres curieux de lui bien faire. F

Et dist: celui qui aime Dieu de vraie amour a sapience et qui a sapience et fait bonnes eurez est amez de Dieu et est tres curieux de bien faire. f; omitted in R

172. 26. bi strengthe of malice S; par la force F; par la force de leurs corps f g; fortitudine corporis L; by their bodely strength R

174. 14-16. Et dixit: mendacium est anime infirmitas que racione meditante curatur, quia nunquam mentitur ratio. L

Et dist: menconge est enfermete de l'ame qui est curee par le moyen de raison, car raison ne menti oncques. F

Et dist: menconge est enfermete de l'ame qui n'est curee par le moyen de raison, car raison ne mentit onquez. f

And said: lesing is the sekenesse of the saule whiche can not be heled but by the meane of reason whyche lieth neuer. R

176. 12. Alexander is much shortened in Mansion's edition; the passage begins, as in the MSS., with 'Alexandre fut filz du roy Phelipe de Macedonne, lequel Phelipe regna sept ans; et fut cause de sa mort vn des grans seigneurs du pays appelle Cahus, ou Pausanias selon aucuns, le quel fut amoureux de la mere Alexandre, &c.' It continues through Alexander's acceptance of the kingship, and ends (fol. 66a):

Ausquelz il dist: j'ay oy l'oroison que vous auez faitte pour moy, et comment de bon cuer vous m'avez fait roy; si requiers humblement a Dieu qu'il afferme l'amour de moy en voz couraiges, et pour quelconque delectacion, il ne me sueffre faire chose que ne soit a vous pourfitable et a moy honnourable.

Pluiseurs bons enseignemens et doctrines donna Alexandre, mais en fin il fut deceu par vaine et mondaine gloire car il se souffri adorer comme Dieu et filz de Jupiter Haymon.

The translation made by Earl Rivers also shortens the story of Alexander considerably.

In *The Wars of Alexander* (E.E.T.S., E.S. xlvii, pp. 279-83) Dr. W. W. Skeat printed a prose life of Alexander which he entitled 'The Story of

Alexander' taken from MS. D. 4. 12 of Trinity College, Dublin (ff. 45b-7a). This is a transcript of Earl Rivers's translation, comprising the first 129 lines on Alexander. I have not been able to examine this MS. with a copy of Caxton's so-called second edition (William Blades, *The Life and Typography of William Caxton*, London, 1861-3, vol. ii, pp. 77-8, No. 28), but, judging from my rough notes, it is possible that the transcript was made from this edition rather than from the first (Blades, No. 10). For differences in the texts as well as a discussion of the order in which the editions appeared, the reader is referred to my note in *The Library* (December 1934, pp. 316-26). MS. D. 4. 12 can therefore be dated *post* 1477.

In MS. Addit. 15305 (British Museum) only the following few lines are given (fol. 57b): Alixandre le grant, filz du roy Phelip, roy de Macedoine qui regna sept ans; et fut cause de sa mort vng des grans seigneurs du pais nomme Cahus, lequel fut amoureux de la mere du dit Alixandre.

The Leber edition of 1533, on the other hand, has the complete life of Alexander.

It is hardly necessary to comment on the popularity of the story of Alexander in medieval times. One need only recall Chaucer's lines in the Monk's tale:

The storie of Alisaundre is so commune  
That every wight that hath discrecioun  
Hath herd somwhat or al of his fortune.

The major portion of Alexander's life as recounted here seems to derive ultimately from the *Historia Alexandri Magni*.

176. 12. Macedonie. There can be little doubt that MSS. C, B, and E of the Scrope text read Macedonie, and this form has therefore been retained. It is impossible to tell in most French MSS. whether the word is Macedonie or Macedoine, although the latter form is confirmed by the modern French Macedoine and also by the Macedoyne of the Helmingham Hall MS. Caxton prints Macedone.

178. 17-21. Et tantost apres la mort du roy Phelip, Alixandre parla a ses hommes et leur dist: Beaulx seigneurs, je vueil auoir aucune seignourie sur vous mais je vueil estre comme l'un de vous, &c. F

S and F are alike. MSS. f and g, as well as HH and R, read: 'Beaulx seigneurs, je ne vueil auoir &c.'

178. 31. published thingis S; besoingnes publiques F; the publyke wele R; publyke like wele TD

180. 27-31. This is the favourite description of idolatry in the fourteenth and fifteenth centuries; compare, also, the lines in the *Court of Sapience* (ed. Dr. Robert Spindler, Leipzig, 1927, ll. 2297-303) and my note in *The Sources of the Court of Sapience* (Leipzig, 1932, pp. 82-3).

182. 14-16. Ausquielx il respondi: la geline est morte qui ponnoit tielx oeufs, et ainsi s'en alerent sans autre responce auoir. F

And whan he had sent his lettres, one Daire, king of Perce and of Mede, sente to Alexandre for tribute like as he had of his fader; and he sente him word that the henne that leyde that egge is dede. R

And when [he] hed sent hys letters, one Dary, king of perce & of medy, sent to alexandre for tribute like as he hed of hys fadre. And he sent hym word at pe henne pat layde pe gret egge was deyde. TD (quoted from Skeat's edition).

Earl Rivers then omitted all of the wars against Darius III (Codomannus) and Porus, adding the note:

And after this Alexander made grete conquestis and whan he had conquered Inde, he wente to a contre callid Bragman, the whyche whan they wiste his coming, they sente many wyse men to him, &c. (See p. 200, l. 5.)

182. 23-7. Et adonc lui vinst en couraige d'aler conquerir touz les royaumes d'occident et ainsi le fist et regna sur eulx; depuis s'en ala en Egipte et la ediffia vne cite pres de la mer vert qu'il nomme de son [nom] Alixandre et fut le viij<sup>e</sup> an de son regne. F

Both L, f, g, and HH place the founding of Alexandria in the seventh year of Alexander's reign.

182. 28. in-to the lande of Estam S; en la terre d'Estam F; in terram Soepti L

182. 29. Ermenie FS

182. 32. Tyre HH L; Thir S F; Cir q

184. 4. The reading of 'tiraunt' for 'thief' is peculiar to Worcester's recension. I have seen no French MS. with this reading. It is possible, of course, that Worcester misread 'larron' as 'tirant', but it is more probable that 'tiraunt' is one of Worcester's emendations.

184. 3-12. Daire, roy des roys, au peuple de Thir, salut. Il est venu a ma congnoissance que ce larron publique nomme Alixandre, auec tout que il a peu assamblar d'autres larrons, s'en va en vostre pays et en vostre terre. Pourquoi je vous pri que vous vueilliez prendre lui et toute sa compaignie auecques armes, bestez, et autres choses, et que tout soit jette et noye en la mer et quant est du larron qui se dit estre leur seigneur, icellui vueilliez hastiement amener deuers moy, car je scoy certainement que vostre puissance et sapience soit assez grande pour acomplir plus grant chose veu que ceulx de Grece sont de petit fait et de nulle valeur. Si gardez que en ce n'ait point d'excusacion. F

The last sentence is omitted by Scrope.

184. 16. Vscoche S F; Esthachus L

184. 24. sur le fleuue de Scoche F

184. 30-1. quare vereri potes de te et terra tua, alioquin mala hora vidisti terram tuam. L

et se tu es de ce refusant, de male heure veis oncquez ta terre. F

et se tu es de ce refusant, de males heures veiz oncques ceste terre. q

188. 26-8. saichez que j'ay parfaite fiance en Dieu qui te destruira du tout et tant que tu seras example aux autres. F

190. 3. [Quille.] F has Quille and L reads Quila; MS. H, the only English MS. to supply a name, gives Luse. Leber (1533, fol. lxxxviii) prints Ciuille.

192. 21-3. The story of Alexander's dining in Darius's 'somere-hall' is told in *The Wars of Alexander* (Skeat's edition, ll. 2915-80).

193. 27-9. And therfore aryse vp and discomforte the nothings for kinges shulde more paciently suffre, &c. HH

Surge igitur, ne desperes, quia reges oppressiones et gravamina sustinere plus aliis hominibus debent. L

[Or te lieue et ne te desespere point] car les rois doiuent estre plus constans et plus pacientemente porter, &c. f

Both S and F omit the words enclosed within the brackets.

194. 9-10. Et fist Alixandre pendre sur le sepulcre de Daire ces deux qui l'auoient occis. F

194. 15-22. Et ce fait, ordenna Alixandre le frere Daire regner pour lui et fist arder touz les liures des payens et fist translater en Grec touz les liures d'astronomie et de philosophie, et enuoia les translacions en Grece; et les examplaires fist ardoir et pareillement les maisons de sacrifices et fist occire touz les prestrez et preuosts de la loy et fist la edifier plusieurs villes et les peupler de gens d'autres pais. F

196. 18-19. quia bene meretur propter beneficia que contulit tibi L  
car il le t'a bien deserui pour les bien-faiz qu'il t'a faiz F

198. 2-11. Adonc appella touz les ouuriers de son ost et fist faire xxiiij<sup>m</sup> ymaiges d'arain touz creux et les fist mettre sur charioz de fer et les fist amplir de boys sec et les fist mettre par ordre ou front des batailles et mettre le feu dedens, quant les ennemis aproucherent. Et quant le roy d'Inde assembla ses oliphans et loups dessus diz, ilz se vindrent prendre aux ymages, cuidans que feussent hommes, et se brullerent, et furent si espouentez qu'ilz retournerent sur leurs gens mesmez et ainssi eschapperent les gens Alixandre du peril des bestes. F

Sire Alexander him a-visis · & ames in his wittis  
How he miȝt bring it a-boute · þire bestis to deuoide;  
And mas to beete all of bras · as bernies it ware,  
And full of glorand gledis · þaim to þe gorge fillis;  
Ane instrument all of ireñ · þare ymage to bere,  
Was compast oñ carte-wise · & cursoures þaim dreȝe.  
þire Olifantis of ynde · quen þai þare-on waite,  
þai wend þai ware wees · & wyndis þaim agayñ  
To drepe þaim as þaire first did · disclosid þai þe chaviles,  
And sone was snaypid on þe snowte · with þe snart hetis.  
With þat þai fonge to þe fliȝt · be fifty at anes,  
Of ilkañ athill ware þai aȝed · þat any armes werid.

(*The Wars of Alexander*, ll. 3624-35.)

The same story is told in Caxton's *Mirroure of the World* (Westminster, 1480, sig. f<sub>1</sub>).

200. 5. Brathenios L; Barthemos F S; Brachemos HH; Berthemios q

200. 5-202. 4. For comparison Mandeville's description of the Bragmans may be quoted:

Qwhen Alysaunder þe conquerour reyned and conquerde all þe werld, in þat tyme he come by þat ile and sent his lettres to þaim þat dwelled in þat ile and said þat he wald com and destroy þaire land, bot if þai wald be vnder his subieccioun, as oþerlandes ware. And þai wrate lettres agayne till him in þis maner: 'Qwhat thing myȝht suffice to þat man, to wham all þe werld may noȝt suffice? þou schall fynd na thing with vs wharfore þou schuld werray apon vs; for we haue na ricchesse of þis werld, ne nane couetez for to haue. . . .'

Nere be syde þat ile es anoper ile þat men callez Oxidrace, and anoper þat es called Gynoscriphe, whare for þe maste party þai hald þe maneres

of þe Bragmans, liffand innocently in lewtee and in luffe and charitee ilk ane till oper; and þai ga euermare naked. In to þir iles come Alysaunder þe conquerour; and, fra þe tyme þat he sawe paire conuersacioun and paire lewtee and luffe ilkane till oper, he said he wald noght grefe þam, bot bad þam [ask] of him what so þai wald, and he schuld graunt þam. And þai answerd and sayd þat werldly ricchesse wald þai nane asche ne hafe, bot all anely meet and drink wharwith þe feble body myght be susteynd. For þe gudez and þe ricches of þis werld, quod þai, er noȝt lastand bot dessayuable. Bot and he myght giffe þam thinges þat ware aylastand and noȝt dedly,<sup>1</sup> þan wald þai thank him mykill. Þe kyng answerd þam and sayd þat þat myȝt he noȝt do, for he was dedly him self, als wele as þai. 'Qwhare to þan,' quod þai, 'gaders þou þe ricches of þis werld, þat er transitory and may noȝt last; bot, wheþer þou will or noȝt, þai schall leve þe or elles þou þaim, as it has befallen to þaim þat ware before þe. And oute of þis werld schall þou bere na thing with þe, bot naked as þou come hider sall þou passe heyne, and þi flesch sall turne agayne to erthe þat þou was made off. And þerfore schuld þou think þat na thing may last euermare, bot Godd þat made all þe werld. And ȝit, noȝt hafand reward hereto, þou ert so presumptuous and so proude þat, riȝt as þou ware Godd, þou wald make all þe werld subiecte vnto þe, and þou knawez noȝt þe terme of þi lyf ne þe day ne þe houre.' When Alisaundre had herd þir wordes and swilke oper, he had grette wondre þeroff and was gretely compuncte and went fra þam and did þam na disese. (Warner's edition, pp. 145-6; see, also, the important note on p. 218.)

Yet ben there other peple whiche ben callyd groyne & bragman whiche ben fayrer than they to fore named / that for to saue anothers lyf / wyll put them in to a brennyng fyre. (Caxton, *Mirroure of the World*, sig. e, verso.)

202. 4-6. This refers, of course, to the famous *Epistola Alexandri de Situ Indiae*. A full discussion of the *Letter*, together with the Old English and Latin texts, may be found in Stanley Rypins, *Three Old English Prose Texts in MS. Cotton Vitellius A xv*, E.E.T.S., O.S. 161. See also the *Historia Alexandri Magni*.

202. 6-7. And thanne he passid ouer in-to the land of Eigre S  
Et puis passa oultre en la terre d'Eigre F  
Et interea transiit versus terram Cijm L  
Et puis passa oultre la terre de Tigne (? or Tigue) f g  
And from thens he passed vnto the lande of the Swanne HH  
HH must have read 'terre de Cigne'.

202. 25-204. 27. The story of the trial is given in much greater detail in the French text than in the Latin original.

204. 23-5. aussi comme s'il vouldist dire que Dieu ne deuroit enuoier pluie, soleil ne autre chose qui fist le biens fructifier en la terre de ceulx qui ne font droicturiere justice. F

<sup>1</sup> In the Cotton MS. (Titus C. xvi—ed. by P. Hamelius, E.E.T.S., O.S. 153, p. 196) this reads: 'But ȝif it were in his powere to make hem jnmortal, þerof wolde þei preyen him & thanken him.'

204. 26-7. et dist au juge: de celles gens comme vous estes sont fermes le ciel et la terre. F; *omitted in fg*  
and said that ther were but fewe suche peple vpon erthe, as they were in that lande. R TD

204. 31. Worcester, frequently, expanded the contraction for '-is', writing 'ys' directly after the word. So he wrote here (fol. 67b) an 'ys' behind the existing 'thingis', and the scribe of the hypothetical MS. 'y' wrote 'thingis is'. Again, it seems unlikely that the scribes of T and U could have independently made the same mistake: compare the note to p. 122, ll. 17-18.

204. 33-206. 2. Responderunt: quia nostre sunt certe domus ad quas habemus celeriter transmigrare. L

et quant des fossez qui estoient deuant leurs maisons perpetuelles es-  
quelles ilz deuoient tantost entrer. F

et quant est des fossez qui estoient deuant leurs maisons, ilz respondirent  
que c'estoient leurs propres maisons ou ilz auoient brief a aller et le plus  
long temps a demourer. f q

and they sayde that the pittes or graues were their owne houses to which  
they shold sone go to and there dwelle vntil the day of iugement. R TD

206. 6. ou par aucuns respons des abres F, *but not in L*

Tho he com to the treo,  
He feol sone on his kneo,  
And thoughte in god fay, &c.

*The Lyfe of Alisaunder*, printed from Lincoln's Inn MS. 150 by Henry Weber in *Metrical Romances*, &c. (Edinburgh 1810, vol. i, p. 284). It occurs also in the *Epistola Alexandri*; in both these works the tree foretells Alexander's death by poison. Mandeville has the following note: 'Bot men pat dwellez nere þe riuier talde vs þat in pase desertes er þe treeesse of þe Sonne and þe Mone, whilk spak till kyng Alisaunder and talde him of his deed.' (*Maundeuill*, p. 147; see also Warner's interesting note on p. 219.) See also Caxton's *Mirroure of the World*, sig. e<sub>8</sub> recto.

206. 30-3. Or scoy doncques que mon esperance sortisse son effiet et tu bien sceu que j'ay si grandement vescu en ce monde que tu as assez a penser sans penser a ma mort. F

MSS. f and g read 'Or fay' and 'tu as bien sceu'; but compare S.

208. 5-8. Scias etiam, mater, quia homines te ipsam considerabunt respicientes in tua confortacione et desperatione, si suasionem meam aut suscipias aut spernas. L

Et saichez, mere, que les hommes en regardant ta maniere considerans ta condition et ta discreccion; pourquoy, mere, soiez bien reconfortee et de fort courage. F

210. 6-24. Hier Alixandre faisoit son tresor d'or  
Et hui or et argent en ont fait leur tresor.  
A Alixandre hier ne souffisoit le monde  
Et hui lui en souffist l'espace d'une tombe.  
Alixandre sur terre hier commandoit forment<sup>1</sup>  
Hui est contraint sur terre avenir a neant.

<sup>1</sup> forment] souuant a

Hier pouuoit Alixandre maint de mort deliurer  
 Huy n'a peu les dars de la mort eschiuer.  
 Au jour de hier Alixandre l'ost conduisoit en guerre  
 Mais au jour duy son ost si la conduit en terre.  
 Hier la terre Alixandre cheuauchoit dessoubz son pie  
 Mais au jour duy la terre soubz [soy]<sup>1</sup> le tient lie.  
 Checuns prisoit au jour dier Alixandre  
 Hui n'est prisies ne que terre ne cendre.  
 Hier amoyent Alixandre maint par especial  
 Qui lui ne<sup>2</sup> tiennent compte mais que en general.

These lines are transcribed from MS. nouv. acq. fr. 10237 (fol. 203b) of the Bibliothèque Nationale; it is also found in MS. ancien fonds fr. 916 (fol. 172a = a) and MS. nouv. acq. fr. 6882 (fol. 47b = b) of the same library, the latter manuscript being omitted in Långfors, *Les Incipit des poèmes français*, Paris, 1917, p. 158. Another copy of this poem may be found in Toulouse, MS. 822.

Hoccleve included a similar passage in his *De regimine principum*:

Whan Alisaundre dede was, and in his grave,  
 And his tounge of golde wrought fulle richely,  
 As kynges dignytee wole axe or crave,  
 Divers filosofres drowe hem ny  
 Therto, and as one of hem stode therby,  
 He seide thus, amonge the folkes alle,  
 'Seethe suche a chaunce now newe is falle.

This Alisaundre made ysterday  
 Of golde his tresour, but golde makethe now  
 Tresour of hym, as ye beholde may.'  
 Another filosofre seide eke how  
 Alle this worlde ysterday was not ynow  
 To stoppen Alisaundres covetise,  
 And now thre elles of clothe hym do suffice.

(Edited by Thomas Wright for The Roxburghe Club, London, 1860, p. 192.)

This tale was very popular in the later Middle Ages; it also occurs as story No. xxxi in the *Gesta Romanorum*; in James Yonge's translation of the *Secreta Secretorum* (E.E.T.S., E.S. lxxiv, p. 151); and, of course, in the *Historia Alexandri Magni*. Occasionally the philosophers are named, as, for example, in Jacques Le Grand's *Livre de bonnes mœurs* (Morgan MS. 734, fol. 44b):

Et ad ce propos nous lisons comment vn philosophe nomme Golonus en parlant de Alixandre disoit: O Alixandre tout le monde ne te souffisoit mie, et maintenant vj piez de terre te souffisent pour ton corps enterrer.

In the *Fiore di Virtù*, it is found in the chapter 'De la tristeza' (Venice, Jenson, 1474, caput x):

Et Gulico diceua: questo e quello Alexandro che signorizaua tutto lo leuante; et al presente tre passi di terra s'il tenne. Barbalico disse: Alexandro parlaua et niuno hauea ardire de responder contra lui; hora

<sup>1</sup> [soy]. Omitted only in this manuscript.      <sup>2</sup> lui ne] huy n'en a b

ognun ardisce di parlare perche non puo dir niente. Dalphino disse: quegli che non uedeuano Alexandro haueuano paura de lui; et hora quelli che 'l uedeno nol timeno niente. Altimiano disse: Alexandro rezeua al mundo gl'homini; et hora e retto da loro. Prisciano disse: nissuna cosa duro contra Alexandro; et esso non a pussuto durar contra la morte, &c.

Knust, *Mittheilungen aus dem Eskurial*, Tübingen, 1879, p. 556, gives a further number of examples. See also Morawski, op. cit., p. xiii and n. 8.

212. 25-32. Et quant Alixandre commenca a regner, il n'auoit que xviii ans et son regne dura xvij ans, desquielz il en emploia vij en batailles, en grant conquestes et les viij reposa en visitant ses terres conquestees et ot vitoire sur xxiiij manieres de langues et cercha en deux ans tout orient et occident et le nombre de sa cheualerie retenue seulement a ses gaiges a lui estoit CCCxiiij<sup>m</sup> seulement, sans les varles et autres gens neccessaires de guerre. F

212. 33-214. 3. Fuit Alexander rubei coloris, lentiginosus, unum oculum habuit varium, alium nigrum, dentes minutos acutos, faciem leoninam; fuit multum fortis et ab adolescentia sua usus est bellis. L

et fut de couleur vermeile, lentileux, il ot vn oeil vair et l'autre noir, menues et agues, face de lyon, et fut moult fort et moult vsa et ama batailles de son enfance. F

The French MS. omits 'dents', of course. When Scrope made his translation, he took the 'menues et agues' (there is, naturally, no punctuation in the MS.) to modify 'face', apparently ignoring the fact that the adjectives are in the plural. R has 'smaile and sharp teth'.

216. 13-14. il respondist que vng bon queuz ne se deuoit point esbahir de veoir plusieurs moutons et autres bestes en sa cuisine. q; et il respondi que vn bon queux ne se deuoit pas esbahir pluseurs moutons et autres bestes en sa cuisine. F. Compare S and HH.

218. 5. And Alexaundre askide of Aristotile S R

Et demanda Alixandre a Aristote F

Et requisivit Platonem L

Et demanda Alixandre a Platon f g

And Alysaundre asked Platon HH

218. 15-16. Respondit: nolo servorum dominus esse, qui liberorum dominus existo. L

il respondi: je qui suiz franc me puis bien passer d'estre seigneur de serfs. F

il respondi: je qui suis seigneur des frans me puis bien passer d'estre seigneur des serfs. f g

And he ansuerd: I that am lord of them that ben grete and mighty lordes may wel forbere to be lord of their seruautis. R

218. 25. Et quando capte fuerunt filie Darii, &c. L

Et quant les femmes et filles Daire furent prises, &c. F

Et quant les filles Daire furent prinses f g q R HH

'... an regem Alexandrum, qui Darii regis uxorem eandemque eiusdem sororem, praelio magno captam, quam esse audiebat exuperanti forma, uidere noluit perducique ad sese prohibuit.' Aulus Gellius, vi. viii (Venice: Jenson, 1472).



219. 10-13. And somme asked hym what thinge was moste profitable and moste pleasaunte to hym in the getyng of his lordshippes; thanne he aunswerd and seide: that I haue hadde wherof to recompense hem that haue done me seruyce. HH

Et demanderent aucuns a Alixandre quelle chose luy auoit este plus acceptable et mieulx plaisant en la adquisicion de sa seignourie? [Il respondi]: ce que j'ay eu de quoy donner et recompenser a ceulx qui m'ont serui oultre leurs dessertes. g q

This sentence is omitted in both F and S, but not by R.

220. 5-8. Et lui demanderent pluseurs comment il estoit si puissant, veu qu'il estoit si jeune; et il respondi: pour ce que j'ay mis peine d'acquérir amis et donne a mes ennemis; en telle maniere ay je eu puissance sur touz. F

In Ashby's *Dicta Philosophorum* (st. 145) there is a very similar passage attributed to Ptolemy, but it is not in Franceschini's text under Ptholomeus. It reads:

Philosophi dixerunt Alexandro imperatori, quomodo in etate tam tenera potuisti, & vt regna perquirere. Respondit: quia reconcilians inimicos amicos feci, & amicis beneficiis satisfeci; hec Tholomeus.

Philosophers asked a question

Of kyng Alex[an]dre, the emperour,

How in his tendre age in possession

Hathe gotten mony realmes with fauour.

He onswered, by two meanes with honnour,

Oon to reconsile his enemyes,

Another to do wele to his freindes.

220. 15. At ipse dixit: non terremini, quia hec non intulistis mihi, sed illi potius quem vos perfundere putabatis. L

Si leur dist: car vous m'auez mouillie qui est cellui que vous cuidiez mouillier. F

Scrope made the best translation possible of this corrupt French text.

Si leur dist: n'aies paour car vous n'aues mouillie que cellui que vous cuidiez mouillier. f; so R

222. 8-12. Et demanderent aucuns a vn saige appelle Nicomaque comment obeissent les hommes si ligierement a Alixandre; et il respondi: pour ce qu'il a en soy bonnes vertuz, qu'il a bien garde justice, et qu'il a este et est de bonne conuersacion et de tres excellent gouuernement. F

223. 29-30. And seith: do wele to othi? men, yf thu wilt that thei wole do wele to the. HH

Et dist: fay bien a aultrui se tu veulx que on le te face. f g

Omitted in F, S and R.

224. 8-16. Pytholomeus fut grant astronomen,  
Grant philosophe et rempli de tout bien,  
Tres grandement expert en geometrie,  
Arismetique, musique, astronomie,  
Qui fit le liure qu'on nomme Almagestis  
Et pluseurs autres et fut ne du pays  
D'Egipt, dedans la grande Alexandrie.  
Pas ne fut roy combien aucun le die, &c. (SJ, fol. 15b.)

The description of Ptolemy, given in the Latin text, is omitted in the French and English versions.

224. 17-18. Et dist: le saige doit craindre et doubter Dieu afin que ses pensees lui soient plus souuent adrecees. F

Omitted in f, g, q, and R.

224. 25. Et dixit: bona instructio, sensus seu discrecionis est socia, et hominibus est gratus interpres. L

Et dist: bon sens et bonne discreccion sont compaignons de discreccion. F  
And sayd: good wytte and good discrecion ben felawes. R

224. 29-226. 1. Et dixit: nōn nisi cum noscente veritatem disputare intendas, nec impendas nisi petenti consilium, nec nisi bene conservanti tuum pande secretum. L

Et dist: garde toy de [desputer] avec vn homme qui n'a point de connoissance, et ne donne conseil que a cellui qui le te demande, et ne reuelle ton secret que a cellui qui le saura bien celer. F (*reading* despiter)

226. 2-3. Et dist: vne grant maison met son maistre en moult de melen-colies. F q

Et dist: vne grant maison met son maistre en moult de grandes merueilles. f

226. 5-8. Et dixit: bonorum corda castra sunt secretorum. Et dixit: qui ab hominibus non corripitur, ab eo homines corrigentur. L

Et dist: les cueurs des bons sont les chasteaux des secrez. Et dist: vn homme qui n'est pas acorriger par autres peut surement corriger autrui. F; so f q, but with 'corrumpu' for 'acorriger'.

And said: the hertis of good peple ben the castell and forterescis of secretes. And said: a man that is not to be correctid by other men may surly correcte them of their faultes. R

226. 12-15. Et dixit: malum malo exime, quia ferrum non vincitur nisi ferro. Et dixit: spes iocunditatis est successio quia, quantolibet differatur, sapor blanditur ipsius. Et dixit: securitas singulorum aufert tristitiam; plurium solacia demit timor. L

Et dist: on doit pugnir les mauuois ainsi comme le fer est lime par vne lime de fer. Et dist: seurte oste tristesse et poureite empesche leesce. F

Et dist: on doit punir les mauuais par les aultres mauuais ainsy comme le fer est lyme par vne lyme de fer. Et dist: seurte oste tristesse et peresce empesche leesce. f; similarly q, but with 'paour' for 'peresce'.

The first sentence is not in R; the second reads: And sayde: surete putteth awaye sorowe and fere empesceh gladnes.

226. 20-2. Et dist: les hommes sont de deux natures; les vns ne peuvent estre assomus(!) ja soit ce qu'ilz treuvent assez, et les autres ne treuvent riens ja soit ce qu'ilz quierent touz jours. F; so q, which, however, has 'assouuiz'.

For Scrope's translation of this proverb see also the note in the Introduction, p. lxi.

228. 7-8. Et dixit: infirmitas carcer est corporis, et anime cogitatus. L

Et dist: maladie est chartre du corps. F f g

And sayd: sekenesse is the prison of the body and saluacion of the saule. R

228. 9. In Leber's 1533 print this philosopher is called Absalon.

228. 12-13. This somewhat resembles Lydgate's 'Four things that make a man a fool':

Quatuor infatuant, honor, etas, femina, vinum.

Worschip, women, wine, vnwelde age

Maketh men to fonne for lak of ther reson;

Olde causeth dulnesse and dotage;

Worsch[i]p causeth chaunge of condicion;

Excesse of wine blindeth discrecion;

And bookes alle, that poetes wroot and radde,

Seyn women moste maken men to madde.

(Morgan MS. 775, fol. 320.)

Cárleton Brown's *A Register of Middle English Religious and Didactic Verse*, Oxford, 1916-20, and H. N. MacCracken's *The Minor Poems of John Lydgate*, E.E.T.S., O.S. No. 192, both omit to list the Morgan MS. of this text.

228. 13. werre S; guerre F; laxamentum L; jeux f; pleyes HH.

In q the third danger to a king is given as: 'La tierce par trop vser de femme, de vin, et de chasse.' So R

228. 13-14. quarta est malos habere modos inique agendo, et in penarum afflictione crudelem esse. L

la quarte par mauuoises manieres faire choses iniquez. F

F and S have the same omission.

la quarte par auoir mauuaises manieres et faire choses iniques et estre trop cruel en affliction de paines. fg

the fourthe is to be of euyll maneres and of wicked condicions and also to be to cruel and vengeable. R

228. 14. quinta est plures inimicos et adversarios habere. L

la quinte est pour auoir ennemis aduersaires. F

la .v. par auoir plusieurs ennemys et aduersaires. q

229. 4-7. And seith: the soulle maye neuer be deceyued by his hope vnto the tyme that the body take his ende. And seith: folye is the grettteste enemye that man maye haue. HH

Et dixit: quousque finis pertingat extremum, sua spe anima non frustatur. Et dixit: deterior inimicus quem aliquis habere potest est animam habere ignaram. L

Not in F or S.

Et dist: l'ame ne peult estre deceue de son enfance jusques a tant que le corps prenge fin. Et dist: folie est le plus mauuais anemy que l'omme puisse auoir. fg; so R

In q the first saying correctly reads: 'Et dist: l'ame ne peult estre deceue de son esperance iusques a ce que le corps preigne fin.'

229. 37. [debate] HH misread the French 'delit'.

230. 14-16. Qui regem a fraude non eripit, & medico ueritatem occultat, et debitum pandere secretum non pandit amico, interimit seipsum; hec Asseron.

Who that in il chalengeth not a king,

And hidithe to his leche the verite,

And hidethe secretnesse from frende louyng,

He must slee hymselfe, or ellis vnthe.

To be playne & trewe is grete libertee;

For trouthe at longe shal never be shamed,

Thaugh he be other while iuyll gramed.

(Ashby, *D.P.*, st. 151; compare Franceschini, p. 144, note 1, for the Latin MSS. which include this saying.)

232. 3-5. Plurimum est graue regnum adquirere, sed est scire grauius conservare; hec Asseron.

A king, any region to conquere,  
Is right costlowe, harde, painful & greuous;  
But to conserue a roylme is me more fere,  
And more wisdame & wytt, & more laborous,  
Gretter prouision, and more tedious,  
Better were a thing neuer to [be] had,  
Than in handes to quaille & to be badde.

(Ashby, *D.P.*, st. 153.)

232. 9-10. Et dist: la mauuoise loy et l'amour des mauuois n'ont plus de duree que l'ombre d'une nue. F f g; so L R

232. 11-12. And Assaron seyth that the wyse man enforseth hym to draw hym fro hurtes, and the foole doth his diligence to fynde hurtes. *Othea*, p. 90.

232. 18. [Leginon.] As to the spelling of this proper name, it may be best to recall the words of James Gairdner (*Sailing Directions for the Circumnavigation of England*, Hakluyt Society, 1889, p. 10): 'These letters (*m*, *n*, *u*, and *i*), as every one knows who is at all familiar with the handwritings of the period, were invariably expressed, when in the middle of a word, merely by a number of upright strokes called *minims*; no difference whatever was made in the formation of the letters *n* and *u*, and the *i*'s had no dots to distinguish them. Hence, ambiguities may occur occasionally as to the spelling of proper names.'

In the Latin text the name is Loginon. In the French texts it is found as Loginon (MSS. a b e g h j k r s w), Longion c, Longuyon i, Logmon or Loginon m n t, Longinon o p z, Lognion u, Loiginon v, and Loginom x. Telin has Loguyon, and Leber (1533) prints Loguion. In f the first occurrence of the name *may* be read as Legmon, although subsequently it is clearly Loginon. Caxton prints Legmon. In the MSS. of the Scrope texts it is impossible to be quite sure whether the name is Legmon or Leginon; the latter has been chosen as being nearer the French. In MS. C the name is distinctly Leginon, while in U it is Legmon and once at least Loginon. Similarly, in HH the name may be Loginon or Logmon. In his catalogue of the Emmanuel College MSS. Dr. James prints Legmon. Ashby has Logmon. (The readings Longuyon and Loguyon are probably the result of a confusion of Loginon with the *trouvère*, Jacques de Longuyon; see *Hist. Litt. de la France*, tome xxxvi, p. 1 and ff.)

232. 19. in terra Sem L; en la terre d'Estam or en la terre de Stam F

232. 34-234. 4. et salua son maistre le quel ne lui respondit mot pour la pensee ou il estoit, ja soit ce qu'il eust coustume de le araisonner pour les bons mox qui estoient en lui. Et adonc lui dist Loginon: maistre qui t'a couroucie? et il ne dist riens. F f g

234. 24-6. Respondit: veritatem proferre, fidelem existere, et super inutili re non vacare. L

Je le te diroy, dist Loginon, verite dire, estre loial, et non vacquier sur vne chose invtile. F

234. 33. of þis worlde S; de ce monde F; alium mundum L; of the tother worlde HH R

236. 28-9. Filz, garde que le coq ne soit plus matin esueillie que toy. Filz, crains Dieu et te garde de vaine gloire. q  
Scrope combined these two sentences into one.

237. 8-9. et posuit se inter arenale vel altare et templum L  
et se fist reclus en vn tēps [*sic*] F

Possibly Scrope did not know what to make of the 'tēps' and consequently omitted it. Rivers has:

and made hym-self a recluse in a temple. R

238. 17-18. si ab eo dissociaberis, te sequetur L  
se on le suit, il fuit les gens F  
If men folowe hym, he fleeth the peple R

238. 26-9. et si veritas suo voto consonet, eam diligit et commendat, et si dissonet, eam vituperat et abhorret. L

et se d'aenture verite s'acorde a aucune chose qui lui plaise, il la loe et recommande moult et folie est contraire a sa volente, il la blasme et vitupere. F

F has 'folie' for 'se elle', hence the Scrope text. It is omitted in g and R.

240. 11. 'he hath countenance' is Scrope's translation of 'il a continence'.

Mais le saige est de toutes contraires condicions, car il a continence, justice, sollicitude, pardon, humilite. F

240. 14-17. liberalis petentibus; sapienter profert si loquatur; intelliget allegata; si monstraverit, mansuete monstrabit; si didicerit, bonas questiones movebit; si benefiat ei, gratificat; si secretum ei commiseris, non revelabit; et si ipse tibi committat, de te plene confidet; et si aliquid dederit, non improperebit. L

Il est liberal aux demandeurs, saige parleur, bien entendant les paroles d'autrui; s'il aprent, il mouuera bonnes questions; se on lui fait bien, il en saura gre et si fera bien a autrui; s'il donne, il donera liement sans reprouchier. F

Compare also S and HH. MS. f reads after 'gre': Qui lui dira son segret, il ne le reuelera a nulle et si se fiera bien en aultri.

R (so HH) has: 'who telleth him his conseyll, he shal kepe it secrete and he shal truste wel in other.' This corresponds to the text in q, which reads: 'Qui luy dira son conseil, il le tendra bien secret et se fiera bien a autrui.'

240. 29-30. pro malis bona impendit L  
se on lui fait mal, il fera bien en lieu F; so R

242. 7-10. Et la langue est comme l'uys de l'aumaire de sapience ou chascun peut bien entrer s'il n'est bien ferme et pource on peut bien garder la clef, c'est assauoir la langue, &c. F

Omitted in HH; MSS. f and g read 'doit' for the second 'peut'. Compare also p. 166, ll. 13-14.

242. 16-17. Fili, qui miserebitur, eius miserebitur alter. L

Longino disse: chi ara misericordia d'altrui, idio ara misericordia di lui. FV, fol. 6<sup>b</sup>.

See also note to p. 38, ll. 2-3.

243. 26. 'and resceiue hem in mekenesse'. From here on the text of the Helmingham Hall MS. is jumbled, as noted in the Introduction. The folio numberings in the margins will explain the confusion as it stands in the manuscript; compare, also, p. xxxviii, note 3.

244. 8-9. *meliori scilicet ut qualis ipse est talis fias.* L

aux bons en priant Dieu qu'il efface leur peril. F

Compare S and HH.

au bon en priant Dieu que on puisse estre son parail. f

to the goode in praying God to make him semblable and like to hem. R

au bon en priant Dieu qu'il le vueille faire son pareil. q

244. 20-2. *Et dicunt quidam quod sepultura Loginonis sita est inter mesquitam harenalis et locum ubi sit forum.* L

Et dient aucuns que Loginon est en terre en vne ville appellee Carenelle entre la mesquite et le marchie. F; *so f and g, but with 'Caterualle'*; R *with 'karaualle'*. Scrope and F have 'en terre' for 'enterre'.

244. 30-1. *wheder y schalle be in þe betir partie or noon* S

*se je seroy allegre ou non* F f g

*whether I shal be aleged and discharged ar none* R

246. 13-15. *Et dixit: in recomendacione Dei homo quiescit, et mendacis premium est ut non credatur eidem.* L

Et dist: vn homme veritable se repose, et le louer d'un menteur est que on ne le croie point de chose qu'il die. f; *so R*

Scrope translates the text of F, which reads: Et dist: vn homme veritable se repose en le voyer d'un menteur est c'on ne le croit de chose qu'il die. F

248. 18-21. Et dist: deux paciencies sont en ce monde, donc l'une est veoir et endurer pacientment ce que on het, et refraindre sa volente. F f g; *so R*

Deux paciencies sont en ce monde. L'une est souffrir et endurer pacientment les aduersitez et tribulations que on a: et l'autre si est refraindre ses volentez. Telin (fol. 105<sup>b</sup>) under Seneca.

248. 21-5. Le pacient n'est congneu qu'en ses aduersitez / ou en son yre. Le vaillant n'est congneu que en guerre ou en bataille / et l'amy n'est congneu qu'en necessite. Telin (fol. 108<sup>b</sup>) under Cicero.

Compare also p. 72, ll. 1-2.

And to this purpose Legaron seith that a knyghte is not knowen but be his dedes of armes. *Othea*, p. 81.

248. 30-2. *Ne sis suspiciosus; quia suspicio inter te & amicorum quemcumque, amorem abscondit; hec Logmon [sic].*

Amonges many thinges, oon thing kepe,

Not to be ouer meche suspicius,

Ner compasse, ner wade therin ouer depe,

For that is a conceyte sedicius,

Bryngyng many a man right vertuous

To departe from the grete affection

That he was of by goode entencion.

(Ashby, *D.P.*, st. 80.)

248. 32-3. *Et dixit: sensus absque doctrina arbor infructifera reputatur.* L

Et dist: sens sans doctrine est comme un arbre sans fruit. F f g; *so R*

Et dist: vie sans doctrine est comme l'arbre sans fruit. q

250. 3-4. Onese dist: quant les gens enuiellissent, leurs vertuz sont desprisies et sont les riches plus paoureux que les pources. F

In the Latin texts this philosopher is called Avesius, Erelius, Eveleus, Evelius, and Anesius. In the French texts Onese is usual, although Anese (c and z), Nese (i), Eveze (g), Orose (k), and Uries (s) are also found. Rivers has Anese, while Ashby writes Enesius.

[A]nese seyth whan men wax olde ther vertuse be despysyd. Rych me[n] be more dred than pore. The gode deyth ys bettyr than a fowle lyve. The best fortune ys to have a gode felaw. Whan þou arte with gode men þou shalt be gode. Whan þou hast offendyd ask sone for-gyfnes. Thank hym þat seyth or doþe gode. He may nat know many thyngys þat know nat hym-selfe. A kyng þat ys rythfl & doth ivstyse shal reyne. (MS. Ry 20, The Newberry Library, Chicago; see Introduction).

250. 15-16. Si amorem tuum volueris cum aliquo durable esse, eum bene agendo informes; hec Enesius.

Yf ye wol that your loue be with man durable,  
 Enfourme hym to do wele with grete stering,  
 For vertue shal euer be pardurable,  
 Where vice shalbe abhorred & hatyng,  
 And euer be in trouble & crakyng.  
 Loue standith in God & in his swetnesse,  
 And wol not be had but in blessidnesse.  
 (Ashby, *D.P.*, st. 115.)

250. 16-17. Et dixit: si rex egerit iustum et rectum, &c. L

Et dist: se vn roy est juste ou droicturier, &c. a

Et dist: se vn roy est juste et droiturier, &c. b c f g h i j k n p q r s v  
 w x y; so R

Et dist: si roy est juste, &c. l

Only Scrope and the French manuscript here used read 'or'.

250. 21-6. In the Latin MSS. the philosopher is called Macdargis, Medargis, Medardus, and Medarges. In the French texts the name occurs as Magdarge (MSS. d f o), Macdarge (a b c e n p r t w), Madargue (g), Ardarge (i), Madarge (j), Sacdarge (k z—also R), Mardarge (s v), Mardaige (u), and Matdarge (w). Ashby writes Maedarges, while in *Othea* the name is Magdare. Telin has Dardage, and Leber prints Daardage.

Sacdarge dist: les besoingnes de ce monde sont adrechies par deux choses, l'une par science dont l'ame est adrechie, et l'autre par sollicitude dont l'ame et le corps sont adrechies. On laisse moult de mauz a faire quant on a vn seigneur doubte et cremu. Noblesse de lingnie est moult couuenable a receuoir science, &c. (Mansion, fol. 74<sup>a</sup>.)

Mardage dit: les besongnes du monde  
 Sont adrecees par science profonde  
 Ou l'ame prete son adresse et estude.  
 Les autres sont par grant sollicitude  
 Dont on adresse tant l'ame com le corps, &c.  
 SJ, fol. 16<sup>a</sup>.

252. 12-15. Therefor Magdare seith, 'In what [place] that euer thou be wyth thy ennemye, holde hym euer in suspecte, thow that thow be myghtyer than he.' *Othea*, p. 97.

252. 18-21. Et dist: vn homme souspeconneux ne peut auoir bonne vie. Et dist: cellui est bien descongnoissant et ingrat qui ne scet gre des biens qu'on lui a faiz mais oncore l'est plus cellui qui le nye. F q

In f the second saying reads: 'Et dist: celui est bien descongnoissant et ingrat qui ne scet nul gre des biens que on lui a fais le temps passe, mais oncore l'est plus celui qui le nye, et pire celui qui rent mal pour bien.'

252. 23-4. Thessile fut philozophe tres grant,  
Le quel disoit: tu dois mieulx estre engrant  
D'auoir paroles rudes et profitables  
Puis que tu scez quelles sont veritables, &c.

SJ, fol. 16<sup>b</sup>.

Thesile occurs also as Theophile (y), Thethesille (d), and Sesille (g). Ashby has Tesilius.

252. 28-30. Et dist: vn marinier ne s'ose mettre en mer s'il n'a vent propre et nous exposons absolument a touz vens. F  
f, g, and HH correctly read 'nous exposons nos ames'.

And sayde: as a shipman taketh not the see without he seth that he hath a couenable wynde, no more shuld a man dispose him to eny maner werkis without that it wer conuenable for the saule. R

252. 30-2. And Thessille [se]ith, 'Thou shuldest doo that the which is moste [pro]fetable to the body and most behouely to the soule and fle the contrarye.' *Othea*, p. 82.

254. 20-3. et quant vouldras couroucier toy meismes si te monstre comme le malade au mire. F

This manuscript has 'couroucier' for 'corrigier', so that Scrope has 'angrie thi-silf' instead of 'corecte thiself'. In Mansion's edition Saint Gregory is not given a heading but is added to Thesille in this manner:

Et quant tu vouldras corriegier toy meisme si te monstre comme le malade au mire. Saint Grigoire dist: recommande a Dieu le commencement et la fin de toutes tes besoingnes. Estudie et metz paine a sauoir toutes choses, et retiens et esliz les meilleures, &c. fol. 75<sup>b</sup>.

The Latin 'in Deum statue principia negociorum tuorum et fines' is found variously translated in the French texts:

Recommende a Dieu le commencement et la fin de tes besoingnes. a o x

Recommende a Dieu le commencement et la fin de toutes tes besoingnes. b c e g h i j k n s u y z B M

Recommende toy a Dieu au commencement et la fin de toutes tes besoingnes. q

Recommende a Dieu le commencement et la fin et le moyen de toutes tes besoingnes. f

Recommende a Dieu le commencement et la fin de toutes les besoingnes que tu feras. p

Recommende a Dieu le commencement et la fin de toutes tes oeuvres. t

Recommende a Dieu le commencement de tes besoingnes et la fin. w

Recomaunde to God the begynnyng and the ende of al thy werkis. R

This maxim was also used by Ashby in connexion with the following lines (*P.P.*, st. 118):

Take this for general conclusion,

In euery case where counsail is lackyng:



Committ you to Goddes direccion,  
 And your matiers shall haue goode begynnyng,  
 And consequently come to goode endyng.  
 For that thyng that is bi God comenced  
 Shal fynnyssh wele with hym so insenced.

256. 4. In BM the chapter on Galen is condensed to: Gallien fut vng des huit medecins excellens en l'art et science de philosophie.

256. 6. Gorus HH L F

256. 11. viij F R S; sexdecim L f g HH. Concerning Galen's genuine and spurious works compare Ludwig Choulant, *Handbuch der Bücherkunde für die ältere Medicin*, Leipzig, 1841, pp. 98-112; for the surviving MSS. see H. Diels, *Die Handschriften der antiken Ärzte*, Berlin, 1905-6, Teil I, pp. 58-150.

256. 14-16. Galienus itaque natus fuit in Pergamo, civitate Asie, Athenas, Romam et Alexandriam pergens pro adeptione sciencie. L

Son pere . . . l'enuoia en Aise en la cite de Progome, en Athenes, a Romme, et en Alixandre pour trouuer les milleurs maistres. F

256. 20. Estam. See note to p. 232, l. 19.

256. 25-8. Lequel respondi: je pren autant de desplesance en vos esbatementens comme vous y prenez de plaisirs et pren autant de plaisir de penser a ma lecon comme vous faites a vos autres jeux. F; Leber has 'plaisance' for 'desplesance'.

To whom he sayd: I take as grete pleasaunce to recorde my lesson as ye do in your pleyes. R

257. 18-19. and there he lerned phesyk, geometrye and gramer and othir sciences. HH R L; omitted by F f g S

et la aprint geometrie, medecine, grammaire, et aultres sciences. q

258. 1-2. in principio regnationis [Antonii] L  
 au commencement du regne d'Octouien F f g  
 in the reigne of king Octauien R  
 au commencement du regne de Anthoine q

258. 3-8. Et dicebatur ibi quod multi libri Galieni cremati fuerant in quadam villa in qua libri conservabantur, inter quos libros fuerant quidam libri de littera Aristotilis scripti, et alii Anaxagore, et etiam Andromachi, et quidam liber quem edidit Ruffus, de tyriacis et toxicis. L

Et dist on que moult des liures Galien furent ars en vne ville ou ilz estoient en garde, entre les quielz furent ars aucuns des liures Aristoteles escripz de sa main, d'Anaxagoras, et d'Andromate et vn liure ou yus [sic] des triacles et des venims. F

Scrope left a blank instead of attempting to translate the 'ou yus'. One of the Morgan MSS. (f) has 'que fist Ruyus'; g reads 'que fit Ryuius', and R, 'that he hadde made'. In q the work is attributed to one Raxus.

This passage probably refers to the accidental burning of the great library in Alexandria by Julius Caesar.

The description of Galen is omitted in the French, and consequently in the English, texts. The Latin reads: Fuit Galienus remissi coloris, grandium humerorum, amplarum palmarum, et digitorum longorum, habens capillos bonos, et convenientis stature, et ridentis aspectus, multe locutionis et pauci silencii; et erat multi incessus, habens delectationem in cantu et

instrumentis; equitabat multum, cum regibus et dominis libenter conversans. L

258. 26-7. Et auoit Galien iiiix et sept ans. f. So Latin and French texts, HH and R.

260. 5-9. Jadis ceulx qui estoient plus atrempez en leurs viures et qui moins buuoient de vin estoient les plus honnorez et mieulx prisez; mais de present les plus gourmands et qui plus s'en yurent sont le plus hault assis a la table des seigneurs pour donner aux autres exemple de ainsy faire. MD

260 17-21. Quis est iustus et quis sensatus? Justus est ille qui potest iniusticiam agere et non agit; et sensatus sive discretus est Rex omnis qui nouit id quod humana natura sufficit; hec Galienus.

Who is iuste, who is discrete & wytty?

He is iuste, that may do wronge, & dothe right.

He is discrete, that knoweth perfittly

Al thing after manne-is nature & myght.

Therefore alwey, in euery man-is sight,

Attempre you to be iuste & discrete,

Whiche bene to your high mageste mete.

(Ashby, *D.P.*, st. 118—for the Latin compare Franceschini, p. 164.)

260. 25. The fact that Worcester here adds 'Milo of Attenes' to the description of the man who carried an ox on his back is clear proof that he was at least acquainted with the 'Tully de Senectute'. The story will be found in Caxton's edition on folios c<sub>3</sub> and d<sub>3</sub> verso.

260. 29-30. If he might reise it hier, yit for alle þat he may not make him good. (Lost in HH, probably as the result of the jumbled text.)

260. 31. For Protege, as well as the subsequent philosophers, the reader should see the Index of Names, where the names as they appear in all the English MSS. will be found.

262. 1-3. "ἀλλὰ καὶ ποτ' ἐρωτηθέντα πότε δεῖ πλησιάζειν εἰπεῖν· ὅταν βούλη γενέσθαι σωτοῦ ἀσθενέστερος." Diogenes Laertius (viii. 9), under Pythagoras.

262. 14-15. Respondit: emas me, vel non, bonus existam. L

il respondi: mais ne vouldrey rens se vous ou vn autre ne m'achetez. F f  
auquel il respondi: moins ne vouldroye je se vous ou [vn] autre me achetez. g

to whom he ansuerd: I am no thing worth but ye or som other bye me. R

262. 25-7. celles donc en leur vielesces ilz auront les ignorans a grant vilte. F

264. 9-10. Donc le Grec dist: je puis bien corriger et amender ma pensee mielx que ma parole. F f g

Than the Greke sayd: I may wele correcte and amende my thoughtis but not my wordes. R

264. 16. [paynim] Should read 'payeur' as F, f, and R; g has 'payen'.

264. 19-20. Et dixit Amonius: cogitatu mediante sapiens loquitur, ymaginacionem spernens; insapiens ymaginacionem solum attendit, negligens cogitatum. L

Et dist Almonius le saige parle par ymaginacion moyennant ta pensee. F  
F and S have the same omissions and mistakes. In f the text reads: Et

dist Amonius: le sage parle par ymaginacion, moyennant sa pense et le fol parle par ymaginacion sans pensee.

And sayd: the wysemen speke with good deliberacion and the foooles [*sic*] speke without aduisement. R

264. 26-8. et est celui bien diligent et soigneux qui se corrige par autry et fait milleur prendre exemple a autrui que la donner a autres. F g

264. 30-266. 1. Ne sceuent ilz pas que ce vault neant plus que les cheuaulx et autres bestes de somme qui sont chargies d'or et d'autres richesses. F  
Compare also my note in *The Library*, December 1934, pp. 316-26.

266. 11-12. Et fecit Pilotocus bovem unum luteum L

Et fist Pilotheque vn beuf de boe F

Et fist Pilothe vn beuf de voirre f g

266. 21-3. Et dixit Dimicrates: patiencia est inexpugnabile castrum, festinancia vero penitudinem adducit, et fructus veritatis est honor. L

Compare note to p. 104, ll. 27-8.

268. 8-9. Et dixit Samaron: perdidi quod habui, quorum loco sum vehementer timorem adeptus. L

Et dist Sameron: j'ay perdu ce que j'amoye pourquoy je n'ay mes de rens paour. F

'j'amoye' should read 'je auoie' as f, g, q, and R. In q the proverb is attributed to Damacon.

268. 12. Maiz celles dedens nature seule les scet faire F

Scrope apparently misread this as: Maiz celles dedens nature seule, [ils ne scevent] faire.

Gregorius saide: the peyntours may wele make pictures semblable to thinges but the propre thing none can make but onely God and nature. R

269. 5. [Orycas]. Omitted in F and S, but is in R

270. 9-13. Et dist Quirianus: puis que vn homme ne peut estre sans pensser, il doit pensser es choses perpetuelles. Et dist Quirius: aucuns dient qu'il seroit bon que touz feussent d'une condicion, mais il me semble qu'il ne seroit mie bon car chascunouldroit commander et nul neouldroit obeir et pource me semble estre bien couenable en ce monde que l'un commande et l'autre obeisse. F f g q (the latter omitting the name Quirius).

The first sentence is not omitted in R; Scrope combines the two.

270. 22-5. Et dixit [Silecus]: de melioribus rebus mundi est, superfluitate omissa, medium sequi; nam radix vite est metiri expensas, et vastatio est clavis paupertatis, et omnium habere gracias res est impossibilis. L

Et dist Sileque: de toutes les choses du monde, moyen est le meilleur et bien viure et moyennes<sup>1</sup> ses despences car gastement de biens est chief<sup>2</sup> de pourete, et si est impossible d'auoir la grace de touz. F

Scrope follows the faulty text of this MS. It should, of course, have (1) 'est moyenner' and (2) 'clef'. In q the text also reads 'chef de pourete'.

272. 11-12. Et dist Arsides: ta langue peut jurer menconge sans l'assentement de ton cueur, &c. F

HH read 'jurer' for 'jurer'. In q the proverb is given quite a different meaning by the reading 'ne peut'.

272. 16-18. Et dixit Pictagoras: qui non tenet aliam vitam esse nisi

naturalem, est infelix, similis umbre que facile tollitur, et plante que ilico desicatur, et bestialiter vivit. L

Et dist Pitagoras: celui qui ne croit la resurreccion des mors est comme vn vmbre ou vne beste mue qui chiet legerement pour pou de vent. F

After 'mue' f, g, and q add: 'ou est comment vn arbre'.

272. 28. bot the repairing S; que les pareiz F; nisi parietem L; but the walles HH.

Scrope misread the 'pareiz' (parois) as 'parer'? R reads: but the departing of the stones and the tymbre.

274. 31-2. Coustume est plus forte a rompre que nature / coustume passe toutes choses. Telin (fol. 106<sup>b</sup>) under Seneca.

Compare also p. 114, ll. 5-6 for the second proverb.

274. 32-276. 1. Et dist l'autre: il est double astinence, l'une contraire l'autre de bonne volente qui est la meilleur. F

'contraire' should read 'de crainte' as in f.

And saide: ther ben ij maner of abstnence [*sic*], one is with goode wil and the other by force, whiche is not goode. R

Et dist l'autre: il est double abstinence, l'une est de contraincte et l'autre de volente, qui est meilleur. q

276. 10-11. tu me reprens du mendre de mes vices F f g  
thou rebukes me nat of alle my vices R

276. 14-15. I hadde than leuere be the sonne than the fader. S

This reading is doubtless due to the fact that F has 'a estre son filz' instead of 'a estre sans filz'.

276. 15-18. Compare note to p. 62, ll. 3-7.

276. 29. car il aduient bien a vne foiz ce qui n'auient mie a cent f F  
car il aduient a la foys qui n'auient mye a cent q

276. 30-278. 2. Et dist: le saige n'est mie deceu par flateries et faulces paroles ou doulces ainsi comme le serpent qui est prins et mengie du paon en regardant ses belles plumes de sa queue. F

277. 15-18. Et dixerunt alteri: ad quid prodest bonus filius? Respondit, patrem ad vivendum delectat, ne mortis habeat cogitatum. L

And thei asked of anothir wyse man wherof profyted a good sone; he aunsuerd and seide: he yeueth dilectacion to his fader in his lyffe and putteth away the doute of his deeth. HH

Omitted in F, f, g, q, S, and R.

278. 24-5. Et dixit Aristophanus: victoria verbalis non est victoria, sed victoria vera est opere vincere et non verbo. L

Et dist Aristophanus: victoire de parolle n'est pas vitoire, aincoys est la vraye parole en oeuvre. F

Et dist Aristophanus: victoire de parolle n'est mie victoire, mais la vraie victoire si est en oeuvres. f

And Aristophanus sayd: victorie of worde is not victorie in dede, but the veray victorie is in the werke. R

278. 26-280. 2. Compare Ephesians vi. 14 et seq. and my notes in *The Sources of the Court of Sapience*, Leipzig, 1932, pp. 16 and 93.

279. 19-20. And seith: a man shulde worship the goode folkes in here lyfe and preye for hem aftir he? dethe. HH

Et dixit: decet nos honorare bonos in vita et pro eis orare post mortem. L  
Omitted in F, f, g, S, and R.

Et dist: on doit honorer les bons en leur vie et prier pour eux apres leur mort. q

280. 12-14. Et dist vn autre: scandaliseurs sont pires que larrons, car larrons n'emblent que la monnoye et scandaliseurs tollent et emblent l'amour. F

HH read 'l'onneur' for 'l'amour'. In Morgan MS. 10 (f), 'l'amour' was crossed out and 'l'onneur' written in. Telin (fol. 114<sup>a</sup>) has the same reading as the Helmingham Hall version but attributes the saying to Galien: 'Scandaliseurs sont pires que larrons. Car larrons n'emblent que la monnoye / et scandaliseurs emblent l'honneur.' The Leber edition of 1533 has the same text as Telin.

280. 25-6. Et dist vn autre: enuie destruit le monde et le ronge et vse comme la lyme fait le fer. F

Compare also my note in *The Library*, December 1934, pp. 316-26. This saying is attributed by Diogenes Laertius (vi. 5) to Antisthenes: "ὥσπερ ὑπὸ τοῦ τοῦ αἰδῶν, οὕτως ἔλεγε τοὺς φθονεροὺς ὑπὸ τοῦ ἰδίου ἧθους καταθίσεσθαι."

282. 17-19. Et dist vn autre: celui est tres grant ennemi de qui les oeuvres sont foibles et ameres et les paroles doulces et courtoises. F q

The Latin has 'opera fellea', which was doubtlessly translated as 'les oeuvres sont felles', the 'felles' being misread, in a number of manuscripts, as 'febles'.

284. 25. le vin trouble le sens F q

Scrope must have taken 'trouble' as an adjective modifying 'le vin'.

285. 8-9. And anothiȝ seithe: ho that pleyeth vngoodely pleyes, it is a signe of pride and it shal gladly ende in angre. HH

Et dixit alter: iocari cum hominibus inepte superbia est, vel errore contingit. L

Omitted in F, f, g, q, S, and R.

286. 2-3. Et dixit alter: tuam naturam semper laudabili consuetudine assuescas; et enim iam vidimus multos agnoscentes bonam viam et salubrem, qui tamen in ea incedere non poterant, eo quod antiqua consuetudo mala vicerat ipsos. L

Most French MSS. (so g and F) translate this as: Et dit vng autre: non obstant ta nature acoustumee ayes tousjours condicions louables. (F omits 'ayes'.)

MS. f reads: Et dist vn aultre: non obstant ta coustume nature acoustume tousjours condicions qui sont loables.

In HH this sentence is found farther on (p. 287, ll. 15-17) and is followed by a saying omitted in S, F, g, and R, though it occurs in L (which does not, however, repeat the first saying) as: Et dixit alter: in affligendo naturam et in permittendo elongari pilos non est Dei servicium, sed in frenando naturam a vilium concupiscenciarum excessu.

MS. f agrees here with HH by having the following: Et dist vn aultre: non obstant ta nature acoustume tousjours condicions loables. Et dist vng aultre: en afflictions et en grans barbes et en longs cheueulx n'est mie le service de Dieu, ains en soy retraire des vices et en faire bonnes eures et auoir bonnes vertus.

HH therefore agrees with f in grouping these sayings together, but differs from f in omitting the first sentence from its proper place.

286. 12-14. Respondit: iste mundus est somnus quidam, et alter est vigilia; medium inter eos est mors; nos autem vanitates somnorum sumus. L

Et il respondi: ce monde est vn songe et l'autre est vne chose esueilliee, le meilleur est la mort et nous autres sommes les vanites et les songes qui sont en sompnes. F

And he ansuerd: this world is a dreme and the other world is a thing awaked. R

Leber prints 'le meillieu' instead of 'le meilleur'. Compare also the Worcester version for the correct rendering of the Latin; HH must have read 'le milieu de la mort'.

286. 21. tout ainsi l'ame qui est nete et pure. (F omits 'ne' and, consequently, so does S.)

In R this saying differs from all the other texts: And another saide: like as a man that is in a derke kaue may not se his propre figure, in like wyse the saule that is not clene nor pure may not clerely see perceyue ne knowe the trewe and perfyte goodenesse of almighty God.

287. 15-20. See note to 286. 2-3.

288. 3-5. Et dist vn autre: il fait bon enquerir deux faiz des choses, car la premiere enquete est de volente, la seconde de discretion. F

Scrope read 'fais' instead of 'foiz' and HH 'verite' for 'volente'.

288. 23-4. quarta, si illos, qui minus eo valent, fortuna magis exaltat L et la quarte, s'il voit que fortune eslieue aucun de mendre douleur que lui F 'douleur' should, of course, be 'valeur'. Scrope translated, as best he could, his French original. R reads: and the fourthe is yf he see that fortune raise and bring vp som other of lower degre than he is.

et la .iiii. s'il voyt que fortune eslieue aulcun de moindre valeur que luy. q

288. 26-31. Et dist vn autre: tant plus est le saige seul et plus a de soulaz soit jour, soit nuit. Et dist vn autre: le mauuois roy est comme vne charoigne qui fait puyr la terre enuiron lui, et le bon roy est semblable a la belle riuere courante qui porte prouffit a chascun. F

290. 5-6. Et dixit alter: dantis consilium et illud laudantis est discrecionis debilitas, et similiter est petentis qui redarguit consilium. L

Et dist vn autre: celui qui donne conseil et puis le loe se monstre de belle discretion. F g R

Et dist vn aultre: celui qui donne conseil et puis se monstre de belle discrecion doit estre tenu pour sage. f

290. 25-7. Et dist vn autre: la bonne ame ne veult point de repos en ce monde; or se garde donc de repos qui vouldra auoir bonne ame. F f g R

290. 30-1. mais celui qui t'ayme pour le bien perpetuel, &c. F

292. 12-19. Et lui demanderent qui estoit signe de folie; et il respondi: amer richces, auoir trop fiance en chascun, et couuoitise vehemente. Et lui demanderent qui est signe de pou veoir et pou congnoistre; il respondi: soy fier en celui donc on a autrefais este deceu.

Et ce souffise de la translacion des diz moraulx des philosophes.

Explicit. F

# GLOSSARY

The present list of words is a selected list only and is not a concordance. A working knowledge of Middle English has been presupposed; the usual meanings are, therefore, generally omitted. Particular emphasis has been laid on the following groups: (1) words not in OED or earlier examples than those cited there, these being marked with an asterisk; (2) unfamiliar or obsolete words or meanings; and (3) unusually interesting dialectal or orthographic variants.

The words have been selected from various parts of the text rather than merely noting the first occurrence; normally only one example is given. The citations are by pages and lines, a superior 'v' indicating that the word will be found among the variants. Etymological or cognate forms are only cited when they are of signal importance and serve as an aid towards a better understanding of the word.

**a**, *prep.* of, 308/31.

**abasshe**, *inf.* confound, 216/14 (*see notes*); *ashame*, 234/7; *pp.* discomfited, 181/6; disconcerted, 199/25.

**abate**, *inf.* beat down, 188/13.

**\*abayed**, *pt.* 3 *s.* barked at, 62/25 (not in OED; O.Fr. *abayer*).

**abiden**, *pr.* 3 *pl.* await for, 121/23;

*pt.* 3 *s.* abode, awaited, 144/23.

**abidinge**, *verb. n.* habitation, 206/23.

**abilmentis**, *n. pl.* warlike munitions, 26/30 (OED 1422).

**able**, *adj.* competent, 46/26.

**ablith**, *pr.* 3 *s.* enables, 168/17; *refl.* fits himself, 169/20; *pp.* prepared, 171/22.

**aboute**, *adj.* roundabout, longer, 87/4.

**\*absolutly**, *adv.* entirely, 252/30 (first ex. OED 1570).

**absteyne**, *inf.* withhold, 7/23 (const. 'from').

**abstinence**, *n.* continence, 12/1; self-restraint, 274/32; abstention, 35/18.

**acceptable**, *adj.* capable, worthy, 52/18; suitable, 242/33.

**accidences**, *n. pl.* attributes, 146/24.

**\*accompanied with**, *pp.* associated, 175/27, 287/21 (first ex. this const. OED 1477—Rivers).

**\*accomplishment**, *n.* fulfilment, 173/15 (first ex. OED 1460).

**accomplyssh**, *inf.* carry out, 185/12; fulfil, 225/5.

**\*accomplysshed**, *part. adj.* perfect in mental acquirements, 111/23 (first ex. OED 1475; Fr. *accompli*); completed, 115/33 (first ex. this sense OED 1577).

**accompt**, *n.* account, 236/19; *pl.* *accountes*, 237/20.

**accorde**, *inf.* agree, 50/2.

**\*accordes**, *bi*, *phr.* by unsolicited assent, 118/27 (first ex. this const. OED c. 1450).

**\*accordinge**, *part. adj.* harmonious, 242/3 (first ex. absol. use OED 1450).

**accusacion**, *n.* arraignment, 37/20 (OED 1430).

**\*accustume**, *imp. refl.* make usual, 99/26; *pp.* accustomed, 13/9 (first ex. OED 1477—Rivers).

**\*accustomed**, *part. adj.* usual, 187/13 (first ex. OED 1483).

**\*accustomynge**, *verb. n.* using, 170/28 (first ex. OED 1567).

**\*accyently**, *adv.* accidentally, by chance, 137/32 (first ex. OED 1611).

**\*acerteigned**, *pp.* assured, 95/10; informed, 209/20 (first ex. OED 1465).

**acheued**, *pp.* performed, 31/34 (*see notes*).

**acomptide**, *pp.* accounted, 8/1.

**acquemie**, *n.* alchemy, 28/19 (*see notes*).

**\*acquysicion**, *n.* gain, 89/21 (first ex. this sense OED 1477—Rivers).

**\*adefla**, *n.* an unidentified tree, 102/17; **\*adelpha**, 103/18 (not in OED; perhaps connected with L. *adelphis*—a kind of date).

**\*adoo**, *n.* trouble, 285/16 (first ex. this sense OED 1485); to do, 55/11.

**\*adresse**, *imp.* appeal, 17/15 (first ex. this sense OED 1490); *refl.* amend, 113/27; *pp.* corrected, 131/8.

advaile, *n.* benefit, 258/13.  
 aduersarie, *adj.* opposed, 24/29.  
 aduerse, *adj.* opposing, opposite, 204/2 (OED 1440).  
 aduersitee, *n.* state of being opposed, 134/20; misfortune, 243/30.  
 \*advie, *n.* envy, 54/3 (not in OED; reconstructed form from the aphetic of 'envy'?).  
 aduise, *n.* counsel, 118/1.  
 aferre, *adv.* from a distance, 173/7.  
 affeccion, *n.* inclination, 130/26; fondness, 280/7.  
 \*affectes, *n. pl.* natural tendencies, 131/7 (first ex. this sense OED 1541).  
 afferme, *inf.* strengthen, 180/13; *imp.* assert strongly, 92/24.  
 affermed, *part. adj.* steadfast, 83/1; confirmed, 205/30.  
 affliction, *n.* distress, 19/2; *pl.* affliccyons, religious disciplines, 287/17.  
 a-fore, *adv.* before (in point of time), 58/33.  
 \*agidnes, *n.* old age, 48/27 (first ex. OED 1530).  
 agreable, *adj.* pleasing, 62/14.  
 agreably, *adv.* pleasantly, 128/27.  
 agreed, *part. adj.* contented, 179/23, 240/23 (last ex. OED 1450).  
 aiel, *n.* grandfather, 256/31 (O.Fr. *aiel*).  
 aknowen, *part. adj.* acknowledging, 271/36.  
 alegorie, *n.* allegory, 112/8.  
 alliaunces, *n. pl.* associations, 228/25.  
 alloes, *n. pl.* aloe, 115/12, 202/14 (OED<sup>2</sup>).  
 allowe, *inf.* praise, 29/13; *pr.* 1 s. 61/11; *pp.* allowed, 87/10 (O.Fr. *allouer*).  
 Almageste, *n.* Almagest, the astronomical treatise by Ptolemy, 225/10.  
 alquemie, *n.* alchemy, 29/20 (O.Fr. *alquemie*—see notes).  
 \*ambassad, *n.* ambassador's mission, 248<sup>v</sup> (first ex. OED 1450; O.Fr. *ambassade*).  
 ambicieux, *adj.* ambitious, 170/33.  
 amende, *inf.* correct, 112/24.  
 a-mendement, *n.* improvement, increase, 286/29.  
 ameved, *pp.* (amove), stirred up, 151/22.  
 \*amyably, *adv.* amicably, 69/31 (first ex. OED 1489).

amyneuse, *inf.* lessen, 289/9; *pr.* 3 *pl.* amynuse, 131/33 (OED *amenuse*; O.Fr. *amenuisier*).  
 amys, *adv.* wrongly, 146/6; a-mysse, 314/29.  
 anastomie, *n.* anatomy, 258/3.  
 and, *if*, 61/33, 229/26, 263/16.  
 anguysche, *n.* great pain, 16/31, 90/20.  
 annoye, *n.* annoyance, 25/27, 83/17.  
 annoyeth, *pr.* 3 s. is vexed (const. with 'of'), 123/11.  
 \*antiquite, *n.* ancientness (abstract), 174/7 (first ex. OED 1450).  
 aovrned, *pp.* adorned, 23/12, 290/3 (O.Fr. *aourner*).  
 apayed, *pp.* pleased, 221/36 (O.Fr. *apayer*).  
 a-peirement, *n.* impairment, 286/30 (last ex. OED 1450).  
 appetite, *n.* hunger, 64/16.  
 apparailled, *pp.* adorned, 202/12.  
 appeched, *pl.* 3 s. informed against, 153/15.  
 \*apperteigneth, *pr.* 3 s. belongs as a right, 25/22 (first ex. OED 1483).  
 appese, *inf.* appease, 69/16, 265/5; *pp.* appeased, 275/5.  
 \*applique, *inf.* [by-form of 'apply'], 188/8, 282/1 (first ex. OED 1483).  
 \*applye, *inf.* devote any faculty to something, 283/1 (first ex. OED 1450); *refl.*, set oneself to a task, 13/22; *pr.* 3 s. *refl.* applieth, 9/12.  
 approche, *inf.* draw near, 198/6.  
 apte, *adj.* fit, 47/24.  
 \*arche, *n.* coffin, 208/30 (this sense not in OED; O.Fr. *arche*; L. *arca*—chest).  
 archieres, *n. pl.* archers, 142/13.  
 areise, *inf.* elevate, 17/15; *pr.* 3 s. *refl.* areyseth, 289/19; *pp.* areysed, raised, 227/31.  
 aright, *adv.* correctly, 118/9.  
 \*arisinge, *verb. n.* advancement, 19/8 (this sense not in OED).  
 armures, *n. pl.* suits of mail, 185/8.  
 \*arpentier, *n.* measurer of land, 256/32 (first ex. OED 1792; Fr. *arpenteur*).  
 array, *n.* battle order, 278/31.  
 \*array, *inf.* adorn, 72/29 (first ex. OED 1652; see notes); *imp.* 114/3; *pr.* 3 *pl.* arraiethe, prepare, 92/3; *pp.* arraide, prepared, 100/25.  
 ars-metrique, *n.* arithmetic, 224/10; arsmetyque, 225/9 (O.Fr. *arismetique*; M.E. erroneously from L. *ars metrica*).



- a-sette, *inf. set*, 135/30.  
 askinge, *verb. n. request*, 133/20.  
 aspectis, *n. pl. situations of planets with respect to one another*, 11v.  
 assemble, *n. assembly, throng*, 223/25.  
 assemble, *inf. join together*, 188/21.  
 assente, *n. compliance*, 272/12.  
 assuerue, *inf. serve*, 168/10 (O.Fr. *asservir*).  
 asshe, *pr. 2 pl. ask*, 201/19.  
 assigned, *pp. appointed*, 209/25, 259/19.  
 \*assomus, *adj. fulfilled*, 226/21 (borrowed from Fr. MS.; see notes; compare OED *asum*).  
 \*assouled, *adj. foul*, 254/2 (not in OED; Fr. MS. 'et souillée').  
 assuraunce, *n. pledge*, 47/33.  
 assure, *inf. guarantee safety of*, 199/34; *pp. assured, encouraged*, 161/21.  
 astrologiens, *n. pl. astrologers*, 206/5 (Fr. *astrologien*).  
 aswage, *inf. pacify*, 43/17; *imp.* 87/31.  
 a-thurst, *part. adj. thirsty*, 16/33.  
 attemperaunce, *n. moderation*, 55/7, 107/19, 285/30.  
 attempre, *adj. temperate*, 53/4 (last ex. OED 1386; O.Fr. *atempéré*).  
 \*attempred, *part. adj. tempered in character*, 3/19 (first ex. OED 1474).  
 attemprely, *adv. temperately*, 19/15, 117/9 (last ex. OED 1450).  
 attendaunce, *n. ministration*, 61/33.  
 attenden, *pr. 3 pl. apply themselves*, 7/31.  
 aumbre, *n. amber*, 194/2.  
 aungelles, *n. pl. angels*, 2/15.  
 auaile, *n. profit*, 82/18, 319/32.  
 auaile, *inf. be of value*, 164/23; *pr.* 3 s. *auaileth, profits*, 99/35.  
 auaunsing, *verb. n. advancement*, 22/14.  
 avaunt, *inf. refl. boast*, 164/23; *imp.* 106/13 (A.Fr. *avaunt*).  
 auauntage, *n. advantage*, 95/37 (A.Fr. *avantage*).  
 auaunte, *n. boasting*, 16/26, 107/13.  
 \*avayleable, *adj. beneficial*, 291/4 (first ex. this sense OED 1474).  
 aventure, *n. danger*, 298/3; *happening*, 36/26; *pl. perils*, 31/25.  
 avise, *imp. refl. consider*, 28/3, 86/30; *pp. a-vysyd*, 320/18.  
 a-visement, *n. consideration*, 232/30.  
 avowed, *pp. acknowledged as agent*, 186/14, 187/16.  
 awn, *adj. own*, 297/22, 306/18.  
 ayelle, *n. grandfather*, 150/2 (see *aiel*).  
 ayenseye, *inf. contradict*, 263/8.  
 balled, *adj. bald*, 81/7.  
 baniere, *n. banner*, 38/30 (this form not in OED; O.Fr. *baniere*).  
 baraigne, *adj. barren*, 6/15 (O.Fr. *baraigne*).  
 barate, *n. deception, fraud*, 253/27; *baret*, 37/5 (O.Fr. *barat*).  
 bareyn, *adj. barren*, 7/13.  
 \*barrage, *n. tax, toll-duty*, 280/2, 281/3; *barruage*, 280v (not in OED; Fr. *barrage*).  
 batailles, *n. pl. battalions*, 199/14.  
 bate, *pl. 3 s. bade*, 206/17.  
 \*beaute, *n. goodness*, 126/32 (this sense not in OED).  
 beere, *n. bier*, 195/5; *bere*, 194/4.  
 before or, *conj. before*, 109/24 (last ex. of use with 'or' OED 1400).  
 before time, *adv. previously*, 293/18.  
 beforene, *adv. before*, 111/26 (O.E. *beforan*).  
 begiled, *pp. deceived*, 157/21, 237/33.  
 begilinge, *verb. n. beguilement*, 65/25, 145/25.  
 beholden, *part. adj. under obligation*, 193/25.  
 behouefull, *adj. expedient*, 166v.  
 behouely, *adj. needful*, 150/29, 166/5.  
 behoueth, *pr. 3 s. needs*, 20/8.  
 behovinge, *part. adj. needful*, 150/14.  
 \*behoovingly, *adv. appropriately*, 150/27 (first ex. OED 1556).  
 benignely, *adv. gently*, 18/4.  
 bente, *part. adj. prepared for a catch*, 101/29.  
 bere an honde, *phr. pretend*, 236/31.  
 bersault, *n. an archer's butt*, 172/7 (OED *bercel*; see notes).  
 beryed, *pt. 3 pl. buried*, 305/21.  
 besauntes, *n. pl. gold coins*, 47/37 (OED *bezant*).  
 besie, *adj. busy, attentive*, 142/22.  
 \*besiled, *pp. enslaved*, 232/20 (this sense not under OED *bezzle*).  
 besines, *n. undertaking*, 12/24; *pl. businesses*, 220/19.  
 betokenithe, *pr. 3 s. signifies*, 188/15.  
 betyme, *adv. in good time*, 298/1; *bityme*, 4/14.  
 beuerage, *n. liquor for drinking*, 10/29.

bewaile, *inf. tr.* sorrow over, 274/24.  
 bidinge, *verb. n.* duration, 248/3.  
 biholdinge, *verb. n.* contemplation, 278/1; sight, 246/14 (*see notes*).  
 \*bihoueable, *adj.* profitable, 116/16 (first ex. OED 1460; *see also be*).  
 bildingis, *n. pl.* buildings, 85/12;  
 bieldingis, 84/12.  
 blamed, *pt. 3 s.* censured, 78/15.  
 blaundesshing, *verb. n.* blandishment, 150/18.  
 bleedinge, *verb. n.* bleeding, 207/11.  
 bodely, *adj.* corporal, 108/30; *bodily*, 54/26.  
 boden, *pp.* bidden, 96/20.  
 bondage, *n.* serfdom, 27/16.  
 bonde, *adj.* enslaved, 51/12.  
 \*bonde-child, *n.* child in bondage, used insultingly, 274/16 (not in OED).  
 bonde-man, *n.* serf, 35/30; *gen. s.* boonde-mannes, 275/17; *pl.* bondemen, 117/3.  
 \*bondly, *adv.* servilely, 56/17 (first ex. OED 1553).  
 bood, *pt. 3 s.* (of bide), remained, 44/13.  
 boost, *n.* ostentation, boast, 16/27.  
 boote, *pt. 3 s.* bit, 43/11.  
 borde, *n.* table, 68/17.  
 bothom, *n.* bottom, 22/9.  
 bounde, *pp.* placed under obligation, 181/27.  
 bounte, *n.* excellence, 70/30; *pl.* goodnesses, 40/21; virtues, 130/29.  
 boustously, *adv.* violently, 120/30.  
 boystous, *adj.* coarse, 229/3; unpolished, 253/25.  
 brasylle, *n.* brazil-wood, 202<sup>v</sup>.  
 brede, *n.* breadth, 210/15 (O.E. *brædu*).  
 brederne, *n. pl.* brothers, 269/15 (OED form *ē*).  
 breke, *inf.* level, 258/9; *pt. 3 s.* brake, wrecked, 36/29.  
 brekers, *n. pl.* transgressors, 10/35.  
 bringinge in, *verb. n.* salvation, 120/31.  
 broken, *part. adj.* wrecked, 32/3.  
 brused, *part. adj.* contused, 46/9.  
 brynke, *n.* shore, 37/25 (Swed. *brink*).  
 \*bultelle, *n.* sieve, 170/10 (first ex. OED 1460—*boultel*).  
 \*bultyng cloth, *n. comb.* bolting-cloth, 171/13 (first ex. OED 1452).  
 burdeyne, *n.* load, 233/35; *pl.* byrdons, burdens, 37/34 (O.E. *byrðen*).

buryenge, *verb. n.* burial, 195/10.  
 butt, *n.* target, 142/13.  
 \*buverages, *n. pl.* beverages, 11/23 (form not in OED; O.Fr. *buverage*).  
 by, *pr. 3 pl.* be, are, 318/26.  
 bynde, *inf.* condemn, 77/17; *pp.* bound, condemned, 76/14; placed under obligation, 181/27.  
 bytte, *n.* horse's bit, 83/27.  
 caas, in, *phr.* in the event, 43/6.  
 caitife, *n.* villain, 54/5.  
 caitifnes, *n.* baseness, 262/29; caytifenese, 61/13.  
 canne, *inf.* know how to, 34/2; *pr. 3 s.* can, expresses thanks, 129/4; *cannethe*, 238/12.  
 carayne, *n.* corpse, 64/10; *careyn*, 65/11.  
 carle, *n.* churl, 226/29 (O.N. *karl*).  
 case, *n.* instance, example, 72/30.  
 castethe, *pr. 3 s.* ponders, 116/28; unseats, 109/15; rejects, 206/31.  
 \*cauntementis, *n. pl.* reproofs, 60<sup>v</sup> (not in OED; scribal error?).  
 causeles, *adv.* without cause, 118/9.  
 cautelis, *n. pl.* trickeries, 15/3.  
 ceese, *pr. 2 pl.* desist, 117/13; *pt. 3 s.* cesed, 256/23; seeced, 201/1.  
 certefie, *inf.* inform, 196/5; *pp.* certefiede, 198/27.  
 \*certeinenes, *n.* certainty, 226/31 (first ex. OED 1571).  
 certeyne, *n.* certainty, 12/13; *certen*, 94/8.  
 cesing, *verb. n.* cessation, 260/24.  
 chaace, *n.* rout, 191/28.  
 chaare, *n.* cart, 211/29 (OED *char*; O.Fr. *charre*; L. *carrus*).  
 chalenge, *inf.* reprove, 125/29.  
 chanue, *see* chauue.  
 charge, *n.* responsibility, 204/11; *pl.* burdens, 264/30.  
 charge, *imp.* order, 184/27; *pt. 3 s.* imposed a duty on, 27/10.  
 \*chargeable, *adj.* troublesome, 232<sup>v</sup> (first ex. OED 1509).  
 charter, *n.* prison, 229/11 (O.Fr. *chartre*).  
 \*chasse, *n.* tomb, 154/1, 210/8 (first ex. OED 1670).  
 chasticed, *pt. 3 s.* censured, 77/36.  
 chastie, *inf.* chasten, 188/19; *pt. 3 s.* rebuked, 26/10 (last ex. OED 1400).  
 chastiementis, *n. pl.* reproofs, 60/6 (O.Fr. *chastiment*).

- chastisementis**, *n. pl.* reproofs, 122/11 (*see notes*).  
**chastisingis**, *n. pl.* rebukes, 61/7.  
**\*chauue**, *adj.* bald, 80/7 (not in OED; *see notes*). (Though *chauue* is the Fr. MS. reading, Sir William Craigie correctly suggests that Scrope misread this as *chanue*.)  
**cheere**, *n.* disposition, 255/33; *chere*, 254/31.  
**cheertee**, *n.* affection, 171/10 (A.Fr. *cherié*).  
**\*cherable**, *adj.* cheerful, 5<sup>v</sup> (not in OED).  
**cherysshe**, *inf.* treat with kindness, 163/14.  
**chese**, *inf.* choose, 312/7; *pr.* 3 *pl.* **chesen**, 127/21; *pl.* 3 *pl.* **chase**, 180/9.  
**chiualrie**, *n. s. coll.* knights, 278/31.  
**churle**, *n.* base fellow, 129/6 (O.E. *ceorl*).  
**churlysshe**, *adj.* boorish, 129/1.  
**\*chyennynne**, *adj.* dog-like, 63/17 (not in OED; Fr. MS. *chenin*).  
**clamours**, *n. pl.* appeals, 11/27.  
**\*climate**, *n.* region of the earth, 10/7; *clymat*, 11/6 (first ex. OED 1477—Rivers).  
**cloose**, *inf.* enclose, 259/12.  
**cofre**, *n.* chest, 188/23; *coffin*, 209/31.  
**cole hepe**, *n.* coal-heap, 108/29 (*see notes*).  
**colte**, 70/17 (*see notes*).  
**coluer**, *n.* culver, dove, 281/9.  
**comende**, *inf.* praise, 169/19; *pp.* **commendid**, 130/4.  
**committe**, *inf.* entrust, 230/17; *imp.* 108/25.  
**commynge ageyne**, *verb. n.* return, 245/34.  
**\*commysed**, *pp.* perpetrated, 92/32 (first ex. OED 1475).  
**comounes**, *n.* the commonalty, 251/20.  
**\*compare**, *inf.* rival, 6/30 (first ex. this sense OED *c.* 1450).  
**\*comperuccion**, *n.* meeting (?), 10/24 (not in OED; borrowed from Fr. MS. where this word appears for 'conjunction').  
**competent**, *adj.* suitable, 80/7, 82/20.  
**complete**, *adj.* perfect, 232/6.  
**complexion**, *n.* constitution, 134/7.  
**compone**, *pr.* 1 *pl.* compose, 154/23; *pl.* 3 *s.* **compowned**, 38<sup>v</sup>; **compounded**, 48/13.  
**\*composed**, *pt.* 3 *s.* wrote, 38/18 (first ex. OED 1483).  
**composicion**, *n.* structure, 76/26.  
**comprehende**, *inf.* understand, 256/12; *grasp*, 269/1.  
**compyled**, *pt.* 3 *s.* composed, 39/22.  
**comune**, *inf.* make common with others, 46/25.  
**conceive**, *inf.* imagine, 232/17; *conceyue*, admit into the mind, 24/35.  
**concent**, *inf.* yield, 176/16; *imp.* agree to, 218/18.  
**concentinge**, *verb. n.* agreeing, 230/19.  
**\*concludingly**, *adv.* decisively, 140/26 (first ex. OED 1639).  
**conclusion**, *n.* end, 134/9, 190/29; *final agreement*, 120/33.  
**concupiscence**, *n.* vehement desire, 24/5.  
**\*conditioned**, *part. adj.* tempered, 6/15 (first ex. OED *c.* 1450).  
**\*conduit**, *inf.* conduct, guide, 84/14; **conduyte**, 85/14 (first ex. this form OED 1485).  
**conferme**, *imp.* make firm towards, 242/31.  
**congruly**, *adv.* fittingly, 53/2.  
**coniunccion**, *n.* presence of two planets in the same sign of the zodiac, 10/24.  
**connynge**, *verb. n.* knowledge, 167/9.  
**conquere**, *inf.* attain to, 175/12; *pp.* achieved, 90/32.  
**conquerour**, *n.* (used adjectivally), conquering, 232/2.  
**\*conquerous**, *adj.* conquering, 232<sup>v</sup> (first ex. OED 1571).  
**consentid**, *pp.* agreed to a statement, 138/27.  
**consenting**, *part. adj.* agreeing, 42/7.  
**consentyng**, *verb. n.* giving consent, 231/19.  
**consideracion**, *n.* contemplation, 77/10; *\*pl.* observations, 224/13 (first ex. this sense OED 1477—Rivers).  
**constaunce**, *n.* steadfastness, 77/21.  
**constaunte**, *adj.* resolute, 255/27.  
**constrained**, *pt.* 3 *s.* compelled, 10/11; *pp.* 165/11.  
**\*constreinte**, *n.* compulsion, 164/9, 201/34 (first ex. this sense OED 1534).  
**contemplacion**, *n.* attentive consideration, 2/8.  
**contenaunce**, *n.* sign, 60/17; **cowntynans**, 303/28.

\***content**, *inf.* give satisfaction, 84<sup>v</sup> (first ex. OED 1477—Rivers).  
**contente**, *adj.* satisfied, 139/28, 289/31.  
**\*continuyngly**, *adv.* continually, 286<sup>v</sup>; **contynuyngly**, 234<sup>v</sup> (first ex. OED 1494).  
**contrarie**, *inf.* debate, 282/30.  
**contrarie**, *adj.* unfavourable, 74/20; mutually opposed, 106/33.  
**contrarious**, *adj.* opposed, 178/23; hostile, 228/14.  
**contrarye**, *n.* opposite, 99/23, 247/34.  
**\*contreuer**, *n.* inventor of falsehoods, 20/17 (first ex. OED 1477—Rivers).  
**controued**, *pp.* contrived, 70/22 (O.Fr. *controver*); **contryued**, 71/26.  
**contynuaunce**, *n.* course, 127/25; maintenance, 180/27, 291/26.  
**conuenabill**, *adj.* appropriate, 290/19.  
**conueniente**, *adj.* suitable, 19/16, 33/10.  
**conuersacione**, *n.* action of dealing with others, 222/11.  
**conuersaunt**, *adj.* on terms of familiarity, 130/33; friendly, 275/23.  
**conuerse**, *imp.* live (with), 274/22.  
**conuerted**, *pp.* turned, 43/28.  
**corage**, *n.* spirit, mind, 72/23; **courage**, inclination, 183/27; *pl.* \***courages**, bravery—in reference to a number of persons, 35/1 (first ex. this use OED 1545).  
**corbe**, *adj.* bent, bowed, 48/13 (O.Fr. *corbe*).  
**corded**, *pp.* agreed, 118/27 (aphetic form of 'accorded').  
**cordes**, *n. pl.* snares, 15/2 (figurative, with reference to the binding-power of a cord).  
**corporall**, *adj.* bodily—as opposed to spiritual, 55/30.  
**\*correct**, *pp.* corrected, 264/27 (first ex. this form OED 1460).  
**\*correctable**, *adj.* capable of correction, 24/27 (first ex. OED 1661).  
**corrumped**, *part. adj.* evil, 10/34; decomposed, 72/24 (O.Fr. *corrumpre*).  
**corrumpethe**, *pr.* 3 *s.* destroys, mars, 56/15.  
**corrupcionne**, *n.* decomposition, 208/9.  
**corrupt**, *inf.* debase, ruin, 57/18.  
**coryous**, *adj.* dainty, 253/31.  
**cosines germaines**, *n. pl.* first cousins, 54/14.

**cost**, *n.* coast, district, 10/8.  
**counsaille**, *in, phr.* in confidence, 238/13.  
**countenaunce**, *n.* [improperly for 'continuance'], 240/11 (OED 1590; *see notes*).  
**counterfete**, *inf.* simulate, 140/4.  
**courage**, *v.* corage.  
**courid**, *pl.* 3 *pl.* regained, 260/2 (last usage OED 1425; O.Fr. *couurer*).  
**couering**, *verb. n.* clothing, 290/21; cover, 207/9.  
**couertour**, *n.* quilt, cover, 206/7; *pl.* \***couertures**, protective coverings, 227/7 (first ex. this sense OED 1450).  
**\*couetousnes**, *n.* inordinate desire for another's possessions, 124/34 (first ex. OED 1526).  
**couetyng**, *verb. n.* covetousness, 89<sup>v</sup>.  
**creature maker**, *n.* God, 114/22 (Fr. *MS. creatour*).  
**creauce**, *n.* faith, 71/11 (O.Fr. *creance*).  
**creditours**, *n. pl.* creditors, 17/33 (second ex. OED 1477—Rivers).  
**\*croke-backed**, *adj.* hunchbacked, 49/14 (first ex. OED 1477—Rivers).  
**cunynge**, *n.* learning, 111/28.  
**curable**, *adj.* capable of being cured, 146/32.  
**cursednesse**, *n.* wickedness, evil, 157/16, 281/22.  
**curteis**, *adj.* courteous, 160/13; **curteise**, 282/19.  
**curtesly**, *adv.* courteously, 122/6.  
**curyouse**, *adj.* fastidious, 259/30.  
**customably**, *adv.* customarily, 217/8.  
**\*custume**, *pr.* 2 *s. refl.* accustom thyself, 123/25 (first ex. this sense OED 1510; O.Fr. *costumer*).  
**custume**, *of, phr.* according to custom, 183/14.  
**dampne**, *inf.* condemn, 112/24; *pr.* 3 *s.* dampnethe, 94/21; *pp.* dampned, 75/12 (O.Fr. *dampner*).  
**Danathomie**, *n.* Galen's work on anatomy, 259/3 (Fr. *d'Anathomie*).  
**date tree**, *n.* date-palm, 103/24.  
**debate**, *n.* controversy, 37/12, 147/25; at debate, in contention, 33/20.  
**\*debatously**, *adv.* in a quarrelsome manner, contentiously, 238/10 (not in OED).  
**\*debitees**, *n. pl.* deputies, 3<sup>v</sup> (corrupt form; first ex. OED 1482).

- debonairenes, *n.* graciousness, 242/7.  
 debonairly, *adv.* meekly, 214/23.  
 deboneyrettee, *n.* graciousness, 243/7.  
 debonnaire, *adj.* gracious, 28/17.  
 deception, *n.* art of deceiving, 239/26  
 (second ex. OED 1477—Rivers).  
 deceyunge, *verb.* *n.* deception, 283/13.  
 dede, *adj.* killed, 107/30.  
 deedly, *adj.* mortal, 42/22.  
 deel, *neuer a*, *phr.* never a bit, 83/21.  
 defaceth, *pr.* 3 *s.* disfigures, 175/8;  
*pp.* defaced, erased, 281/32.  
 defame, *n.* dishonour, 222/24.  
 defame, *inf.* dishonour, 241/7.  
 defaute, *n.* failure in duty, 78/13;  
 lack, 134/6; want, 224/6.  
 defence, *n.* prohibition, 6/24, 134<sup>v</sup>.  
 defend, *inf.* protect, 2/22; *pt.* 3 *s.*  
 forbade, 75/8; *pp.* forbidden, 124/30.  
 defensor, *n.* defender, 42/1.  
 deferringe, *verb.* *n.* postponement, 160/27.  
 defferre, *imp.* postpone, 50/19.  
 defaunce, *n.* act of defying, 32/5;  
 diffiaunce, 33/5.  
 defouled, *part.* *adj.* contused, 46/9;  
 corrupt, 227/8.  
 delayenge, *verb.* *n.* postponement, 133/8.  
 delectable, *adj.* delightful, 63/8.  
 deliberacion, *n.* careful considera-  
 tion, 170/15, 272/19.  
 delicious, *adj.* voluptuous, 68/29.  
 diligently, *adv.* assiduously, 44/30.  
 delitable, *adj.* pleasant, 276/24.  
 \*delite, *n.* offence, opposition, 228/31 (first ex. OED *delict*, 1523;  
 Fr. *délit*).  
 delyces, *n. pl.* delights, 287/31 (O.Fr.  
*delice*; L. *delicium*).  
 \*delyuer, *inf.* reply, answer, 74/4  
 (this sense not in OED); *imp.*  
 hasten, 30/1; liberate, 30/10.  
 delyueraunce, *n.* liberation, 44/2.  
 delyueringe, *verb.* *n.* deliverance, 25/29.  
 demaunde, *n.* question, 50/15.  
 deme, *inf.* sit in judgement on, 18/24.  
 demene, *imp.* conduct, 264/24 (O.Fr.  
*demener*).  
 \*demene, *inf.* moderate, 270/23 (not  
 in OED; O.Fr. *de*+*moïener*,  
*meener*).  
 demenyng, *pr. part.* ruling or  
 moderating, 265/21, 264/20 (cf.  
 verbs above).  
 \*demonstratiue, *adj.* belonging to  
 logical demonstration, 256/22;  
 demonstratyf, 257/25 (first ex.  
 OED 1477—Rivers).  
 denye, *inf.* refuse, 142/14; *pr.* 3 *s.*  
 denyethe, 252/21; *pp.* denyde,  
 138/6.  
 \*denyinge, *verb.* *n.* denial, 264<sup>v</sup> (first  
 ex. OED c. 1450).  
 depart with, *imp.* share, 16/30, 17/29;  
 departe fro, leave, 24/6.  
 departer, *n.* donor, divider, 112/5  
 (last ex. OED 1400).  
 departinge, *verb.* *n.* death, 240/32.  
 depressed, *part.* *adj.* overcome,  
 59/17.  
 depryue, *inf.* strip, dispossess, 43/38.  
 derision, *n.* ridicule, 21/18.  
 desceiuable, *adj.* deceptive, 172/7.  
 \*descerneth, *pr.* 3 *s.* distinguishes,  
 88/20 (first ex. OED 1483).  
 descouer, *inf.* disclose, reveal, 239/14.  
 deserte, *n.* deserving, 228/29.  
 deseruyng, *verb.* *n.* merit, 75/39,  
 231/7.  
 despende, *imp.* spend, 52/31; *pt.* 3 *s.*  
 despente, 256/13 (see also *dis*-).  
 despendr, *n.* expender, 54/4 (O.Fr.  
*despendour*).  
 despens, *n.* expense, 8/23 (O.Fr.  
*despense*).  
 destitute, *adj.* forsaken, 177/29.  
 desyerous, *adj.* desiring, 253/30.  
 Dethelogy, *n.* Aristotle's Meta-  
 physics, 155/18 (Fr. *De théologie*).  
 deuer, *n.* duty, 313/30 (O.Fr. *devoir*;  
 see also *devoir*).  
 \*deuethe, *pr.* 3 *s.* makes deaf, 92/18  
 (first ex. OED 1460).  
 deuised, *pt.* 3 *s.* divided, 80/2 (O.Fr.  
*deviser*).  
 deuoir, *n.* duty, 57/35; deuour,  
 56/31 (Fr. *devoir*).  
 dewid, *pp.* moistened, 80/23.  
 deyeden, *pt.* 3 *pl.* died, 245/29.  
 diche, *n.* ditch, pit, 56/30.  
 \*dicions, *n. pl.* sayings, 224/15 (this  
 sense not in OED; L. *diction-em*;  
 cf. OED *dictum*).  
 diffence, *n.* prohibition, 7/25.  
 \*diffrence, *pr.* 3 *pl.* differ, 118/29;  
*pr.* 3 *s.* differencethe, 172/13 (first  
 ex. OED 1450).  
 differyn, *pr.* 3 *pl.* differ, 119/27.  
 diffiaunce, *v.* defiaunce.  
 dignitees, *n. pl.* positions of planets  
 where their influence is increased,  
 10/26.

- diligence, *n.* effort, 68/17.  
 directe, *adj.* directed, 186/17.  
 \*directely, *adv.* straightforwardly, 95/21 (first ex. OED 1509).  
 dirkly, *adv.* darkly, in an obscure manner, 136/3.  
 dis-, *see also* dys-, des-.  
 disceiuable, *adj.* deceptive, 128/19.  
 discern, *inf.* distinguish between, 143/31.  
 disciplyne, *n.* teaching, 73/30.  
 discomfited, *pt.* 3 *s.* overcame, 42/5; *pp.* discourmfitte, 176/26.  
 discomfiture, *n.* rout, 190/22.  
 discomfort, *imp.* discourage, dishearten, 18/2.  
 discover, *inf.* reveal, make known, 238/14; *pr.* 3 *s.* discoverith, 98/11.  
 discrece, *n.* abatement, 160/11 (O.Fr. *descreis*).  
 discretion, *n.* distinction, action of discerning, 2/16.  
 discrete, *adj.* prudent, 287/2.  
 discussed, *pp.* examined, 175/22.  
 \*discuted, *pp.* discussed, 174/20 (first ex. OED 1483; Fr. *discuter*).  
 \*disdeyne, *imp.* take offence, 120<sup>v</sup> (use with 'with' not in OED).  
 dishoneste, *n.* discredit, 67/15.  
 dishonestly, *adv.* shamefully, 15/25.  
 disobeisaut, *adj.* disobedient, 176/20.  
 disorderaigneth, *pr.* 3 *s.* disorders, 117/24 (only ex. OED 1398; O.Fr. *desordener*).  
 \*disparplyng, *pr. part.* despoiling, 4/2 (this sense not in OED).  
 dispence, *n.* expenses, 163/7 (usually in plural).  
 dispende, *pr.* 2 *s.* spend, 53/34; *pp.* dispent, 96/3.  
 dispise, *inf.* hate, look down on, 10/12, 20/24.  
 \*displeaunte, *adj.* unpleasant, 35/13 (first ex. OED 1481).  
 \*displesier, *n.* distaste, disapproval, 256/26 (first ex. OED 1484).  
 displesith, *pr.* 3 *pl.* are displeasing, 34/11.  
 \*dispoilling, *verb. n.* robbing, 5/2 (first ex. OED 1552).  
 disporte, *n.* entertainment, 252/13; *pl.* disportes, 117/14.  
 disporte, *imp. refl.* amuse yourself, 116/12; *pr.* 3 *s.* disportith, 142/33.  
 dispose, *inf.* set, 179/33; *imp.* prepare, 69/8; *pr.* 2 *s.* subj. bestow, 237/35; *pp.* inclined, 92/7.  
 disposicion, *n.* tendency, 140/21; inclination, 133/6.  
 dispourueied, *part. adj.* unprepared, 27/30; dispurueide, deprived, 176/24.  
 \*dispreiser, *n.* one who dispraises, 236/26; dyspreiser, 237/29 (first ex. OED 1532).  
 dispreysinge, *verb. n.* censure, 85/20.  
 dispute, *inf.* debate, 14/32, 155/6; *pt.* 3 *s.* disputede, 274/15.  
 disputours, *n. pl.* disputants, 120/31.  
 disseuer, *inf.* separate, 214/27.  
 dissimule, *pr.* 1 *s.* dissemble, 234/31; *pr.* 3 *s.* dissimulithe, 20/18 (Fr. *dis-simuler*).  
 \*distributed, *pt.* 3 *s.* gave away, 236/4 (first ex. OED 1460).  
 disworship, *n.* dishonour, 94/33; disworshippe, 34/21.  
 \*disworshipfully, *adv.* dishonourably, 162/21 (not in OED).  
 \*disworshippe, *inf.* dishonour, 70/21; *pp.* disworshipped, 94/33 (first ex. OED c. 1450).  
 diuers, *pr.* 3 *pl.* vary, differ, 14/13 (last ex. OED 1460).  
 diuerse, *adj.* separated, 62/2.  
 \*diuersitees, *n. pl.* evils, disasters, 43<sup>v</sup> (first ex. OED 1483).  
 \*diuine, *adj.* excellent, 172/5 (first ex. this sense OED 1470).  
 diuised, *pp.* divided, 170/23 (last ex. OED 1483; O.Fr. *deviser*).  
 \*doctrined, *pp.* taught, 16/13 (first ex. OED 1475).  
 doctryne, *n.* learning, erudition, 77/26.  
 dominacioun, *n.* rule, lordship, 250/5.  
 dongehilles, *n. pl.* dunghills, 25/11.  
 dotarde, *n.* imbecile, 99/8.  
 doute, *inf.* fear, dread, 12/13; doughte, 281/20.  
 douteffulle, *adj.* uncertain, 62/8; doutefol, 25/19.  
 doute, *n.* fear, 277/18.  
 \*douted, *part. adj.* redoubted, feared, 187/35 (first ex. OED 1485).  
 dowes, dowses, *n. pl.* doves, 280<sup>v</sup>.  
 dowtabyll, *adj.* uncertain, 300/37.  
 doughtouse, *adj.* full of doubts, 24/20.  
 dradde, *adj.* feared, 187/35.  
 dragmes, *n. pl.* drams, 202/13 (L. *dragma*).  
 drawe, *inf.* withdraw, 32/11.  
 drede, *n.* fear, 16/3.  
 drede, *adj.* feared, 186/31.  
 dremyng, *verb. n.* dream, 286<sup>v</sup>.

- \**dres*, *inf.* redress, 40/28; *pp.* dressed, 251/24 (first ex. this sense OED 1560); *imp.* straighten, 61/7.
- drowe*, *pt.* 3 *pl.* drew, dragged, 106/26; *pt.* 3 *s.* drough, sketched, 37/26.
- drowned*, *pt.* 3 *s.* inundated, 9/33.
- duely*, *adv.* properly, 8/25.
- durable*, *adj.* lasting, 53/9, 251/18.
- dure*, *inf.* last, 61/8; *pr.* 3 *pl.* durith, 282/19; *pp.* durede, 46/28 (aphetic form of endure).
- duringe*, *part.* *adj.* lasting, 164/15.
- durste*, *pt.* 3 *s.* dared, 259/35.
- dyete*, *n.* customary food, 107/19.
- dyfferryng*, *verb.* *n.* postponement, 161/29.
- dyffuse*, *adj.* doubtful, 39/30 (Fr. *diffuse*—hard to understand).
- dys-*, see also *dis-*, *des-*.
- dyscharged*, *pp.* exonerated, 245/36.
- dyscoueryng*, *verb.* *n.* revealing, 249/29.
- \**dysparbul yng*, *verb.* *n.* despoiling, 297/26 (first ex. OED 1494; see *disparplyng*).
- \**dysport yng*, *verb.* *n.* diversion, 253/13 (first ex. OED 1561).
- \**dyspose*, *pr.* 1 *pl.* expose, 253/33 (this sense not in OED).
- dysposicion*, *n.* condition, 159/19.
- dyssymule*, *inf.* dissemble, 235/34.
- \**dysworshippyng*, *verb.* *n.* dishonouring, 157/17 (first ex. OED 1529).
- \**dysworshyply*, *adv.* dishonourably, 315/9 (not in OED).
- ealed*, *pp.* healed, 81/22.
- ease*, *be not his*, *phr.* advantageous to him, 53/29; *evill at ease*, uneasy, 86/15; *wele at ease*, without anxiety, 86/16, 114/12.
- easefull*, *adj.* comforting, 229/20.
- \**easy*, *adj.* slight, 185/13 (first ex. this sense OED 1468).
- edifie*, *inf.* build, 258/10; *pt.* 3 *s.* edifiede, 10/4.
- ee*, *n.* eye, 313/36.
- efte*, *adv.* again, 35/33.
- egalle*, *adj.* equal, 130/17 (O.Fr. *egal*).
- egally*, *adv.* equally, 112/33.
- egre*, *adj.* sour, acid, 99/21 (O.Fr. *aigre*).
- elementis*, *n. pl.* the four elements, 76/27.
- emblemished*, *pp.* beautified, 305/9.
- emblemysshed*, *pp.* disfigured (?), 64/14 (see notes).
- empeche*, *inf.* accuse, 221/34; *pr.* 3 *s.* hinders, 25/4; *pp.* impeded, 57/21.
- empeireth*, *pr.* 3 *s. intr.* grows weaker, 65/31 (O.Fr. *empeirer*).
- empeiringe*, *verb.* *n.* weakening, 10/19; *empeyerynge*, deterioration, 287/35.
- \**emplied*, *pt.* 3 *s.* employed, 49/19; *imp.* emplye, 237/21 (first ex. OED 1533; O.Fr. *emplier*).
- \**employe*, *imp.* busy, 13/33; *pr.* 3 *s.* emploiethe, 8/13; *pp.* emploide, 282/24 (first ex. OED 1460; Fr. *employer*; see also *en-*).
- emprise*, *n. pl.* enterprises, 268/9 (O.Fr. *emprise*).
- \**enbasset*, *n.* mission of an ambassador, 248/11 (first ex. OED 1480; see *ambassad*).
- enbelische*, *inf.* embellish, 104/19.
- encline*, *inf.* bend, incline, 131/26; *pr. part.* 182/8; *pp.* disposed, 256/22.
- encrece*, *n.* increase, 166/18 (A.Fr. *encresse*).
- encree*, *pr.* 3 *s.* grow, 26<sup>v</sup>; *pp.* encread, increased, 28/22 (corrupt form of 'encrese'; only ex. in OED 1420).
- endeuseth*, *pr.* 3 *pl.* induce, 121/24 (O.Fr. *enduire*—subj. *enduisse*).
- endynge*, *verb.* *n.* termination, death, 231/14.
- enforce*, *imp. refl.* strive, 134/28.
- enformacion*, *n.* training, instruction, 175/6; *enfoumacion*, 174/5.
- enfortuned*, *part. adj.* unfortunate, 4/8 (last ex. OED 1440).
- enfourmed*, *pp.* taught, 5/17.
- engyne*, *n.* instrument of torture, 43/11; *pl.* engins, ingenuities, 154/18; *trickeries*, 281/21.
- enhabite*, *imp. refl.* dwell, 245/22.
- enhaunce*, *inf.* exalt, 16/17.
- enhaunced*, *part. adj.* exalted, 194/27.
- \**enherytaunce*, *n.* heritage, property inherited, 167/11 (first ex. OED 1473).
- enioye*, *inf.* exult, 101/9; *pp.* enioyed, made happy, 287/33.
- \**enloingnyng*, *verb.* *n.* removal, 132/9 (first ex. OED 1611; Fr. MS. *esloingement*).
- enlumynethe*, *pr.* 3 *s.* illuminates, 188/1; *pp.* enlumynede, 244/19.

- enmes**, *n. pl.* enemies, 301/29.  
**\*ennoy**, *n.* annoyance, 38/13 (first ex. OED 1491, variant of 'annoy').  
**enpech**, *inf.* hinder, 319/35 (O.Fr. *empescher*).  
**enpechement**, *n.* hindrance, 72/20.  
**enpeire**, *inf. intr.* grow less, 132/29; *inf. tr.* weaken, 262/2 (see also *em*).  
**\*enplie**, *inf.* apply, 12/21; *imp.* employe, 12/33 (first ex. OED 1460).  
**\*enpoverynge**, *verb. n.* impoverishing, 4<sup>v</sup> (not in OED; compare verb 'empover', first ex. 1474).  
**enpride**, *inf. refl.* pride oneself, 60/22.  
**enprisoned**, *pp.* imprisoned, 34/25.  
**enquere**, *inf.* inquire, 59/1; *pr.* 3 s. enquirith, 22/6.  
**enquerye**, *n.* inquiry, 289/5.  
**enquest**, *n.* inquiry, 288/4.  
**enriched**, *pp.* made wealthy, 289<sup>v</sup>.  
**\*enseueled**, *pp.* buried, 194/3 (not in OED; Fr. *ensevelir*).  
**enstruccion**, *n.* information, 180/4.  
**ensure**, *pr.* 1 s. guarantee safety of, 199<sup>v</sup>; *pp.* **\*ensured**, made confident, 21/24 (first ex. this sense and const. OED 1500).  
**entende**, *inf.* attend, 29/29; *pr.* 3 s. applies himself, 103/38; *pt.* 3 s. planned, 257/13.  
**entente**, *n.* purpose, 35/35, 143/12; thought, 226/28.  
**entered**, *pp.* buried, 178/7 (O.Fr. *enterrer*).  
**enterprises**, *n. pl.* undertakings, 269/10 (OED 1430).  
**entrete**, *inf.* treat, 239/17.  
**\*entremedled**, *part. adj.* intermeddled, 41/23 (first ex. OED 1595).  
**entremete**, *imp. refl.* concern yourself, 29/15; *pr.* 3 *pl.* 230/11.  
**\*enuye**, *inf.* envy, 55/5 (first ex. use with obj. a person, OED 1526).  
**equitee**, *n.* impartiality, 12/11, 128/21; *phr.* in equite, even, impartial, 4<sup>v</sup>.  
**\*erringe**, *verb. n.* erring, 33/2 (first ex. OED 1483).  
**\*erth-tilynge**, *comb. verb. n.* tilling of the earth, 28<sup>v</sup> (not in OED; compare 'earth-tiller').  
**\*esclave**, *n.* slave, 227/31, 263/13 (not in OED; borrowed from Fr. *esclave*).  
**escote**, 148/34—see notes.
- \*espies**, *n. pl.* spies, 27/35 (first ex. this sense OED c. 1450).  
**established**, *pt.* 3 s. established, 11/6 (Fr. *establi*).  
**\*estraungiers**, *n. pl.* strangers, 71/30 (first ex. OED 1471; O.Fr. *estranger*).  
**ethiques**, *n. pl.* ethics, 152/2.  
**Etiques**, *n.* Aristotle's treatise on Ethics, 154/17.  
**evreux**, *adj.* lucky, successful, 5/6; **evrous**, 257/33 (O.Fr. *eureux*; A.Fr. *éurous*).  
**euently**, *adj.* equitable, impartial, 4/19.  
**euently**, *adv.* exactly, 265/21.  
**\*exaltacion**, *n.* exalted position, 18/9 (first ex. this sense OED 1490); *pl.* most favourable positions of planets in the zodiac, 10/26.  
**exalted**, *pp.* raised in power, 289<sup>v</sup>.  
**examplers**, *n. pl.* copies, 195/21.  
**\*exaumples**, *n. pl.* copies (sense of original copies?), 194/19 (first ex. OED 1530).  
**excede**, *inf.* surpass, 272/21; *pr.* 3 s. *subj. intr.* **\*excede**, go too far, 130/8 (first ex. *intr.* use OED 1470).  
**\*excepte**, *pr.* 2 *pl.* leave out, omit, 109/27 (first ex. OED 1530).  
**\*exceptyng**, *verb. n.* omission, 108/25 (first ex. OED 1626).  
**exercise**, *n.* practice, 30/9.  
**excerse**, *inf.* busy oneself, 290/10; *imp. refl.* 242/4 (O.Fr. *excercer*).  
**excesses**, *n. pl.* outrageous acts, 130/6.  
**excusacion**, *n.* excuse, 185/14 (Fr. *excusacion*).  
**execute**, *inf.* carry into effect, 219/9.  
**\*executinge**, *verb. n.* performance, 104/14 (first ex. OED 1480).  
**exercise**, *inf.* perform, pursue, 320/2.  
**\*exhorted**, *pt.* 3 s. incited, 11/3; **exorted**, 10/4 (first ex. const. 'to' with inf. OED 1490).  
**exited**, *pt.* 3 s. incited, 152/25 (Fr. *exciter*).  
**exiting**, *verb. n.* stirring up, 200/32.  
**\*exortacions**, *n. pl.* discourses, 178/15 (first ex. OED 1450).  
**\*expedicion**, *n.* dispatch, 100/14, 101/15 (first ex. OED 1464).  
**expedient**, *adj.* suitable, 116/25.  
**experience**, make the, *phr.* make trial of, 258/19; by **\*experience**, as the result of experience, 143/33 (first ex. OED sense 8, 1483).



\**expose*, *inf.* lay open, 178/30; *pr.* 1 *pl.* 252/30 (first ex. OED 1474).  
*expound*, *inf.* explain, 196/2; *expown*, 197/2.  
*expressly*, *adv.* explicitly, 10/19.

*faillie*, *withouten*, *phr.* unquestionably, 221/31.

*faile bi*, *inf.* happen to, 112/2; *pt.* 3 *s.* *file*, 112/2.

*familiarly*, *adv.* intimately, 131<sup>v</sup>.

*familier*, *adj.* intimate, 16/29.

\**famulier*, *adv.* familiarly, 130/32 (first ex. OED 1803).

*famylyaryte*, *n.* unrestrained intercourse, 303/37.

*fantasies*, *n. pl.* apparitions, 48/26.

*fare*, *inf.* journey by sea, 268/7.

*faute*, *n.* failure in duty, 61/33;  
*fawte*, defect, 225/5.

*fauthith*, *pr.* 3 *s.* is wanting, 4/9 (O.Fr. *fauter*).

*fauour*, *n.* liking, desire, 138/17.

*fatyne*, *adj.* glad, 97/4.

*febled*, *pp.* enfeebled, 108/7.

*fee*, *n.* heritable right, 162<sup>v</sup> (A.Fr. *fee*).

*feete*, *n.* practice, 45/27; *deeds*, 268/18 (O.Fr. *fait*); *feete*, 92/12—see notes.

*fele*, *inf.* smell, 64/10.

*felicite*, *n.* good fortune, 172/14.

*felishipp*, *n.* fellowship, 319/13.

*felle*, *adj.* fierce, cruel, 283/19 (O.Fr. *fel*).

*felson*, *n.* villain, 133/33.

*felynge*, *verb. n.* perception, 148/22;  
*feling*, 48/21—see notes.

*ferefulle*, *adj.* frightened, 250/4.

*ferme*, *adj.* firm, steadfast, 7/3.

*feruently*, *adv.* ardently, 292/14.

*fesisian*, *n.* physician, 45/22.

*festefull*, *adj.* festival, 127/13.

*fesyk*, *fysyk*, *n.* physic, medical science, 45/19.

*fiaunce*, *n.* confidence, 32/4 (O.Fr. *fiance*).

*figure*, *n.* likeness, image, 286/21.

*file*, *pt.* 3 *s.* fell, 112/2.

*filthe*, *n.* evil, 94/2; *pl.* transgressions, 130/4; *fylthes*, misdeeds, 53/31.

*finauce*, *n.* ransom, 74/29 (O.Fr. *finance*, from *finer*—to pay ransom).

\**flateringe*, *part. adj.* adulatory, 4/15 (first ex. this sense OED 1484).

*fleerne*, *n.* lancet, 49/17 (see *flobotome*).

\**flobotome*, *n.* instrument for letting blood, 48/15 (phlebotomy; first ex. OED 1477—Rivers).

*floodie*, *n.* stream, river, 26/8.

*fole-ys*, *n. gen.* fool's, 315/21.

*folily*, *adv.* foolishly, 96/3.

*forbere*, *inf.* endure, 68/13; *spare*, 76/30; *avoid*, 215/7.

*force*, *make no grete*, *phr.* attach no importance, 104/4; *by force of*, *by dint of*, 167/31.

*fordo*, *inf.* put away, 244/9; *pr.* 3 *s.* *fordothe*, ruins, 98/3.

*forfendyd*, *pp.* forbidden, 141/8.

*forsight*, *n.* sight into the future, 7/5, 81/12.

*forswerith*, *pr.* 3 *s.* renounces, denies, 290/18.

*forsworne*, *part. adj.* perjured, 12/5.

*fortefie*, *inf.* strengthen, 160/27.

*forthwithall*, *adv.* forthwith, 43/10.

*fortune*, *n.* chance, 254/15.

*fortuned*, *part. adj.* fortunate, 8/10. (first ex. OED 1477—Rivers).

*fouchesave*, *inf.* vouchsafe, 78/27.

*foundement*, *n.* foundation, 59/23, 229/7 (O.Fr. *fondement*).

*fourme*, *n.* way, 172/32; *procedure*, 55/30.

*fragilite*, *n.* frailness, 207/26.

*frakened*, *part. adj.* freckled, 212/33 (compare O.N. *freknur*; *frekna* = freckle).

*frakylld*, *part. adj.* freckled, 212<sup>v</sup>.

*fraunchise*, *n.* freedom, 25/29.

*fray*, *imp.* frighten, 120/6 (aphetic form of 'affray'?; see notes).

*frealtee*, *n.* frailty, 284/24; *freilte*, 318/38.

*free*, *adj.* clear, unrestrained, 58/2.

*freelines*, *n.* frailness, 206/24.

*freendlyhed*, *n.* friendliness, 229/31.

*fretith*, *pr.* 3 *s.* rusts, eats, 280/26 (O.E. *fretan*; mod.G. *fressen*).

*frozen*, *pp.* frozen, 191/29.

\**fructife*, *inf.* make fruitful, 204/24 (first ex. trans. use OED 1583).

*fulfilled*, *pp.* filled, 101/12.

*fulfilling*, *verb. n.* fulfilment, 114/27.

*fulsur*, *adj.* full sure, very reassured, 300/29.

\**furnesshith*, *pr.* 3 *s.* *refl.* supplies himself, 85/24 (first ex. OED 1477).

*fusycyon*, *n.* physician, 306/5.

*fyle*, *n.* file, 227/15.

*fyueth*, *adj.* fifth, 3/9.

gaderinge, *verb. n.* miserly practice of collecting wealth, 129/30.  
 garison, *n.* store, 26/25 (O.Fr. *garison*; O.N.Fr. *warison*—store).  
 garneished, *part. adj.* equipped, 182/4; *garnysshed*, 105/13.  
 garsse, *inf.* scarify, 46/7 (O.Fr. *garser*).  
 geeeste, *n.* romance, gest, 68/16 (O.Fr. *geste*).  
 geet, *n. pl.* goats, 11/15 (if sing., form is result of assimilation to the plural).  
 gemetry, *n.* geometry, 36/24.  
 generali, *adv.* universally, 46/21.  
 germeynes, *n. pl.* close relatives, 55/17 (O.Fr. *germain*).  
 gestoure, *n.* teller of romances, 68/15.  
 geper, *pr. 3 s. subj.* gathers, 301/32.  
 getyng, *verb. n.* acquisition, 28/19; *pl. getingis*, 54/20.  
 geyne-seier, *n.* gainsayer, 262/5 (OED 1435).  
 gladed, *pp.* delighted, 274<sup>v</sup>.  
 gladlier, *adv. comp.* more gladly, 132/34.  
 gladly, *adv.* generally, 232/21, 285/9.  
 glotons, *adj.* gluttonous, 261/8 (Fr. *glouton*, *adj.*).  
 good, *n.* property, possessions, 75/32.  
 goodly, *adv.* conveniently, 31/2; *goodely*, easily, 61/1.  
 goostly, *adj.* spiritual, 54/25.  
 \*gourmauntis, *n. pl.* gluttons, 260/8 (first ex. OED 1491; Fr. *gourmand*).  
 grace, *n.* favourable regard, 270/25; mercy, 187/25; *pl.* blessings, 13/12.  
 greable, *adj.* agreeable, pleasant, 248/9 (O.Fr. *greable*).  
 greede, *pp.* agreed, 252/20 (aphetic of 'agreed', or from O.Fr. *gréer*).  
 greefe, *n.* cause of suffering, 129/24.  
 greeve, *inf.* vex, 291/16; *pr. 2 s. subj.* harass, 165/19; *pr. 3 pl.* greuith, pain, 34/15.  
 grene, *adj.* youthful, 16/13.  
 gresse, *n.* grass, 24/12.  
 guod, *adj.* good, 297/27.  
 gurdille, *n.* girdle, belt, 52/9.  
 habergeons, *n. pl.* coats of armour, 202/14; *habregeons*, 203/17 (Fr. *haubergeon*).  
 habile, *adj.* able, 170/19 (Fr. *habile*).  
 habilité, *n.* ability, 6/18.  
 \*habitacione, *n.* settlements, 44/14 (first ex. this sense OED 1555).

habite, *pr. 2 s. dwell*, 140/33; *imp.* 244/18.  
 haboundaunce, *n.* abundance, 86/8.  
 habundaunt, *adj.* abundant, 26/8.  
 hadde, *pp.* cause a person to do something, 187/31 (OED *have*, 16).  
 haldinge, *pr. part.* holding, 48/15.  
 halidaies, *n. pl.* holy days, 10/20.  
 ham, *pron. them*, 303/8, 305/16.  
 \*handeling, *verb. n.* management, 284/11 (first ex. this sense OED 1530).  
 handelinge, *part. adj.* grasping, eager, 122/17.  
 hangynge, *verb. n.* capital punishment by means of hanging, 217/32.  
 hap, *pr. 3 s. happen*, 164/17; *pr. 3 pl. happithe*, take place, 136/32; *pt. 3 s. happed*, 218/30.  
 happe, *n.* chance, 93/9.  
 harbrow, *imp.* harbour, 16/33.  
 hardie, *adj.* bold, 190/16.  
 hardily, *adv.* firmly, 4/28; *hardely*, boldly, 117/39.  
 harlotrie, *n.* evil, 52/29, 280/30.  
 harmefulle, *adj.* injurious, 264/11.  
 harneys, *n.* armour, 199/35.  
 \*hasarde, *n.* dotard, fool, 98/8 (this sense not in OED).  
 haste, *imp.* hurry, 121/27; *hastie*, 12/24.  
 hasti, *adj.* requiring speed, 230/27; *hasty*, quick, 189/12.  
 hastily, *adv.* swiftly, 33/1.  
 haunce, *imp.* exalt, 124/22 (aphetic form of 'enhaunce').  
 \*haunt, *inf.* frequent company of, 4/19 (first ex. this sense OED 1477—Rivers); *pr. 2 s. subj.* frequent a place, 246/6; *pt. 3 s. used*, 44/30.  
 haunting, *verb. n.* practice, 278/18; using, employment, 12/26.  
 hauteyne, *a.* haughty, 136/17 (Fr. *hautain*).  
 hede, *pt. 3 pl.* hid, 306/7.  
 heded, *pp.* beheaded, 30/4.  
 \*hedynes, *n.* unruliness, 38<sup>v</sup> (first ex. OED 1475—*Book of Noblesse*).  
 heele, *n.* healing, cure, 259/23; *hele*, 252/26.  
 helmes, *n. pl.* helmets, 202/15.  
 hem, *pron.* them, 11/9, 11/21.  
 herberowe, *imp.* harbour, 17/32; *pp.* herbowered, 67/23.  
 \*hereafore, *adv.* before, 152/23 (not in OED).  
 heritable, *adj.* inheritable, 164<sup>v</sup>.

- herken**, *inf.* listen to, 249/9; *pt.* 3 s.  
**herkened**, 68/19.  
**herkenyng**, *verb.* n. listening (with  
 sense of spying), 26/31; paying  
**heed**, 96/17.  
**herre**, *adj. comp.* higher, 19/9,  
 121/31.  
**heuynes**, n. sadness, 48/25.  
**heyue**, *pr.* 3 s. exalt, extol, 114/17;  
*imp.* **hevy**, 192/27; *pp.* **heyuede**,  
 208/19 (OED *heave*).  
**high herted**, *adj.* haughty, 137/19.  
**highe**, *inf.* extol, 121/29; *pr.* 3 s.  
 elevates, 19/7.  
**highly**, *adv.* greatly, 131/1.  
**hight**, *pt.* 3 s. was called, 148/35.  
**hire**, *inf.* hear, 68/20.  
**hired-man**, n. herdsman, 226/26.  
**ho**, *pron.* who, 19/7, 313/10;  
**hosomeuer**, *pron.* whoever, 107/20.  
**holden**, *pp.* bound, 34/7, 192/21.  
**hole**, *adj.* healthy, 260/5; *absol.*  
**hoolle**, the healthy, 275/14; *comp.*  
**holer**, wiser, 30/17.  
**holly**, *adv.* wholly, 3/17.  
**holpen**, *pp.* helped, 25/32, 261/6.  
**holsom**, *adj.* wholesome, beneficial,  
 31/21.  
**\*homelelie**, **homililie**, *adv.* in a  
 homely manner, 280<sup>v</sup> (first ex.  
 OED 1489).  
**homelye**, *adj.* domestic, 280/9.  
**honeste**, n. decency, 22/15.  
**honouryng**, *verb.* n. honour, wor-  
 ship, 267/25.  
**horsede**, *pp.* mounted, 144/30.  
**ho-so**, *pron.* who-so, 301/25.  
**ho-someuer**, *pron.* whoever, 71/34.  
**hostage**, in, *phr.* as a pledge,  
 245/29.  
**\*houndely**, *adj.* of the nature of a  
 hound, 62/15 (not in OED; cf.  
*houndy*, 1890).  
**houses**, n. *pl.* signs of the zodiac  
 considered as the seats of the  
 greatest influence of the planets,  
 10/25.  
**how-soeuer**, *adv.* however, 57/26.  
**hucche**, n. chest, 188/23.  
**humanytees**, n. *pl.* human natures,  
 races of mankind (?), 51/33 (see  
 notes).  
**humblesse**, n. humbleness, 7/16  
 (O.Fr. *humblesse*).  
**humers**, n. *pl.* humours, tempera-  
 ments, 126/21.  
**hurte**, n. wrong, harm, 76/9.  
**hurte**, *inf. intr.* do damage, 44/21.
- \*hurtefull**, *adj.* injurious, detri-  
 mental, 265/12 (first ex. OED  
 1526).  
**\*hurters**, n. *pl.* those who hurt,  
 93/6 (first ex. OED 1552).  
**hye**, *adj.* high, 316/19.  
**hyr**, *inf.* hear, 308/16; *pr.* 3 s.  
**hyrype**, 309/25.  
**ie**, n. eye, 66/18; *pl.* **ien**, 46/8; at **iee**,  
*phr.* with his eyes, 192/7.  
**\*ignorant**, n. an ignorant person,  
 7/9 (first ex. as substantive OED  
 1480).  
**imaginacions**, n. *pl.* mental images,  
 282/20.  
**impe**, n. a young shoot, sapling,  
 142/21 (O.E. *impa*).  
**impotent**, *adj.* helpless, 11/14, 250/9;  
*absol.* 10/17.  
**\*incerteined**, *pp.* assured, 85/11  
 (first ex. OED 1628).  
**incontinent**, *adv.* immediately, 98/33.  
**inconueniences**, n. *pl.* mischiefs,  
 troubles, 268/30; **inconuenyentes**,  
 269/32.  
**indignacion**, n. anger, 172/17.  
**\*indirectely**, *adv.* by indirect means,  
 95/20 (first ex. this sense OED  
 1477—Rivers).  
**infortunes**, n. *pl.* misfortunes, 132<sup>v</sup>.  
**ingrate**, *adj.* ungrateful, 284/18 (Fr.  
*ingrat*; L. *ingratus*).  
**\*iniury**, n. calumny, insult, 135/31;  
*pl.* 111/4 (first ex. this sense OED  
 1514).  
**inobediente**, *adj.* disobedient, 11/29.  
**\*inpartithe**, *pr.* 3 s. parts (a mis-  
 translation of 'en parent' used  
 in contrast to 'departith'), 38/10  
 (this sense not in OED).  
**inprenable**, *adj.* impregnable, 266/22  
 (Fr. *imprenable*).  
**inquisicion**, n. inquiry, 76/23.  
**insight**, n. intelligence, 292/15.  
**\*institutions**, n. *pl.* actions of insti-  
 tuting or setting in operation, 165/4  
 (first ex. this sense OED 1460).  
**instruccion**, n. lesson, precept,  
 120/31, 274/4.  
**\*instrued**, *part. adj.* taught, 196/32  
 (not in OED; Fr. MS. *instruis*;  
 from L. *instruere*).  
**instrument**, n. means, 150/23;  
 mechanical contrivance, 154/31.  
**\*intellectiue**, *adj.* intellectual, 42/28  
 (first ex. OED 1477—Rivers).  
**is**, *pron.* his, 54/9.

*ialouse*, *adj.* jealous, 304/4; *iolouse*, 60/32 (Fr. *jalouse*).

*jangler*, *n.* chatterer, 22/29, 125/7 (Fr. *janglerie*).

*ianglynge*, *part. adj.* chattering, 124/6.

*jape*, *imp.* insult, mock, 14/26.

*iapyng*, *verb. n.* mocking, 28<sup>v</sup>.

*ioie*, *inf.* rejoice, 29/14; *pp.* ioied, 101/8.

*iustices*, *n. pl.* rectitude (plural use), 33/23.

*iustificacion*, *n.* administration of justice, 283/12.

*iustifienge*, *verb. n.* justification, 282/11.

*kele*, *inf.* cool, 108/34 (O.E. *celan*).

*keping*, *verb. n.* guardianship, 180/24.

*kest*, *pl.* 3 s. cast, 206/10.

*kinde*, *n.* race, group, 66/13.

*kingly*, *adj.* royal, 192/18.

*knowe*, *pp.* known, 15/4.

*knoweleching*, *verb. n.* knowledge, 225/31.

*knownen*, *n.* one's acquaintance, 24/32 (last ex. as substantive OED 1382).

*knowing*, *part. adj.* informed, 170/13.

*knowlech*, *inf.* acknowledge, 318/16; *knowledge*, 270/30.

*knowyng*, *verb. n.* knowledge, 175/2.

*knyttyng in*, *verb. n.* joining, meeting, 118/22.

*konne*, *inf.* learn, 252/34.

*kunnyth*, *pr.* 3 s. gives thanks, 128/3.

*labour*, *inf.* till, cultivate, 126/19.

*\*labourages*, *n. pl.* labours, 271/23 (first ex. OED 1475; O.Fr. *labourage*).

*lacchessinge*, *pr. part.* neglecting, 235/26 (OED verb *laches* from A.Fr. *lachesse*).

*langour*, *pr.* 3 *pl.* languish, 260/5.

*language*, *n.* talk, 49/16.

*large*, *adj.* generous, 128/10.

*largesse*, *n.* liberality, 227/34; *pl.* largesses, 226/32.

*laten*, *pp.* let, 188/13 (O.E. *lāten*).

*laton*, *n.* latten, brass, 113/38.

*laugher*, *n.* scoffer, 236/26.

*leave*, *inf.* ? believe or scribal error for love (cp. 292/11) 319/15.

*leche*, *n.* doctor, 44/20 (O.E. *læce*).

*lechecraft*, *n.* art of medicine, 44/17.

*leene*, *inf.* lend, 264/17; *lene*, 314/1 (O.E. *lænan*).

*\*leeser*, *n.* loser, 233/26 (first ex. OED 1546; from verb *leese*—O.E. *léosan*).

*leesyng*, *n.* falsehood, 273/14; *pl.*

*lesingis*, lies, 69/24 (O.E. *léasung*).

*leeuen*, *pr.* 3 *pl.* remain, 243/12.

*\*legacione*, *n.* mission, 186/13 (first ex. OED 1470).

*lere*, *inf.* learn, 262/24.

*lesithe*, *pr.* 3 s. ceases, 108/12 (O.E. *léosan*).

*lessith*, *pr.* 3 s. grows less, 108/13; *pp.* lessed, 108/7.

*lessyng*, *verb. n.* lessening, 38<sup>v</sup>.

*lett*, *imp.* desist, 56/20; *pr.* 3 s.

*letethe*, 56/30 (O.E. *lætan*).

*lettid*, *pp.* prevented, 16/9 (O.E. *lætan*).

*letting*, *verb. n.* hindering, 36/9.

*leve*, *inf.* live, 316/12.

*leue*, *inf.* defer, 261/24.

*leuer*, *adv.* rather, 48/9, 276/14.

*leuers*, *n. pl.* those living, 95/20.

*leuyng*, *verb. n.* bequest, 94/32.

*leuyng*, *verb. n.* manner of living, 69/35.

*leuythe*, *pr.* 3 *pl.* believe, 156/32 (aphetic form).

*lewedly*, *adv.* evilly, 121/33.

*lewednesse*, *n.* ignorance, 123/22.

*leyser*, *n.* leisure, 25/1; by *leyser*, in the course of time, 105/30.

*liberally*, *adv.* freely, 60/12.

*liberalnes*, *n.* liberality, 284/6.

*lift* up, *pp.* raised, 31/26.

*lightly*, *adv.* easily, 61/12; *comp.* lightlier, 166/4, 268/20.

*ligne*, *n.* lineage, 72/17.

*likly*, *adj.* similar, 136/34; having a resemblance, 268/11.

*liste*, *n.* pleasure, 120/28; *pl.* listes, 248/6 (Icel. *lyst*).

*lite*, *adj.* small, insignificant, 173/8 (O.E. *lyt*).

*logge*, *inf.* encamp, 185/27; *pl.* 3 s. logged, 184/15.

*Logique*, *n.* Aristotle's treatises on logic, 154/16.

*longe*, *pr.* 1 *pl.* belong, 190/7; *pr.* 3 s. longeth, 3/21 (aphetic form of O.E. *zelang*).

*longinge*, *part. adj.* suitable, proper, 54/30.

*lost*, *n.* loss, 58/16.

- louge**, *pt.* 3 *s.* laughed, 256/25 (O.E. *hlōg*).  
**loueable**, *adj.* deserving of being loved or lauded, 84/4 (result of Scrope's confusing *loveable* with Fr. *louable*).  
**\*loued with**, *pp.* in love with, 243/24 (first ex. this const. OED 1665).  
**lowable**, *adj.* praiseworthy, 52/31, 85/4 (Fr. *louable*).  
**lowe**, *inf.* praise, 239/30 (Fr. *louer*).  
**lowely**, *adj.* humble, 15/13, 177/3.  
**lowelynesse**, *n.* meekness, 17/26.  
**luste**, *pt.* 3 *s.* pleased, 63/21.  
**lyfelode**, *n.* estate, inheritance, 167/14.  
**lyke**, *adv.* alike, 304/10.  
**\*lymouse**, *adj.* offensive, 134/31 (this sense not in OED; Fr. MS. reads *injurieux* as HH).  
**lynage**, *n.* ancestry, 70/13; descendants, 73/21.  
**lyuelode**, *n.* food, victuals, 244/29.  
**lyvinge**, *verb.* *n.* maintenance, 248/2; food, 84/30.  
**magnificens**, *n.* glory, 228/29.  
**maistrie**, *n.* art, science, 248/14 (O.Fr. *maistrie*).  
**making**, *verb.* *n.* creation, 18/12.  
**\*malancolies**, *n. pl.* vexations, 226/3 (first ex. this sense OED 1477—Rivers).  
**malencolies**, *adj.* gloomy, 226<sup>v</sup>;  
**malencolious**, 128/11.  
**\*maleureux**, *adj.* unhappy, 5/8 (first ex. OED 1471).  
**malice**, *n.* hatred, 172/26 (see notes).  
**manace**, *n.* threat, 264/3 (O.Fr. *manace*).  
**manhode**, *n.* human nature, 125/8.  
**\*mankindelynes**, *n.* manhood, 124/7 (not in OED).  
**mansions**, *n. pl.* houses (which see, astrological term), 11/20.  
**many**, *adj.* used distributively with a *sing.*, 299/7.  
**marchaundise**, *n.* merchandise (figurative sense), 54/25.  
**marche**, *n.* border district, 256/21.  
**mariner**, *n.* sailor, 252/28; *pl.* 36/25.  
**marke**, *n.* target, 173/7.  
**maugracious**, *adj.* uncomely, 61/31 (O.Fr. *maugracieux*).  
**maundementis**, *n. pl.* commandments, 252/11 (O.Fr. *mandement*).  
**maydyncheld**, *n.* maiden child, 305/20.  
**mayny**, *n.* retinue, 305/30 (see *meyne*).  
**maystresse**, *n.* mistress, 304/35.  
**\*meanes**, *n. pl.* stratagems, 275/5 (first ex. this sense OED 1460).  
**mech**, *adj.* much, 306/17.  
**medes**, *n. pl.* rewards, 52/2.  
**medilleth**, *pr.* 3 *s. refl.* busies himself, 89/6; *pp.* medled, mixed, 98/17.  
**meetely**, *adj.* suitable, 159/30.  
**meke**, *imp. refl.* abase yourself, 14/14; *meeke*, 58/10.  
**mellythe**, *pr.* 3 *s. refl.* busies himself, 309/14 (O.Fr. *meller*).  
**mene**, *n.* the golden mean, 270/22.  
**menely**, *adv.* moderately, 265/27.  
**menusethe**, *pr.* 3 *s.* grows less, 130/30; *pr. part.* *menushinge*, 40/12 (O.Fr. *menusier*).  
**meoven**, *pr.* 3 *pl.* move, 201/34.  
**mergyne**, *n.* margin, 89/15.  
**merueile**, I haue grete, I am struck with wonder, 265/11.  
**merueiled**, *part. adj.* filled with wonder, 180/5.  
**messenger**, *n.* messenger, 228/5 (Fr. *messager*).  
**messe**, *n.* Mass, 304/14; *pl.* *messes*, 62/13.  
**\*mesur**, to kepe a, to be moderate, 290<sup>v</sup> (first ex. this sense OED 1551).  
**mesurede**, *part. adj.* moderate, 54/6.  
**meter**, *n.* measurer, 256/33.  
**Methaphisique**, *n.* Aristotle's treatise on metaphysics, 154/17.  
**meuable**, *adj.* movable, inconstant, 124/16; *meueable*, 160/24.  
**meyne**, *n.* retainers, retinue, 28/3 (O.Fr. *meyné*).  
**minucion**, *n.* lowering of the system by blood-letting, 48/15 (L. *minutionem*; cf. OED *munition* 2b where Rivers's 'munycion' is misunderstood).  
**mire**, *n.* dirt, mud, 266/12.  
**\*mocke**, *inf.* ridicule, 239/35; *imp.* deride, 15/24; *pr.* 3 *s.* mocketh, 15/26; *pp.* jeered at, 239/5 (first ex. OED c. 1450).  
**\*mock**, *n.* derider, 237/29; *mockuer*, 236/26 (first ex. OED 1477—Rivers).  
**mockerye**, *n.* ridicule, 21/19; *mokkery*, 20/20.  
**\*modered**, *part. adj.* restrained, moderated, 89/22 (not in OED as *part. adj.*; O.Fr. *moderer*).  
**moe**, *adj.* more, 313/8.

moisted, *pp.* moistened, 244/20.  
 montaignes, *n. pl.* mountains, 84/29.  
 moote, *imp.* must, 212/6 (O.E. *mōt*).  
 more, *n.* that which is greater, 50/27 (last ex. OED 1413); with more, *phr.* furthermore, 119/30.  
 more, *adj.* greater, 292<sup>v</sup>; *superl.* moste, greatest, 251/10.  
 mortifie, *imp.* discipline, 48/31.  
 motouns, *n. pl.* sheep, 217/16 (O.Fr. *moton*).  
 mowe, *pr.* 3 s. may, 29/12.  
 moyste, *adj.* damp, 111/2 (O.Fr. *moiste*; cf. *moisted*, M.E. verb from O.Fr. *adj.*).  
 multiplieth, *pr.* 3 s. increases, 288/7; \*multiplie not evil vpon evil, add not evil to evil, 102/1 (first ex. OED 1477—Rivers); *imp.* \*multiplie scilence, be silent, 34/17 (not cited in OED, though the opposite of 'multiply words'—OED 1b).  
 multitude, *n.* great quantity, 126/1.  
 municion, *see* minucion.  
 mynstralsye, *n.* gathering of minstrels, 267/8.  
 mysauysed, *part. adj.* ill-advised, 146/9.  
 mysbeleue, *n.* misbelief, 27/21.  
 \*mysbeleuers, *n. pl.* heretics, infidels, 196/15 (first ex. OED 1470).  
 mysbeleuyng, *part. adj.* heretical, 197/16.  
 myschief, *n.* misfortune, 128/12.  
 myscreantis, *n. pl.* heretics, 26/19 (O.Fr. *mescrant*).  
 mysgouvernaunce, *n.* evil conduct, 93/6.  
 myshap, *n.* misfortune, 126/16.  
 myshappy, *adj.* unhappy, unworthy, 32/31 (last ex. OED 1440).  
 mysknowe, *inf.* misunderstand, 117/22.  
 mysruled, *part. adj.* lawless, 33/35; disorderly, 239/5.  
 mystakinge, *verb. n.* wrongdoing, 58/17.  
 \*named, *part. adj.* known, 64/31 (first ex. OED 1467).  
 namely, *adv.* especially, 255/7.  
 Natures, *n.* Aristotle's treatises on natural science, 154/16.  
 navire, *n.* ship, 37/32 (OED 1442–55).  
 \*necessitee, *n.* want, poverty, 72/1; *pl.* 133/18 (first ex. this sense OED 1475).

nede, *n.* necessity, 106/33.  
 nedith, *pr.* 3 s. is necessary, 248/2.  
 negarde, *n.* niggard, 135/27.  
 negardship, *n.* niggardliness, 263/33.  
 \*neighborschip, *n.* nearness, 282/16 (first ex. OED 1456); neighbourly feeling, 282/15.  
 \*neighburhed, *n.* nearness, 283/18 (first ex. this sense OED 1567); neighbourly feeling, 283/17.  
 nere, *adv.* never, 104/3.  
 nerehande, *adv.* close at hand, 260/16.  
 nerre, *adj.* nearer, 51/7.  
 nettis, *n. pl.* snares, 93/5.  
 neuerthelatter, *adv.* nevertheless, 75/16.  
 new, *adj.* recently enriched, 82/17; of newe, *phr.* recently, 176/23.  
 newly, *adv.* recently, 83/19.  
 nobelithe, *pr.* 3 s. ennobles, 106/20 (O.Fr. *noblir*).  
 nobles, *n.* nobleness, 126/3.  
 noide, *pp.* troubled, 122/10 (aphetic form of 'annoyed').  
 \*noise, *n.* strife, contention, 128/26 (first ex. this sense OED 1484).  
 noise, *inf.* report, claim, 188/3; *pp.* noised, reported, 88/1.  
 noised, *part. adj.* reported, known, 184/4.  
 not, *n.* nothing, 168/11, 174/8; nott, 307/12.  
 nother, *adv.* neither, 275/31.  
 notwithstanding, *prep.* in spite of, 286/2.  
 noughti, *adj.* evil, worthless, 34/2.  
 noy, *inf.* harm, 8/2.  
 noyaunce, *n.* annoyance, 39/16 (aphetic form).  
 noyous, *adj.* vexatious, 194/31.  
 nys, *pr.* 3 s. is not, 163/32.  
 obbeysaunce, *n.* obedience, 223/22.  
 obeisaunt, *adj.* obedient, 57/20.  
 \*obsruacion, *n.* observance, 133/9 (first ex. OED 1535).  
 \*obsruynge, *verb. n.* observance, 132/9 (first ex. OED 1526).  
 occasyon, *n.* circumstance, 233/6; *pl.* occasions, causes, 134/12.  
 occupacions, *n. pl.* undertakings, 171/16; employments, 202/24.  
 occupiethe, *pr.* 3 *pl.* use, 8/3; *pp.* occupiede, busy, 108/13.  
 octure, 70/17—*see* notes.  
 offence, *n.* damage, 229/1; breach of law, 186/17.

- \***offriste bataille**, *pr.* 2 s. offer battle, 26/29 (first ex. this use OED 1560).
- offer**, *adv.* oftener, 224/18; *superl.* **offteste**, oftenest, 261/8.
- olifauntis**, *n. pl.* elephants, 196/32 (O.Fr. *olifant*).
- onkynde**, *adj.* unkind, 284<sup>v</sup>.
- ooste**, *n.* host, army, 190/14.
- open**, *adj.* known, 65/36; public, 216/8.
- \***oppressing**, *part. adj.* tyrannical, 252/9 (first ex. OED 1611).
- or**, *conj.* before, 17/13, 18/6.
- ordeigned**, *pt.* 3 s. allotted, 183/6.
- orden**, *inf.* arrange, 208/21; *pp.* **ordende**, 282/26; appointed, 188/18 (O.Fr. *ordener*).
- ordenaunce**, *n.* government, 137/22; arrangement, 78/2; order, 50/3; *pl.* battle-arrays, 27<sup>v</sup>.
- ordeures**, *n. pl.* filths, 281/34 (Fr. *ordure*).
- ordinatly**, *adv.* properly, 52/1.
- ordre**, *bi*, *phr.* in order, row by row, 198/5.
- orisons**, *n. pl.* prayers, 10/14 (O.Fr. *orison*).
- \***orphelynes**, *n. pl.* orphans, 153/29 (first ex. OED c. 1450; Fr. *orphelin*).
- ost**, *n.* host, army, 198/2; host, landlord, 306/10.
- otherwaies**, *adv.* otherwise, 204/20.
- othirwhile**, *adv.* sometimes, 227/24; *otherwhiles*, 69/14.
- oughte**, *n.* aught, anything, 239/13.
- oure**, *n.* hour, 128/7.
- outrage**, *n.* fury, tumult, 275/3 (O.Fr. *outrage*).
- outrageious**, *adj.* enormous, 32/24.
- outewarde**, *adv.* outside, 214/5.
- \***outragiousnes**, *n.* excess, 232/1 (first ex. OED 1470).
- oueralle**, *adv.* everywhere, 108/33.
- \***ouercomen**, *part. adj.* vanquished, 311/24 (first ex. OED 1470).
- ouermaistir**, *inf.* master completely, 83/26.
- ouer-ride**, *inf.* conquer, 197/24.
- \***ouerseen**, *pp.* examined mentally, considered, 138/14 (first ex. this sense OED 1477).
- ouer-wenyng**, *verb. n.* arrogance, 58/14.
- ouer-yeue**, *inf.* give up, 116/20.
- \***oweche**, *n.* wager, 232/23 (this sense not in OED).
- owepe**, *pt.* 3 s. is obliged, ought, 41/23.
- paas**, *n.* gait, 61/7 (O.Fr. *pas*).
- pagien**, *n.* page, 88/15 (O.Fr. *pagine*; L. *pagina*).
- pamente**, *n.* pavement, 207/9.
- parceyue**, *inf.* perceive, 107/24.
- \***parreye**, *inf.* compare, 7/30 (not in OED; possibly ignorantly written or derived from an aphetic form of O.Fr. *aparragier*; compare OED *pare*, vb.<sup>2</sup>).
- \***parreyng**, *verb. n.* comparing, 59/17 (not in OED; cf. *parreye*).
- parted**, *pt.* 3 s. left, 256/23; *pp.* separated, 211/10.
- partie**, *n.* part, 49/21, 84/7 (O.Fr. *partie*).
- passe**, *inf.* get along, 95/31; \***passee** for, be accepted, 219/21 (first ex. this sense OED 1596); tolerate, put up with, 99/21; *pr.* 3 s. exceeds, 115/10.
- passing**, *verb. n.* duration, 237/22.
- passinge**, *adv.* exceedingly, 49/15, 157/2.
- passingly**, *adv.* very, 185/19.
- \***patriarkes**, *n. pl.* heads of infidel religious systems, 216/15 (first ex. this sense OED 1477—Rivers).
- payennes**, *n. pl.* pagans, 195/19 (O.Fr. *payen*).
- paynim**; *n.* infidel, 264/16 (see notes).
- paynym**, *adj.* pagan, 194/23.
- pease**, *inf.* appease, still, 68/14; *pece*, 264/5 (O.Fr. *paizer*).
- peasible**, *adj.* peaceful, 2/29.
- peasibly**, *adv.* peacefully, 141/28.
- pensyf**, *adj.* pensive, 49/15.
- perceived**, *part. adj.* known, 14/5.
- perdiccione**, *n.* ruin, loss, 46/16.
- perdurable**, *adj.* enduring, everlasting, 125/21 (O.Fr. *perdurable*).
- perfite**, *adj.* perfect, 84/2; **perfett**, 319/14; **parfite**, 23/10.
- perfourme**, *inf.* complete, finish, 56/7.
- peride**, *pt.* 3 s. appeared, 235<sup>v</sup> (aphetic form).
- periurie**, *n.* perjury, 12/9.
- \***perpetuite**, *n.* endless existence, 73<sup>v</sup> (first ex. OED c. 1450).
- perrafed**, *pp.* divided into paragraphs, 292<sup>v</sup> (OED *paraph*, only ex. 1440; Fr. *parapher*).
- persched**, *pp.* perished, 148/17.

- \**persecutithe*, *pr.* 3 s. persecutes, 76/3 (first ex. OED 1482).
- \**persequent*, *adj.* following, next, 187<sup>v</sup> (first ex. OED 1650).
- \**pertinence*, *n.* obstinacy, 59/18 (this form not in OED; L. *pertinacia*; see notes).
- peruerted*, *pp.* upset, ruined, 136/20.
- perysshed*, *pt.* 3 s. wrecked, 37/23.
- pestilences*, *n.* *pl.* evils (?), 132/15 (see notes).
- petevous*, *adj.* piteous, full of pity, 25/23, 161/27; *petuous*, 160/25.
- petye*, *n.* pity, 309/20.
- \**peuplie*, *inf.* populate, 164/5 (first ex. OED 1500; Fr. *peupler*).
- \**peuplied*, *part. adj.* peopled, 170/2 (first ex. OED 1509).
- peyne*, *n.* punishment, 42/0.
- \**peyse*, *n.* burden, 264/31 (first ex. fig. sense OED 1470; A.Fr. *peis*).
- phisonomye*, *n.* physiognomy, 220<sup>v</sup> (med. L. *phisonomia*).
- pistle*, *n.* letter, 164/2.
- \**piteable*, *adj.* full of pity, 24/24 (first ex. this sense OED 1503).
- pleine*, *imp. refl.* complain, 276/3; *pr.* 2 s. *pleyne*, 277/5.
- plenteuous*, *adj.* plentiful, 27/9.
- pleasaunce*, *n.* pleasure, 6/24; *pleasaunce*, 91/35.
- pletid*, *pt.* 3 *pl.* plead, litigated, 203<sup>v</sup>.
- pleyne*, *adj.* plain, level, 259/11.
- plieith*, *pr.* 3 s. applies, 36/7; *pp.* *pliede*, 16/24 (aphetic form of 'apply').
- plite*, *n.* state, 274/12 (A.Fr. *plut*, N.Fr. \**pleit*, O.Fr. *ploit*).
- plucked up*, *pp.* raised, elevated, 229/35.
- poer*, *n.* power (?), 297/11.
- point*, *n.* precise matter in discussion, 282/7.
- \**Polettiques*, *n.* Aristotle's Politics, 154/17 (first ex. OED 1651).
- \**polished*, *pt.* 3 s. adorned, 310/28 (first ex. this sense OED 1592).
- possessyoners*, *n.* *pl.* possessors, 147/5.
- possibilittee*, *n.* ability, 2/20, 58/4.
- \**possible*, *adj.* able, having the power to do something, 221/3 (first ex. this sense OED 1512).
- powr*, *adj.* poor, 312/21; *poer*, 316/4.
- \**practique*, *n.* cunning, artful dealing, 142/5; *practyk*, 143/4 (first ex. this sense OED 1470; O.Fr. *practique*).
- predycacion*, *n.* sermon, 221/1; preaching, 149/34; *pl.* *predications*, discourses, 38/19.
- preef*, *n.* proof, 259/20 (O.Fr. *prueve*, *preve*).
- prerogatiue*, *n.* divinely-given advantage, 150/24.
- \**presences*, *n.* *pl.* presence, 274/23 (only comparable ex. plural use OED 1635).
- presomtuous*, *adj.* arrogant, 238/8.
- prevee*, private or deprived, 141/13 (Fr. text 'dont il est prive'; translator seems to have confused 'prive' *past. part.* with *adj.*).
- preuiest*, *adj.* most privy, 60/21.
- price*, *n.* value, 6/8.
- pride*, *imp. refl.* make proud, 192/27.
- prikingis*, *verb.* *n.* *pl.* sorrows, griefs, 146/8.
- pruie*, *inf.* deprive, 44/1; *pp.* *prived*, 18/33.
- processe*, *n.* course of time, 5/12; discussion, 283/15.
- procourour*, *n.* steward, 218/12 (*procuratour*, 218<sup>v</sup>).
- \**profoundnesse*, *n.* depth (of the sea), 22/8 (first ex. OED 1642).
- promut*, *pr.* 1 s. promise, 190/10 (corrupt form of 'promyt'?; cf. OED *promit*).
- pronounce*, *inf.* speak, say, 175/18; *pp.* *pronouncede*, 264/13.
- prophyte*, *n.* profit, 299/24; *prophete*, 319/10.
- proporcioned*, *pp.* composed, 224<sup>v</sup>.
- proue*, *inf.* test, 258/19; *pp.* *proude*, 166/26.
- providence*, *n.* provision, 27/2.
- prouision*, *n.* foresight, 272/20.
- prouostes*, *n.* *pl.* chief magistrates, 194/21.
- prynable*, *adj.* pregnable, 267/24 (Fr. *prenable*).
- pryuacion*, *n.* deprivation, lack, 7/17.
- pryvee*, *adj.* domesticated, 281/9 (last ex. OED 1422).
- publiquement*, *adv.* publicly, 28/24 (borrowed from the French).
- publisched*, *pt.* 3 s. polished (?), 102/14 (see notes).
- \**published*, *part. adj.* public, 178/31 (this sense not in OED).
- puissaunce*, *n.* power, 74/26.
- \**puissaunt*, *adj.* powerful, 238/15 (first ex. OED c. 1450).
- punycion*, *n.* punishment, 31/15, 161/28 (Fr. *punition*).



purchase, *inf.* earn, win, 10/13.  
 purgacion, *n.* cleansing (sense of punishment), 164/8.  
 purpos, to, *phr.* pertinent, 142/8; to the purpos, so that, 232/16.  
 purvei, *inf.* provide, 136/23; *pr.* 3 s. *purueith*, prepares beforehand, 36/16.  
 puttith, *pr.* 3 s. sets, makes, 288/18.  
 puttynge away, *verb. n.* dispelling, 39/17.  
 quadriviall, *adj.* belonging to the Quadrivium, 224<sup>v</sup>.  
 qualite, *n.* nature, character, 58/25, 128/5.  
 \*questioned, *pp.* made question of, considered, 288<sup>v</sup> (first ex. OED 1470).  
 questions, making, raising a discussion, 174/30.  
 \*quietede, *pp.* made quiet, 106/6 (first ex. OED 1550).  
 quik, *adj.* living, 94/18, 266/13; *adv.* quickly, 238/2.  
 quite, *inf.* repay, requite, 162/15; *quyte*, 143/37.  
 ranne, *pt.* 3 *pl.* spread, 48/3; *pt.* 3 s. ranne upon, attacked, 54/28.  
 \*raptour, *n.* ravisher, plunderer, 163/33 (first ex. OED 1609; L. *raptor*).  
 rased, *pp.* erased, 280/28 (Fr. *raser*).  
 rauenour, *n.* plunderer, 162/32 (O.Fr. *ravinour*).  
 reboundinge, *verb. n.* reflection, 92/13.  
 rebuke, *imp.* chide, 87/4; *pt.* 3 s. rebuked, 277/13.  
 recche, *pr.* 1 s. reck, care, 105/3.  
 receiptis, *n. pl.* receipts, 182/4.  
 rech, *adj.* rich, 298/35.  
 reches, *n.* riches, 298/21 (Fr. *richesse*).  
 rechilnes, *n.* recklessness, 156/31.  
 \*recildest, *pt.* 3 s. told, 278/21 (first ex. this sense OED 1483).  
 recomaunde, *imp.* commend to God, 254/22; *pr.* 1 s. recommaunde, 189/13 (Fr. *recommander*).  
 \*recomendacione, *n.* commendation, praise, 212/7 (first ex. OED 1474).  
 recomende, *inf.* praise, 134/14; *pp.* recommended, 134/6 (med. L. *recommendare*).  
 recomforted, *pp.* consoled, 207/32.  
 recomfortinge, *verb. n.* encouragement, 89/22.

recompense, *inf.* repay, 219/12.  
 reconforte, *inf.* console, 206/30.  
 recorde, *inf.* recall, 23/16.  
 recourse, *n.* resort, application, 74/3; \*recourse, *n.* access to a persone, 158/9 (first ex. this sense OED 1540).  
 recouer, *inf.* return, 231/30.  
 \*recole, *n.* retreat, 236/7 (not in OED; cf. OED *recoil* and O.Fr. *reculee*, a place to retire to).  
 redefined, *pt.* 3 s. rebuilt, 152/27.  
 redoubtid, *part. adj.* feared, 186/31.  
 redresse, *inf.* restore, 14/34; correct, 41/30; *pp.* redressid, amended, 30/29.  
 redressinge, *verb. n.* salvation, 88/3.  
 \*redusyng, *verb. n.* leading back, 121/34 (first ex. OED 1488).  
 refeccion, *n.* sustenance, 84/28.  
 refuce, *n.* refusal, 226/32; *reffews*, 227/34.  
 refuse, *pr.* 3 *pl.* deny, 86/31; *pr.* 3 s. declines, 18/32.  
 regarde, *n.* respect, 18/12; \*to regard of, with respect to, 150/25 (first ex. this const. OED 1477).  
 \*regardis, *n. pl.* aspects (?), 10/27 (not defined as an astrological term by OED; L. text has *aspectibus*, Fr. MS. *regars*).  
 regerously, *adv.* rigorously, 127/19.  
 regne, *n.* kingdom, 220/21.  
 reherse, *pr.* 3 *pl.* relate, 129/8; *pr.* 2 s. rehercest, 66/4; *pt.* 3 s. rehercid, recite formally, 68/16.  
 reioyse, *inf.* enjoy, 39/19, 114/11.  
 remanent, *n.* remainder, rest, 48/18; *remenaunt*, 114/11.  
 remedie, *n.* cure, 4/14.  
 remedie, *inf.* provide a remedy, 230/3.  
 remembraunce, *haue*, bear in mind, 53/22.  
 remeve, *inf.* move, 249/15.  
 renewe, *inf.* restore, aid, 162/18.  
 rengning, *pr. part.* reigning, 130/20 (form  $\beta$  of *reign*, OED).  
 renne, *inf.* run, flow, 235/12; *pr.* 3 s. renne, 234/13; *pt.* 3 *pl.* ranne, 48/3; *part. adj.* rennyng, 288/30.  
 renome, *n.* renown, 6/7 (O.Fr. *renomée*).  
 rente, *part. adj.* torn, 216/22.  
 repairing, *verb. n.* repair (?), 272/28 (see notes).  
 repare, *n.* abode, 84/30; *repayr*, abode or repairing (?), 318/22 (O.Fr. *répaire*).

repayren, *pr.* 3 *pl.* return, 85/31.  
 repente, *pr.* 3 *s. refl.* feel regret, 59/16.  
 replenysshed, *pt.* 3 *s.* filled, 11/4; *pp.* replenysshed, 39/24.  
 reporte, *imp.* tell, relate, 132/24.  
 reporter, *n.* narrator, 132/25;  
 reportour, 20/17.  
 repreue, *n.* reproof, 108/4.  
 \*reproche, *n.* censure, opprobrium, 240/17 (first ex. this sense OED 1477).  
 reprouable, *adj.* blameworthy, 114/1.  
 reprouynge, *verb.* *n.* reproof, 241/21.  
 reputacion, *n.* distinction, 289<sup>v</sup>; haue yn reputacyon, esteem, 298/15.  
 requere, *imp.* request, 123/15; *pr.* 3 *s.* asks for, 83/31.  
 requeryng, *verb.* *n.* request, 279/12.  
 rered, *pp.* reared, raised, 313/27.  
 resceyuoure, *n.* receiver, collector, 219/17.  
 \*rescowed, *pp.* rescued (sense of withdrawn or seized), 17/9 (this exact sense not in OED; perhaps fashioned from O.Fr. *re+escousser* = *saisir, dépouiller—Godefroy*).  
 resemblethe to, *pr.* 3 *s.* compares to, 116/1.  
 \*resist of, *pr.* 2 *s.* stop, 184/28 (const. with 'of' not in OED).  
 reson, *inf.* question, 234/2.  
 resonable, *adj.* rational, capable of reasoning, 42/25, 118/19; fair, 142/8.  
 resorte, *inf.* return, 115/36; *pr.* 3 *pl.* resortithe, 114/30.  
 resoun, *bi*, *phr.* by this same reason, 108/16 (O.Fr. *par raison*).  
 \*respit, *n.* delay in carrying out of a capital sentence, 74/14 (first ex. this sense OED 1722).  
 respited, *pp.* granted a respite, 74/17.  
 restide, *pp.* (?) left remaining, 266/6.  
 restitution, *n.* return, 43/15; repayment, 121/23.  
 restore, *inf.* return, 192/19; *pp.* restored, 42/15.  
 restreynne, *inf.* withhold, 133/11; *pr.* 3 *s.* restreinethe, represses, 56/29.  
 resyd, *pp.* raised, 319/21.  
 \*reteigne, *imp.* keep in service, 5/27 (first ex. this sense OED 1450).  
 reuenuue, *n.* income, 130/18; *pl.* reuenuues, 130/14; \**thi* reuenuues, 218/12 (first ex. use with possessive pron. OED 1483).

reuerence, *n.* respect, 152/29 (const.: hold at reverence).  
 reuoque, *inf.* annul, 74/13 (O.Fr. *revoquer*).  
 reward, *pr.* 3 *s.* requites, 311/21.  
 rewarde, *n.* regard, heed, 133/12;  
 requital, 247/14 (O.N.Fr. *reward* = O.Fr. *regard*).  
 rewardinge, *verb.* *n.* repayment, 138/8.  
 ride, *inf.* raid, over-ride, 196/22.  
 ridinge, *verb.* *n.* horsemen (collectively), 67/3 (last ex. OED 1388).  
 rigoureux, *adj.* rigorous, 141/27.  
 rotines, *n.* rottenness, 124/10.  
 rowe, alle a, *phr.* in succession, 205/34; by rowe, in lines, 199/6.  
 rule, *n.* management, control, 167/12.  
 ryally, *adv.* royally, 59/19.  
 sadly, *adv.* firmly, 81/17.  
 sage foole, *n.* court fool, 109/5 (Fr. *fol sage*).  
 salue, *inf.* greet, salute, 250/1; *pt.* 3 *pl.* saleweden, 201/7; *pr. part.* saluyng, 60/24 (Fr. *saluer*).  
 salutyng, *pr. part.* greeting, 303/36.  
 satisfaccion, make, repay, 17/33.  
 \*satisfie, *inf.* content, 128/18 (first ex. this sense OED 1489); \**imp.* cause to have enough, 162/5 (first ex. this sense OED 1500).  
 saul, *adj.* safe, 107/6 (A.Fr. *sauf*).  
 saue, *adj.* safe, 246/34.  
 sauer, *inf.* relish, savour, 65/11.  
 sauour, *n.* taste, 252/26; delight (?), 138<sup>v</sup>.  
 sauynge, *conj.* excepting, 149/6.  
 saw, *imp.* sow, 311/17.  
 say, *pt.* 1 *s.* saw, 244/28.  
 scaped, *pp.* escaped, 44/5 (aphetic form).  
 scarce, *adj.* sparing, chary of, 144/19.  
 scarcest, *adj. superl.* most penurious, 280<sup>v</sup>.  
 schamefulle, *adj.* degrading, 244/4.  
 sclaunderer, *n.* slanderer, 272/21;  
*pl.* sklaunderers, 280/12.  
 \*sclaue, *n.* slavery, 262/11 (not in OED; Fr. text has 'prisonnier esclau'; a new word fashioned from the aphetic form of 'esclau'?).  
 scomfyted, *pt.* 3 *s.* vanquished, 183/23 (shortened form of 'discomfited').

sech, *adj.* such, 299/4.  
 sechen, *pr.* 3 *pl.* seek, 29/28.  
 secretenes, *n.* that which is secret, 104/11.  
 see, *pt.* 3 *s.* saw, 101/34.  
 seebrynk, *n.* sea-shore, 37/29.  
 seeced, *v.* cease.  
 seechers, *n. pl.* searchers, 279/33.  
 seeder, *n.* sower, 81/24 (this is the last ex. quoted in OED).  
 seeme, *pr.* 3 *pl.* think, deem, 267/22; *pr.* 2 *s.* semest, 243/27.  
 \*seere, *inf.* sear, cauterize, 47/7 (first ex. this sense OED 1530).  
 sege, *n.* seat, 60/6; sege roialle, throne, 178/12 (O.Fr. *sege*).  
 selfe, *n.* itself, 112/32.  
 selfe-willes, *n. pl.* personal desires, 38/21.  
 semblaunt, *n.* countenance, 37/15.  
 sembleable, *n.* like, similar, 293/7.  
 semer, 130/31 (borrowed from the French; *see notes*).  
 senewes, *v.* synowis.  
 senne, *conj.* since, 278/20.  
 sepulcure, *n.* tomb, 195/9.  
 serche, *inf.* search, 201/14.  
 sergeautes, *n. pl.* servants, 125/12 (last ex. this sense OED c. 1450).  
 seriouslie, *adv.* in due order, 195<sup>v</sup>.  
 sermoneth, *pr.* 3 *pl.* speak of, 134/4.  
 sermountithe, *pr.* 3 *s.* surmounts, 246/29 (scribal error?).  
 seruage, *n.* slavery, 26/16.  
 seruyce, *n.* advantage, 55/24; duty, 117/6.  
 settinge a-side, *pp.* a. abandoning, 234/25.  
 seurede, *pp.* secured, 160/20 (aphetic form of 'assured').  
 seuere, *inf.* disperse, 162/15.  
 sewe, *imp.* follow, 13/23 (A.Fr. *suer*).  
 seyenge, *verb.* *n.* recitation, 69/18.  
 shadowe, *inf.* shade, 206/12.  
 shalbye, *comb.* shall be, 301/4.  
 shame, *imp. refl.* ashamed, 107/20.  
 shamefast, *adj.* modest, 50/11; ashamed, 53/24.  
 sharpe, *adj.* austere, 283/34.  
 sheete, *inf.* shoot, 173/7; shete, 143/14.  
 \*ship-crafte, *n.* vessel, 36/29 (this sense not in OED).  
 shitte, *pp.* shut, 190/4.  
 shot, *n.* arrow, 278/30.  
 shrowe, *n.* shrew, 80/20.  
 sigheing, *verb.* *n.* sorrow (?), 286/12 (Fr. MS. *songe*; *see notes*).

\*sight, *n.* first perception (?), 11/21 (not in OED as astrological term).  
 \*sightlye, *adj.* visible, 174/6 (first ex. OED 1532).  
 signes, *n. pl.* divisions of the zodiac, 10/23.  
 silf, *n.* itself, 168/29.  
 simply, *adv.* indifferently, badly, 40/22.  
 \*sincerole, *n.* water-leech, 122/8 (not in OED; *see notes*).  
 singlarte, *n.* singularity (?), 3<sup>v</sup>.  
 sittinge, *part. adj.* suitable, 252/1.  
 skape, *pr.* 3 *s.* escape, 93/8 (aphetic form).  
 skars, *adj.* sparing, 145/24.  
 skornyng, *verb.* *n.* contempt, 29/17; ridicule, 103/39.  
 slanders, *n. pl.* slanderers, 318/26 (probably ignorantly written).  
 slaughte, *n.* murder, 74/17.  
 sloughe, *adj.* slow, 288/2.  
 sloughthfull, *adj.* slothful, slow, 27/19; slouthfull, idle, 7/29.  
 slowe, *pt.* 3 *s.* slew, 178/6.  
 sluttysse, *adj.* dirty, 255/3.  
 smyte, *inf.* strike, 31/4; *pp.* smeten, smitten, 30/5.  
 snares, *n. pl.* traps, nets, 14/2, 100/25.  
 snybbe, *inf.* reprove, 32/7.  
 soft, *adj.* kindly, 76/33; quiet, 236/26; pleasing in taste, 260/4.  
 softly, *adv.* gently, 68/6, 14/33.  
 sojournyng, *pr. part.* resting, 26/28.  
 solace, *n.* comfort, 2/9; entertain-ment, 173/23.  
 solicitude, *n.* concern, 251/26.  
 \*solitarily, *adv.* alone, 237/9 (first ex. OED 1451).  
 \*solycitude, *adj.* solicitous, 241/12 (not in OED as adjective).  
 \*some, *n.* a horse load, 266/1 (O.Fr. *some*; this form not in OED, but cp. OED *seam*<sup>2</sup>).  
 somme, *n.* sum, amount, 112/30 (O.Fr. *somme*).  
 somtyme, *adv.* formerly, 260/6.  
 \*son in lawe, *n.* stepson, 2/9 (first ex. this sense OED 1618).  
 sonde, *n.* God's ordinance, 67/32 (OED *sand*<sup>1</sup>).  
 soth, *n.* truth, 41/16.  
 sothefastnes, *n.* veracity, 104/30.  
 soune, *n.* sound, 116/30; sowne, 117/35 (A.Fr. *soun*).  
 soupers, *n. pl.* suppers, 266/18.  
 \*souple, *pp.* made supple, 226/13 (first ex. OED 1530).

sou3t, *adj.* soft, 300/11.  
 soueraigne, *adj.* excellent, 152/14.  
 souereygnte, *n.* supremacy, 89/17.  
 sowke, *inf.* suck, 125/11.  
 \*sown, *n.* seed (?), 170/11 (first ex. OED 1578; possibly borrowed from French *le son* = bran, not in OED; see notes).  
 spedde, *pt.* 3 *s. refl.* hurried, hastened, 191/18.  
 spended, *pp.* spent, 263/34.  
 spender, *n.* spendthrift, 55/6.  
 spryngyng, *part. adj.* flowing, 239/2.  
 spute, *inf.* dispute, 88/11 (aphetic form).  
 stable, *adj.* constant, 283/3.  
 stable, *imp.* establish, 24/35; *pt.* 3 *s.* stabled, 10/7.  
 stabled, *part. adj.* established, firm, 54/18.  
 stablsshinge, *verb. n.* establishing, 133/33.  
 stablsshhe, *imp.* establish, 27/1 (aphetic form).  
 standing, *pr. part.* understanding, 156/13, 78/11 (aphetic form); being, 42/10 (see notes).  
 staunche, *inf.* alloy, 93/2; *pr.* 3 *s.* staunchithe, 90/33; *pp.* staunched, extinguished, 275/8.  
 stered, *pt.* 3 *s.* stirred, moved, 11/3, 81/9; angered, 177/35.  
 steringes, *verb. n. pl.* suggestions, 275/5.  
 stilnes, *n.* silence, 96/17.  
 stodie, *n.* study, 256/13.  
 stordie, *adj.* harsh, stern, 120/26 (O.Fr. *estordi*).  
 store, *n.* storage, 27/27; set store, value, 192/5.  
 storethe, *pr.* 3 *s.* furnishes, 84/24 (const. 'of'); *pt.* 3 *s.* stored, 10/5 (const. 'with').  
 storyes, *n. pl.* histories, 149/20.  
 strengthe, *imp. refl.* force, 114/22; *pp.* confirmed, 109/8.  
 \*strife, *at, phr.* at variance, 218/17 (first ex. this use OED 1470).  
 striue, *inf.* contend, 126/12.  
 stronde, *n.* sea-shore, 43/32.  
 studyauntes, *n. pl.* students, 259/17 (O.Fr. *estudiant*).  
 stuffed, *part. adj.* provided, 104/14.  
 \*subgestyon, *n.* subjection, 309/27 (refashioned form of 'subjection'; compare OED *subjection*<sup>12</sup> and *suggestion*; this form not in OED).

subieccion, *n.* control, 90/19.  
 submittith, *pr.* 3 *s.* subjects, 160/10; *pp.* submytted, 215/14.  
 \*subsidie, *n.* tax, levy, 280/3 (first ex. this sense OED c. 1450).  
 substantially, *adv.* in substance, 136/29.  
 substaunce, *n.* quantity, amount, 141/3.  
 subtilte, *n.* guile, treachery, 13/34; subtiltee, magic, 44/27.  
 \*succession, *n.* inheritance, 4/31 (first ex. this sense OED 1513).  
 successours, *n. pl.* followers, 73/24.  
 suerlier, *adv.* more surely, 68/25.  
 suerte, *n.* surety, 160/8.  
 sufferaunce, *n.* endurance, 107/36.  
 suffice, *inf.* be capable of, 50/28 (last ex. OED Chaucer); satisfy, 50/5.  
 \*sufficed, *part. adj.* satisfied, 20/16 (first ex. OED 1590).  
 \*sufficiantnes, *n.* sufficiency, 112/18 (not in OED).  
 \*sufficiantly, *adv.* enough, 112/17 (first ex. OED 1456).  
 suffisans, *n.* requirements, need, 98/31.  
 suffre, *imp.* tolerate, 41/14.  
 \*suffyce, *imp. refl.* be content, 251/35, 293/18 (first ex. this sense OED 1484).  
 \*suffysaunte, *n.* sufficient supply, 273/17 (first ex. this sense OED 1470).  
 superfluyte, *n.* excess, 49/26; *pl.* superfluitees, superabundance, 124/33.  
 sure, *adj.* safe, 197/23; *comp.* surer, 84/25.  
 surely, *adv.* safely, 107/2.  
 suretee, *n.* safety, 49/21.  
 surfeete, *n.* excess, 51/6.  
 surmount, *pr.* 1 *s.* excel, 196/13; *pr.* 3 *s.* surmounteth, 19/15.  
 suspension, *n.* suspicion, 33/12.  
 suspessious, *adj.* suspicious, 33/13.  
 sustenaunce, *n.* maintenance, 140/3 (Fr. MS. *substenciacion*).  
 sustenyng, *verb. n.* maintaining, 76/3.  
 swaging, *verb. n.* aswaging, 42/17 (aphetic form).  
 symple, *adj.* foolish, unwise, 39/14; ignorant, 84/11.  
 synowis, *n. pl.* sinews, 78/18; senewes, 79/20.  
 sythen, *prep.* since, 279/23; *syn,* *conj.* since, 279/22.

tacchid, *part. adj.* tainted, 6/12 (O.Fr. *tachier*).  
 take, *imp.* hold dear, 5/29; *pp.* take, seized, 272/30.  
 tales, *n. pl.* talk, 97/35.  
 tary, *inf.* wait, 75/3; *pr.* 3 *pl.* tarieth, linger in expectation, 54/15.  
 tecchis, *n. pl.* faults, vices, 7/11; tacchis, 7/14 (O.Fr. *teche, tache*).  
 \*temperally, *adv.* temperately, 116<sup>v</sup> (not in OED).  
 \*tendaunce, *n.* tendency, 12/26 (first ex. OED 1627; O.Fr. *tendaunce*).  
 tente, *inf.* tend, 2/32; *imp.* 52/34.  
 tentife, *adj.* attentive, 256/13 (aphetic form).  
 \*tenure, *n.* exact copy of a letter, 194/25 (first ex. OED c. 1450).  
 \*terroyre, *n.* territory, 153/4 (first ex. OED 1483; Fr. *terroir*).  
 \*teynted, *pt.* 3 s. dyed, 66<sup>v</sup> (first ex. OED 1471; A.Fr. *teinter*, O.Fr. *teindre*).  
 than, *adv.* then, 276/14.  
 thaw, *conj.* though, 315/2; thow, 299/13.  
 \*thens-forwarde, *adv.* thenceforth, 235/19 (first ex. OED 1457).  
 \*theologiques, *adj. pl.* theological, 152/3 (first ex. OED 1477—Rivers; Fr. *théologique*).  
 thing, *n.* affairs, 104/13 (old neut. pl.); thingis, 108/25.  
 thonke, *n.* thank, good will, 125/30.  
 thralle, *adj.* enslaved, 226/28.  
 thresour, *n.* treasure, 33/26.  
 thristy, *adj.* thirsty, 17/32.  
 thys, *adv.* thus, 304/24.  
 tidingis, *n. pl.* news, 96/7.  
 tonne, *n.* tun, cask, 62/17 (O.Fr. *tonne*); tunne, 63/20.  
 too-fore, *prep.* before, 104/13.  
 to-rente, *part. adj.* torn, 216/22.  
 touched, *pt.* 3 s. stained, 66/30.  
 touchinge, *as, prep.* regarding, 185/9.  
 traces, *n. pl.* vestiges, 175/9.  
 \*tranquillite, *n.* calmness of weather, 254/29 (first ex. this sense OED c. 1450).  
 transitorie, *adj.* fleeting, 6/29, 292/4; *pl.* transitories, 9/1.  
 transmutacion, *n.* transformation, 94/2.  
 transorye, *adj.* transitory, 299/8 (scribal error).  
 \*trembled, *pt.* 3 s. caused to tremble, 20/30 (first ex. this sense OED 1591).

trespace, *pt.* 3 s. sinned, 70/22.  
 trespass, *n.* sin, 250<sup>v</sup>.  
 tretyes, *n. pl.* treatises, 259/4.  
 trewage, *n.* tribute, 49/1 (O.Fr. *treuage*); trowage, 46/34.  
 trewaunte, *n.* truant, 147/17; *pl.* trowandis, 146/15 (OED 1449).  
 triacles, *n. pl.* antidotes, 258/7 (O.Fr. *triacle*).  
 trististe, *pr.* 2 s. trust, 28/10.  
 troubelede, *part. adj.* afflicted, 124/7; perturbed, 177/32.  
 trouble, *adj.* cloudy, unclear, 98/9 (see notes for 284/25).  
 troubleth, *pr.* 3 s. disturbs, confuses, 285/29.  
 trowe, *inf.* believe, 128/7; *pr.* 3 s. troueth, 25/18.  
 troweþe, *n.* truth, 302/29.  
 tryst, *n.* trust, 298/26.  
 tryst, *pr.* 3 s. trust, 298/1.  
 vmbe-thinke, *imp. refl.* bethink, 254/10.  
 vmbe-thinkyng, *verb. n.* reflecting on, 148/5.  
 vnable, *adj.* incompetent, 46/27.  
 vnarmethe, *pr.* 3 *pl. refl.* disarm, 198/32.  
 vnaskide, *part. adj.* unrequested, 252/12.  
 \*vnbehauyng, *verb. n.* disobedience, 58/14 (not in OED).  
 \*vnbehouely, *adv.* unnecessarily, 280/24 (not in OED as adverb).  
 \*vnclosing, *verb. n.* opening, 242/10 (first ex. OED 1705).  
 vndedely, *adj.* immortal, 42/22.  
 vnderset, *pp.* placed in subjection, 214/13.  
 vnderstander, *n.* one who understands, 134/34.  
 vnderstondinge, *verb. n.* ability, knowledge, 225/7.  
 vndoth, *pr.* 3 s. destroys, ruins, 99/3.  
 vnderstand, *pp.* understood, 2/13; vndirstanded, 112/9; vndirstanden, 113/11.  
 vnduly, *adv.* unrightfully, 5/1.  
 \*vndurable, *adj.* not lasting, 14/9 (first ex. OED 1550).  
 \*vnfortunat, *adj.* unlucky, 140/13 (first ex. OED 1530).  
 vngoodely, *adj.* evil, 285/8.  
 \*vngracious, *adj.* unmannerly, 238/5 (first ex. this sense OED 1534).  
 vnhonestly, *adv.* indecorously, improperly, 14/26.

- \***vnjustice**, *n.* injustice, 74/17 (first ex. OED 1532).
- \***vnknownen**, *n.* unknown persons, 24/32, 202/24 (first ex. OED 1597).
- vnknownen**, *adj.* unknowing, ignorant, 253/20.
- vnknowynge**, *part. adj.* ignorant, 20/6.
- vnkonnyng**, *verb. n.* ignorance, 166/16.
- vnlefulle**, *adj.* not permissible, 172/10.
- vnlikly**, *adj.* ugly, not likeable, 60/29; **vnlyekelye**, 304/1.
- vnnedie**, *adj. absol.* those not in need, 8/19; **vnneed**, 86/31.
- vnnethe**, *adv.* scarcely, 32/15.
- vnobedient**, *adj.* disobedient, 10/35.
- vnparfytylly**, *adv.* imperfectly, 151/37.
- vnpossible**, *adj.* impossible, 246/19.
- vnrequirede**, *part. adj.* not requested, 278/12.
- vnrightwosly**, *adv.* unrighteously, 119/23.
- vnsyttinge**, *part. adj.* unbecoming, 253/1.
- vnthryfty**, *adj.* wanton, 103/28; *absol.* a profligate, 102/26.
- vntrouthe**, *n.* falsehood, 260/18.
- vnworshupfulle**, *adj.* unworthy, 218/27.
- \***vnycornes boon**, *n.* unicorn's horn, 113/36 (first ex. 'unicorn bone' OED 1477—Rivers; 'unicorn's horn' OED 1451).
- vre**, *in, phr.* in use, 187/2 (A.Fr. *eure*; Fr. *œuvre*).
- vsage**, *n.* manner, 262/30.
- vse**, *inf.* engage in, 4/21; \***vse**, *inf.* pass time in a certain way, 86/18; *pr.* 3 s. \***vsithe**, 148/4 (first ex. this sense OED 1477—Rivers); *imp.* accustom, 98/25; *pt.* 3 s. was accustomed, 167/7; *pp.* accustomed, 140/14.
- vsid**, *part. adj.* customary, 182/14; **vsed**, 186/12.
- vsuree**, *n.* usury, 236/5.
- \***vtmest**, *n.* uttermost degree, 189/30 (first ex. OED c. 1450).
- valure**, *n.* value, worth, 185/14 (O.Fr. *valeur*).
- \***vantage**, *n.* advantageous position, 62/18 (first ex. this sense, const. with 'of' OED 1523).
- variable**, *adj.* uncertain, 124/18.
- varie**, *imp.* differ, 14/13; *pr.* 3 s. **variethe withe**, contends on behalf of, 58/8; **variethe ayens**, contends against, 58/9; *pr.* 3 *pl.* undergo change, 130/30.
- \***varlettis**, *n. pl.* military attendants, 212/31 (first ex. OED 1470; O.Fr. *varlet*).
- vaunting**, *verb. n.* boasting, 132/28.
- \***vehement**, *adv.* earnestly, 292/14 (first ex. OED 1549; borrowed from the French).
- velany**, *n.* insult, 308/9.
- veleyns**, *adj.* base, 70/6 (O.Fr. *n. sg.* *vileins*).
- venge**, *inf.* avenge, 108/5.
- vengeable**, *adj.* vindictive, 27/8.
- vengeably**, *adv.* vindictively, 165/12.
- vengeur**, *n.* avenger, 26/7 (Fr. *vengeur*); **vengeoure**, 196/15 (O.Fr. *vengeour*).
- venimis**, *n. pl.* poisons, 288/14; **venym**, 78/5.
- \***venture**, *n.* danger, 4/16 (first ex. this sense OED 1550; aphetic form of Fr. *aventure*).
- \***verdurithe**, *pr.* 3 s. causes to flourish, 224/28 (not in OED as verb; cf. 'verdure', *noun*).
- \***veritable**, *adj.* truthful, 2/24, 24/22 (first ex. OED 1489).
- versifier**, *n.* poet, 34/22; **vercifiour**, 35/26.
- veyne**, *adj.* vain, worthless, 9/14.
- viage**, *n.* voyage, 84/33; **vyage**, 277/22.
- vicary**, *n.* viceroy, 189/35; **vicarie**, 190/1.
- victorie**, *n.* victory, triumph, 278/24.
- victorie**, *n.* mastery, 212/28.
- vilanye**, *n.* evil, 72/2; **villany**, insult, 71/26.
- vilete**, *n.* vileness, 122/22; **vilite**, contempt, 262/27 (O.Fr. *ville*).
- \***vileynous**, *adj.* offensive, 55/20 (first ex. this sense OED 1470).
- \***vilonously**, *adv.* vilely, 70/19; **villey-nously**, 71/22 (first ex. OED 1484).
- vilons**, *adj.* villainous, 54/17 (O.Fr. *vileins*).
- \***vindicatif**, *adj.* vindictive, 170/15 (first ex. OED 1521; O.Fr. *vindicatif*).
- violent**, *adj.* vicious, 162/31.
- visage**, *n.* countenance, 61/26; face, 78/30; **vesage**, 139/21.
- vitaile**, *n.* victual, provision, 190/14; **vytaile**, 291/23.

**vlowith**, *pr.* 3 *s.* floweth, 234/10.  
**voidans**, *n.* removal, 34/17.  
**volowe**, *inf.* follow, 236/13; *imp.* volowe, 12/31; *pr.* 3 *pl.* volowith, 36/2; *pt.* 3 *pl.* volowede, 190/27.  
**voluntary**, *adj.* free, 33/6.  
**vylansly**, *adv.* villainously, 307/32.  
**vylonyes**, *adj.* villainous, 307/19 (O.Fr. *vilenneus*).  
**vyolense**, *adj.* villainous, 303/8 (ignorantly written; probably result of confusing *vilons* (*adj.*) and *violence*).  
**wacche**, *n.* watch, guard, 27/35.  
**waker**, *adj.* watchful, 54/7.  
**wanhope**, *n.* despair, 58/15.  
**warde**, *in*, *phr.* under protection, 190/24.  
**wardis**, *n. pl.* words, 246/30.  
**ware**, *adj.* aware, 177/36.  
**warne**, *inf.* refuse, deny, 265/19; *pp.* warned, 139/6.  
**warnynge**, *verb.* *n.* refusal, 264/18.  
**warre**, *adj.* careful in avoiding, 144/11.  
**wastour**, *n.* waster, 226/32.  
**water leche**, *n.* the sanguisuga, 122/7 (cf. OED *leech*, *noun*<sup>2</sup>).  
**wawis**, *n. pl.* waves of the sea, 100/20 (OED *waw*).  
**wede**, *inf.* marry, 177/21.  
**wele**, *adj. absol.* the good, 83/33.  
**wele-temprid**, *adj.* temperate, 228/19;  
**wele-attempted**, 229/24.  
**welwillers**, *n. pl.* well-wishers, 17/28.  
**wene**, *imp.* consider, think, 66/1; *pt.* 1 *s.* wende, 204/18; *pt.* 3 *pl.* wende, 42/2; *pp.* wente, 189/27.  
**wenge**, *inf.* venge, 18/24.  
**werche**, *pr.* 2 *s.* work, 59/35.  
**were**, *inf.* wear, 91/8; *pr.* 3 *pl.* wer, 320/5; *pr.* 3 *s.* werith, wears, distroys, 280/26.  
**weriepe**, *pr.* 3 *s.* wearies, 88/17.  
**wernithe**, *pr.* 3 *s.* refuses, 122/4 (cf. *warne*).  
**werre**, *n.* war, 228/13 (O.Fr. *werre*).  
**wha**, *pron.* who, 313/6.  
**whatsomeuer**, *pron.* whatever, 79/33.  
**\*white**, *n.* white target, 142/12 (first ex. this sense OED 1577).  
**wight**, *n.* weight, 202/11.  
**wilfully**, *adv.* deliberately, 107/34.  
**wille**, *put in the*, submit to another's will, 190/31; *put to the wille*, 191/35.

**wilne**, *inf.* wish, want, 56/18, 200/8; *pr. part.* wilnyng, 256/3 (O.E. *wilnian*).  
**winter**, *n.* years, 60/28 (old neut *pl.*).  
**wirke**, *inf.* work, 94/24; **werke**, 95/26; **worche**, 117/23.  
**wiste**, *pt.* 3 *s.* knew, 42/22; 2 *pl. subj.* 112/21.  
**withdrowe**, *pt.* 3 *s.* withdrew, 177/38.  
**withholden**, *part. adj.* retained, 212/30.  
**witholde**, *imp.* retain, 4/27.  
**withoute forthe**, *adv.* outside, 171/34.  
**withsette**, *inf.* resist, 138/13.  
**withstande**, *inf.* oppose, 149/31.  
**witsaffe**, *inf.* vouchsafe, 78<sup>v</sup>.  
**worddely**, *adj.* worldly, 122/21; **wordly**, 123/21.  
**wordie**, *adj.* worthy, 70<sup>v</sup>.  
**workingis**, *verb. n. pl.* deeds, 91/15.  
**worshipful**, *adj.* entitled to respect, 249/25.  
**worshup**, *pt.* 3 *s.* worshipped, 72/19.  
**worthe**, *inf.* become, 291/9.  
**wother**, *adj.* other, 309/7.  
**wrapped**, *pp.* enveloped, 101/22.  
**wrath**, *inf.* anger, enrage, 71/28, 165/22.  
**wrongefully**, *adv.* unlawfully, 107/30.  
**wyde**, *adj.* void, 299/23.  
**wyffes**, *n. pl.* women, 79/18.  
**wyn**, *inf.* ween, 319/14 (less probably 'win = to make one's way').  
**wynnes**, *n. pl.* profits, 320/4.  
**wynnyng**, *verb. n.* gain, profit, 14/7.  
**wyndowe**, *n.* an opening, 66/22, 67/24.  
**wyrshypped**, *pt.* 3 *s.* worshipped, 304/28.  
**yate**, *n.* gate, 233/20.  
**yede**, *pt.* 3 *s.* went, 111/31.  
**yelde**, *imp.* reward, 125/16; *pr.* 3 *s.* yeldes, repays, 107/14.  
**yeldinge**, *verb. n.* repayment, 138/4.  
**yemen**, *n. pl.* yeomen, attendants, 213/36 (M.E. *zeman*).  
**yer**, *n.* ear, 299/29; *pl.* yeres, 307/29.  
**yet**, *pt.* 3 *s.* atc, 304/23; **yete**, 305/36 (O.E. *zeetan*).  
**yeuen**, *pp.* given, 312/22; **yeouen**, 313/19.  
**yghe**, *n. pl.* eyes, 47/9 (see also: *ie*).  
**yghe-sight**, *n.* eye-sight, 49/18.  
**y-kutt**, *pp.* cut, 164/10.  
**ylonde**, *n.* island, 37/25.  
**ympe**, *n.* shoot, sapling, 143/23 (see also: *impe*).

**yownde**, *adj.* yon, yonder, 222/22.  
**ypocrisie**, *n.* hypocrisy, 240/5 (O.Fr. *ypocrisie*).  
**ypocrite**, *n.* hypocrite, 241/6.  
**yren**, *n.* iron, 280/26.  
**yse**, *n.* ice, 191/30.  
**yssue**, *n.* exit, 135/15.  
**yvell**, *n.* evil, 303/7.

**3ea**, *yes*, 102/7.

**\*3arab**, *n.* mirage, or shadow, 93/11;  
**3aras**, 92/9 (Lat. text has 'zaraph, zarab'; OED is wrong in connecting 'zarab' with 'shrab = wine'; see notes; first ex. OED 1477—Rivers).



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